

THE RESTITUTION HERALD

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SHOULD WE QUESTION?

By M. W. Perrine

IS IT proper to question a doctrine or a statement made by an inspired writer for the purpose of instruction in the things pertaining to God's great plan of salvation, the things concerning the kingdom of God, which Paul says are the power of God unto salvation to everyone that believes? While the inspired Word has a much greater influence upon the one who is inclined to take the Bible as the inspired oracle, yet even the writings of uninspired men have their influence to a less degree upon the one who is striving with the whole heart to obtain a knowledge of God and of His Son Jesus Christ, which Jesus declared is life eternal (John 17:3). But we must take our stand upon a sure foundation; and the Apostle Paul says in Ephesians 2:20, "Upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

Now the question is: How can we be certain that we are building upon that sure foundation? There are multitudes of people, and we meet them almost every day, that are just as sure as we are that they are building upon that good foundation; and by testing their teaching by the Word, which is the only standard, we are compelled to say they are not. We should take the example of those Bereans, who were called by Paul and Silas "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"; therefore, many of them believed. Search, and see whether the things taught are true even though they are taught by inspired apostles. Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Settle every item of your faith by the Scriptures.

A gentleman said to me, "I have an immortal something within me that is like God, that will never, never die. The Bible calls it an immortal soul which flies away at death and goes back to God who gave it."

A wonderful statement, and of the greatest importance if true. Take Jesus at His word, and *search*.

God made this statement when He created man: "And the Lord God formed man of the dust of the ground, and

breathed into his nostrils the breath of life; and man became a living soul."—Gen. 2:7. Just two items enter into Adam's make-up: the dust of the ground to form the man and the breath of life from God that caused him to live. It is said in Job 4:17, "Shall mortal man be more just than God?" The man is said to be mortal and made of dust. Was there anything immortal about the breath that God breathed into man? If so, the beasts have the same breath; and so the beasts must have an element of immortality in them, also. See Ecclesiastes 3:19, "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; 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." Where do you see any evidence of anything immortal in that statement?

When man dies, what happens? Ecclesiastes 12:7: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." "Breath" and "spirit" come from the same Hebrew word and mean the same thing. God breathed the breath or spirit of life into Adam's nostrils, and the same breath or spirit returned to God who gave it. I see nothing immortal in that breath. It came from God and went back to God. No more immortality was in the breath than there was in the dust-made man. He must put immortality on at the resurrection. It would take a philosopher to see anything immortal in breath. Plato saw it and promulgated it, and people believed it without its ever having been once mentioned in the Bible that man has an immortal soul. Nearly the whole world has swallowed that doctrine; only the little flock stands out against it.

Paul says in 1 Timothy 6:12, "Lay hold on eternal life, whereunto thou art also called." How could Paul lay hold on eternal life, seeing that Jesus said, "I am the life"? Lay hold on it in the same way that you lay hold on Jesus, by faith, in the same way you lay hold on all the great and precious promises of God. Paul, speaking of Jesus Christ in 1 Timothy 6:15, said, "Which (Please turn to Page 9)



EDITORIAL



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G. Eldred Marsh, Editor

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Paul C. Johnson, Associate Editor

"The Lord loveth the righteous. The Lord preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down."—Psalm 146:8, 9.

GRANT US LIGHT

O grant us light, that we may know
The wisdom Thou alone canst give;
That truth may guide where'er we go,
And virtue bless where'er we live.

O grant us light, that we may see
Where error lurks in human lore,
And turn our doubting minds to Thee,
And love Thy simple Word the more.

O grant us light, that we may learn
How dead is life from Thee apart,
How sure is joy for all who turn
To Thee an undivided heart.

O grant us light, when, soon or late,
This present life shall pass away,
To rest in Thee until the gate
Shall open on eternal day.

—*Laurence Tuttiett, Adapted.*

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THE RESTITUTION HERALD

AGAIN we cross the portals of a new year in the history of our paper. Twenty-two years ago the first number came from the press, and from that day to this it has continued to herald forth the glad tidings of the kingdom of God and the blessed news of a coming Savior. Thousands have been reached with the message of salvation, warned that the wages of sin is death, and inspired to faith and obedience to the gospel which alone can save.

Throughout this entire period it has not been found necessary to change the general policy and purpose of the publication in any essential feature. Its teaching remains the same that it was nearly a quarter of a century ago. An announcement in the first issue from the pen of S. J. Lindsay, its editor, may well be repeated here as expressive of the settled aim of THE RESTITUTION HERALD: "It is the purpose of the management to give the brethren a good, clean, religious paper filled with the best that can be had on the fundamental principles of our faith."

THE RELIGIOUS PRESS

MANY serious-minded Christian people are deeply regretting what they term "the passing of the religious press." That religious journals generally are not only losing in circulation but declining in influence is clearly apparent. This condition no doubt is due to the same causes that have produced the present wave of indifference to religion everywhere.

Indefiniteness in teaching and a disregard for doctrine among religious leaders is largely responsible for the situation that has developed. Some years ago the writer asked a business man why men took so little interest in religion, why they did not attend church more regularly. His response, given somewhat apologetically, was this: "Men generally do not go to church or take an interest in religion because you ministers in the pulpits obviously do not believe what you give the people in the pews."

That was a somewhat harsh arraignment of the clergy, but possibly not so unjust as it at first appears to be. What this man meant, as he afterwards explained, was that ministers generally were lacking in definite convictions. They seemed always uncertain of their ground. In their treatment of the Bible they were apparently not altogether sure of its divine authority. The force of their preaching was lost through the doubt which thoughtful men could observe in their manner and expression.

The trouble with the religious press today is that it is coming to reflect the uncertainty of mind of the clergy. This is one of the reasons why it is given over to moral platitudes and political reforms. It can speak on these subjects with more or less assurance. But to be effective and acceptable in religious matters it must be equally aggressive and positive there.

THE RESTITUTION HERALD will continue to speak with positive conviction concerning the coming and kingdom of Christ; the return of Israel; the fulfillment of prophecy; the certainty of life out of death by a resurrection from the dead; the necessity of baptism by immersion into Jesus Christ for the remission of sins, such baptism to follow, not precede, faith in the gospel; and a life guided in its service by the Spirit of Truth as it is revealed in the Bible. The Lord willing, we rededicate the new volume of our beloved paper to this purpose.

God's Longsuffering

By George B. Alldridge

"And account that the longsuffering of our Lord is salvation."—2 Peter 3:15.

PAUL'S words spoken to the Athenians as he stood in the midst of Mars' Hill are searching to us who profess to be active in God's vineyard: "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."

We shall complete the text at the head of this article: "Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you." What was it that Paul wrote? Here it is in Romans 2:3, 4: "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?"

The Scriptures offer no consolation to the wicked, who die in their sins out of Christ. "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. Here is a text rarely quoted (Psalm 73:27): "For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee."

Of course, we all hate sin. I wish to quote one of the world's wisest men, the late Professor Huxley, who wrote: "When I consider the present order of the human race, and realize how hopeless is man's condition, I sometimes feel that it would be a blessing if some friendly meteor or comet should strike the earth and burn it to a cinder."

With what force Paul's words come home to my heart this morning: "Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences."—2 Cor. 5:11.

We sometimes in emphasizing God's marvelous love and forbearance treat His judgment somewhat disparagingly. But as Paul stated to the men of Athens, "The world will be judged." This will be the time when men will realize the seriousness of rejecting Jesus Christ, God's well beloved Son. Before Him will be gathered all the nations of the earth; the books will be opened; and He, God's Anointed One, will search every heart under the auspices of His righteous government.

Christ has through His servant John in the book of Revelation warned the world that wars, famine, pestilence, disease, and earthquakes will be poured upon men and that the hearts of men will fail them for fear of the things that

are coming to pass upon the earth. They will cry for the rocks and the mountains to fall on them and hide them from the wrath of the Lamb of God. If men but knew what terrible judgments await this Christ-rejecting world!

Jesus said Himself, "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."—Matt. 24:22. I read Zechariah 13:8: "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." This most surely points to the future; and that future is not, according to the signs of the times, very far off.

"Behold, now is the accepted time; behold, now is the day of salvation." "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. Oh, to preach in clarion tones that now is this blessed dispensation of grace, now is the time of God's mercy, now is the time when reconciliation to God is made possible! "Behold, I stand at the door, and knock: if *any man* hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. 3:20.

I am well acquainted with Acts 15:13-18, but please tell me who are "the residue of men." Zechariah 13:8 says two parts therein shall be cut off *and die*. Now listen to the next verse: "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." These constitute "the residue of men."

Did Jesus mean these words: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"? "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

The late Col. Robert Ingersoll said, "This verse (Mark 16:16) is the most damnable verse in the Bible." Some writers say verses fourteen to twenty are spurious.

There are many verses in the Bible our modern higher critics would delight to eliminate, but that wish proves that Hebrews 4:12 is true: "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

How true to human experience the Bible is! For instance, Proverbs 1:24, 25: "Because I have called, and ye

refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof."

The same writer said in Ecclesiastes 8:11-13, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God."

Was there ever a time in the history of the world when the words of Peter were so true as today? "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."—2 Peter 3:3, 4.

Thomas Fuller writes, "It is observable that the Roman magistrates, when they gave sentence upon anyone to be scourged, a bundle of rods tied hard with many knots was laid before them. The reason was this: that whilst the beadle, or flagellifer, was untying the knots, which he was to do in a certain order, and not in any hasty or sudden way, the magistrate might see the deportment and carriage of the delinquent, whether he were sorry for his fault, and showed any hope of amendment, that then he might recall his sentence, or mitigate the punishment; otherwise he was to be corrected the more severely. Thus God, in the punishment of sinners, how patient is He! how loathe to strike! how slow to anger if there be but any hope of recovery! How many knots doth he untie! How many rubs doth He make in His way to justice! He doth not try us by martial law, but pleads the case with us. 'Why will ye die, O house of Israel?' And all this to see whether the poor sinner will throw himself down at His feet, whether he will come in and make his peace, and be saved.

"To sin against law is daring, but to sin against love is dastardly. To rebel against justice is inexcusable, but to fight against mercy is abominable. He who can sting the hand which nourishes him is nothing less than a viper. When a dog bites his own master; and bites him when he is feeding him, and fondling him, no one will wonder if his owner becomes his executioner."

If these words of Jesus burn themselves into our lives, "He that testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus," we shall desire to tell the story of Christ to all the world, once we come to realize that He is soon to return. I wish with all my heart He might come today. O, the joy of seeing Him and knowing that the end of all strife had come!

But I think of the millions even here in my own land who do not yet know Him. Maybe the Lord is delaying His coming so that His own might yet gather souls into His garner. Listen to Peter's words: "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

MANY ARE CALLED, BUT FEW ARE CHOSEN

By J. G. Haupt

FROM the very beginning God called upon man to do the things that had been commanded, but few heeded the wishes of the Lord. As a result, early the great flood came upon the earth. Noah appears to have been the only preacher. The Bible says that he was the preacher of righteousness. In truth, Noah preached that the men and women of his time should do right and not wrong. It seems that wherever he saw a group of men or women that seemed to be bent on something out of the way Noah raised the finger of caution and preached his sermon, "Do right, friends, do right." For years Noah spoke these words even to many thousands. Many were called, but the Bible says that but eight heeded the call. These were Noah and his wife, his three sons and their wives.

Sin continued until the building of the tower of Babel. Sin continued without ceasing. Scarcely a being heeded the wishes of God. The call continued, but obedience was hard to find.

Isaiah gives us the fine parable of chapter six. God selected a vineyard and cleaned it of everything that was against His wishes. He carefully planted it to the best vines that He could find. But the result was only wild vines with poor grapes, for sinful men filled the whole earth.

God sent selected men and women, even apostles; but the human family continued to disobey. God established His own church, God's church, the church of God; but men organized sects of their own choice, and after their own desires followed ways of disobedience. In Galatians 3:8, 9, the inspired Apostle Paul in strong terms tells you and me that if any man preach any other gospel than that which was preached by the apostles, any other gospel than the gospel of God and of Christ, let him be accursed, let him be anathema. This is repeated. To have the curse of God resting upon the preacher, the missionary, the Sunday school teacher, and all others that follow the weekly preaching is a serious matter.

When the Lord comes the second time to establish His kingdom, will He find the one faith on the earth? It is to be feared that the true faith will be scarce. Blessed are they that have part in the first resurrection, for there will be too many that have not been chosen. God does not need you and me. You and I need God.

AMID all the Babel sounds of earth heard amid the gathering of the nations, may we long more and more to hear what God has to say to us in His Word. May we search its pages more prayerfully, more diligently, more unremittingly, as the day of the Lord draws near. May we apply its warnings to the world, its consolations and its promises to ourselves. Christ is coming!

"The Valley of Decision"

By Norman John MacLeod

"And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord."

WHEN Jesus gave us that famous statement, "God is love," He did not mean to present to us a God who does not discern between right and wrong. The same Jesus that said that and told us that we must love our neighbor as ourselves could show Himself in bold attitudes.

In order to pass from one part of the city of Jerusalem to another, from the gate to the market place, it was much shorter to go across the temple courtyard. By the time of Jesus the temple court had become a scene of great disorder and disgrace. Stock herders drove their herds across the courtyard; all sorts of messengers followed the same route; the people of the city of Jerusalem (which at that time numbered into millions) could not easily raise animals for sacrifice, and so bought from these herdsmen. The rulers of Palestine, always on the lookout for means of making a little money, deliberately made the coinage of the day of diversified quality. Money changers were necessary. Large groups of them were, therefore, in the employ of the rulers of the city. Money changers, those worst of all "harpies," came into the sacred precincts of the temple itself.

Jesus' heart was filled with indignation when He saw them; He drove forth all those menials and set Himself up as a militant young reformer standing guard over the temple courtyard and cleansing it of its filth. Was that a weak-kneed attitude? When He called the rulers of the day, the Sadducees and Herodians, hypocrites, He showed little of the kind of meekness that is often associated with Him. He was gentle toward the weak and distressed and righteous, but to the wicked He was stern and unbending. That was in accordance with the character of God.

God's plan works on a basis of selection and rejection: selection of the good and the righteous, rejection of the evil and the unrighteous. Abraham, Isaac, and Jacob were selected because of their especially desirable characteristics. On the same basis Ishmael and Esau were rejected. Often those who were rejected were quickly dispatched, as were Ananias and Sapphira. The nation of Israel was selected from mankind, but only those were chosen who were worthy; others did not enter in because of unbelief. Noah and his few were saved out of the whole world because of their righteousness before God; all the rest of the world of his day were rejected because of their wickedness. Out of those of the children of Israel who journeyed toward the Land of Promise only two entered the Promised Land. That was no policy of laxity on the part of God; that was no attitude of indecision and unmoral nature.

With these cases in mind let us read again from Ezek-

iel 20: "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: . . . and I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God."

How did God plead with the fathers of Israel when He brought them out of the land of Egypt? Let us cite a few examples. When Moses came down from the mount and saw the people gone into idolatry, he was furious. Did he let the children of Israel off with a scolding? Moses stood in the gate of the camp and called for those who were on the Lord's side; and the tribe of Levi came over. Then a thing which we often overlook happened; Moses, at the command of God, said: "Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour . . . and there fell of the people that day about three thousand men."—Exodus 32:25-29. That is the way in which God deals with rebels who forsake Him. When Korah, Dathan, and Abiram revolted against God and the rule of Moses, the earth opened and swallowed them. When Nadab and Abihu burned strange fire in the tabernacle, they were slain by that fire. When Uzziah in the days of Isaiah presumed to offer incense in the temple, the task of the priests exclusively, he was stricken with leprosy, even though he had been a good king during most of his reign. Then we read of the destruction of the host of Sennacherib and how God dissolved his whole host in one night.

When we read such a passage as that in Ezekiel 38:22, we can expect just such things to happen in that last great battle there mentioned: "And I will plead against him (Gog) with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone." Does that sound like mercy to the willfully wicked? Does that seem like compromise with evil?

There is no mercy promised to the wicked who persevere in their wicked ways. "Like as a father pitieth his children, so the Lord pitieth them that fear him (not those that defy him). For he knoweth our frame; he remembereth that we are dust. . . . But the mercy of the Lord is from everlasting to everlasting upon them that fear him. . . . To such as keep his covenant, and to those that remember his commandments to do them."—Psalm 103. Even the golden text of the Bible does not offer much consolation to the wicked: "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. Not all people should be saved to everlasting life, but whosoever believed on Jesus.

God is a moral God, a God of justice. We are, therefore, not surprised to read that in that great conflict that will take place in the "Valley of Decision" He will be against Gog; and by implication He will be for Tarshish. Why should God be against Gog of the land of Magog? Because Magog is the land of atheism; because Magog is the home of defiance toward God.

When, therefore, we read in the book of Romans that "all Israel shall be saved," we can be sure that it does not mean every man, woman, and child in Israel; but rather does it mean, in the light of the vision of the valley of dry bones (Ezek. 37) that both houses of Israel will be saved, not merely Judah. First the evil will be purged from Israel, but the same process will take place also among the Gentiles. God is going to plead with them in the Valley of Decision for His people and will turn the tables of the last centuries and will bring the Gentiles into captivity to the Jews. So we read: "Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed in-

nocent blood in their land."—Joel 3:19. Return for evil as well as reward for good are the plan of God.

After the judgment of the Valley of Decision will take place that other part of the plan of God that is the one which should keep us ever faithful to His commands. The part of the true Christian should ever make him seek to spread the light of the gospel to new minds and new hearts. The part of the true church is to bring others into that fold while there is yet time.

Following the judgment announced upon Egypt and Edom we read: "But Judah shall dwell for ever, and Jerusalem from generation to generation." Why? "For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion." We read also of judgment for the days mentioned in the second of Isaiah when the law will go forth from Zion: "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. The Valley of Decision is just what the name would imply: a place and a time when God will render His decision between those people who do righteously and those who do wickedly. Will you be on the Lord's side?

Stewardship of the Gospel

THE greatest and most indubitable present possession of the church is the Christian experience of reconciliation and fellowship with God through Jesus Christ. You and I have it as well as Paul and John.

Jesus represents it as the one supremely valuable thing, the highest good, the one pearl of great price for which a man may well part with everything else. He calls it eternal life, worth more than all the world besides. Paul exults in it. To him it is the heavenly treasure, the unspeakable gift. Words fail him as he attempts to describe it.

Christians in all ages have felt that this experience was the greatest blessing; and they have given the indisputable proof of the value they set upon it, when occasion demanded, by dying for it. Millions of Christians, perhaps you and I, would suffer the most dreadful deaths rather than deny the gift or be untrue to the Giver. And the reason is that it is our life; that it means peace, purity, and power; that in it we find assurance of faith, love for God and man, a new uplifting and broadening purpose, a unifying of heart and mind and will, and a freshness of joy and hope so blessed and vital that we know that it will never end.

SHARING THE GIFT

THE whole New Testament assures us that this experience is the gift of God. It is our own, to be sure; nothing is more truly ours; but love demands that we share it with

others, and this is the first instinct of everyone who receives it. Indeed, we cannot keep it at its richest and best unless we do share it; and the more we share it, the more we have. We must be stewards of the manifold grace of God.

Oh, the selfishness of keeping it to ourselves! Just think of it! Here, let us say, is a man who has found a cure for cancer which is eating out his life. He secretly heals himself but fails or refuses to tell his glad news to the million sufferers from the dread disease. What would you think, what would the world think, of such a wretch? Yet you have received a cure for sin and sorrow and fear; and your lips are dumb in a sin sick, sad, and despairing world. You wrap your religion in a napkin and hide it in the secret of your own heart; and it is disappearing, eaten by the rust and canker of your selfishness. Is it any wonder that men doubt the reality of your experience if you speak of it or that they refuse to believe that they desperately need it if you never offer it to them? A dumb Christianity, only vocal through the formal preaching of a paid ministry, is more responsible for the world's unbelief than anything else. The fourteen year old son of a distinguished minister once said to me, "How can I believe what my father preaches when he has never said one word to me personally on the subject of religion?"

But, you say, may I not proclaim my glad news by a

Christian life? Surely you may. If a man has the spirit of Christ, it will rule his whole life; men will see it in his face, hear it in the tones of his voice, discern it in his decisions and acts and in his attitude toward men and God. But living is not enough without the testimony of the lips. As the testimony without the life is empty sound and repulsive hypocrisy, so the life without the testimony is dwarfed, unnatural, and largely ineffective. We must have both. If we have experienced the blessed life in Christ, we shall find that with Peter and John we cannot but speak it forth. Witnessing is an essential and normal part of Christian living and activity. Jesus said, "Ye shall be my witnesses."

EVERY CHRISTIAN A MISSIONARY

JESUS' one method is, "Every Christian a missionary! All at it and always at it." This method is the oldest, the simplest, the least expensive, the most direct and effective. It is the method of the leaven, the salt, the light. Every Christian is to be a yeast plant, multiplying himself a hundred and a thousand times till the whole is leavened. Every Christian is to be a grain of salt, salting all in his vicinity. Every Christian is to be a ray of light, giving the knowledge of God to all on whom he shines. In other words, Jesus' method is that every Christian will be a witness, a herald, a missionary all the time. The point is that it is every Christian who is to serve thus, the milkman, the banker, the housewife, the child, the laborer, the grocer, the merchant, the professor, the carpenter, and every other sort of Christian, witnessing all the time and in every sphere of life.

Let us forever and finally get rid of the idea that the ministers are to bring in the kingdom. They can no more do it than the officers of an army can win a battle without the rank and file. This enervating dependence of the church on the minister must be ended. Let all the Lord's servants be prophets. Peter said that when the Holy Spirit was poured out, not merely prophets, but the sons and daughters of our household, the young and old, slaves and kitchenmaids, should prophesy. Peter, a fisherman, set the example, and three thousand were converted in one day. Formal, paid preaching alone will accomplish little. It is the unpaid, the voluntary witness, the witness who cannot but break forth in speech and song, who makes the greatest impression. While the church members sit on the fence and applaud or criticise the sword play and target practice of their officers on dress parade, no battle will be won. The rank and file must do the real fighting in a real war, for which we can expect a real victory.

WHY WE BALK

WHY is it that we balk at the simple plan of Jesus? Why is it that men will argue about religion, pay for it, wear themselves out for it, fight for it, and even die for it, and yet refuse to live it and witness to it? The answer is plain. It is because living it and witnessing to it are the hardest of all, and men take refuge from them in what seems less exacting lines of service. I said above that Jesus' simple method was the least expensive. So it is in dollars

and cents, but it is most expensive in devotion and self-sacrifice. It demands time, thought, and prayer, faith, courage, and patience. It is just because it costs so much that the church still cannot be brought to adopt it, but our Lord will shut us up to it. All our methods are comparative failures or bitter disappointments. It is very evident that Christ will allow us to win by no other method than His, and the reason is that His loving heart sees that there is no other way really possible or adequate and that no other life is so rich and blessed as that which this way demands.

THE MAIN BUSINESS OF LIFE

BUT all this is empty talk unless we are ready to rise to a new plane of Christian devotion and living, unless we are ready to make the winning of men to Christ and the founding of the kingdom of God the main business of life. A Chicago business man, imbued with this spirit, said, "My business is to preach the gospel; I pack pork to pay expenses." That is the idea which made the early Christians victors in the face of far greater obstacles than we can conceive, the idea that has reigned in the hearts of all the conquering churches in heathendom. All great revivals which prove by their scope and depth that they are the breath of the Spirit start with the great idea that religion is the main business of life and instantly manifest a new and strong impulse to propagate the spirit of Jesus to needy men. They do not begin with new methods, new doctrines, or new philosophies, but with a new wave of divine energy, an intensifying of the religious life, a higher plan of sustained enthusiasm, a deeper spiritual power and earnestness, a rising of religion to the fusing point. It has to be just about so hot before it can really kindle new fires in cold hearts.

Are you ready for this higher devotion? Will you today cease selfishly to keep your religion to yourself and begin as a good steward to dispense the unspeakable gift of spiritual life to others? Will you in prayer today consecrate yourself to soul-winning as the main business of life?

If not, why not? Is it because your religion is so weak and poor that it is not worth offering to others? You can have the genuine article in five minutes if you will really repent, surrender to Christ, and trust in Him. Is it because your life is not consistently Christian? By God's grace you can change it today. Is it because you have become skeptical of men's need of Christ's religion? Look about you with keen and sympathetic eyes on the world's sin, confusion, sorrow, and despair, and think what you would have been without God and without hope in the world. Is it because you do not really love your Christless neighbor? Deeply probe your heart with that question.

The loving response to Christ's call to every Christian to be in his own sphere and way a witness and a missionary will give new life to the individual believer and to the church. It will solve all our problems at home and abroad, spiritual, organizational, social, and financial. It is the test and mark of a living church. The unspeakable gift is bestowed on us to dispense to others. "It is required in stewards that a man be found faithful."—*Frederick L. Anderson.*

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 promises 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 Thess. 3:5.

So 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 there 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*.

PRAISE FOR FAITH

Of all the gifts Thine hand bestows,
Thou Giver of all good!
Not heaven itself a richer knows
Than my Redeemer's blood.

Faith, too, the blood-receiving grace,
From the same Hand we gain;
Else, sweetly as it suits our case,
That gift had been in vain.

Till Thou Thy teaching power apply,
Our hearts refuse to see,
And weak, as a distemper'd eye,
Shut out the view of Thee.

Blind to the merits of Thy Son,
What misery we endure!
Yet fly that Hand from which alone
We could expect a cure.

We praise Thee, and would praise Thee more.
To Thee our all we owe:
The precious Saviour, and the power
That makes Him precious, too.
—William Cowper.

"WHY not study the scriptural meaning and benefits of tithing?" is the profitable suggestion of Elder A. E. Hoskins in his church bulletin.

SHOULD WE QUESTION?

Continued from Front Page

in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords: who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see: to whom be honour and power everlasting. Amen." After reading this, where is the mortal that would dare say, "I have immortality"?

But did not Jesus say in John 5:24, "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." Yes, indeed; but is there not such a thing as having a right and title to certain valuable property and at the same time, not being in possession of it? And the owner may not come into possession of it for years.

Let me give you an example of just such a transaction: "And this is the record, that God hath given to us eternal life."—1 John 5:11. Is that not just as truly yours as though you had it in your possession? It surely is, for God is the giver. But where is the life? "And this life is in his Son," deposited in the Son for safe-keeping. "He that hath the Son hath life; and he that hath not the Son of God hath not life." There is but one way of having Christ. Paul says in Ephesians 3:17, "That Christ may dwell in your hearts by faith." He also says, "Christ in you, the hope of glory." Then you will have the life in the same way as a matter of faith and hope.

Jesus said you will get your eternal life in the world to come (Mark 10:30). Then why claim to have it in this world? He tells you in the same chapter what you will get in this time, but it is not eternal life.

The same false doctrine is apparent in those who teach the going to heaven at death. One lie taught calls for another to sustain it. The doctrine that man has an immortal soul calls for a place in which that soul may dwell between death and the resurrection. So heaven or paradise or some other place must be set apart as the place for that soul to dwell in, notwithstanding Jesus' positive declaration to the Pharisees in John 7:33: "Then said Jesus unto them,"—and we do not wonder at it, for He called them hypocrites—"Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come." Then to His own beloved disciples 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." Then add to that what He said to Nicodemus in John 3:13: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

Then Peter on the day of Pentecost said, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise

up Christ to sit on his throne: he seeing this before spake of the resurrection of Christ, that his soul was not left in hell (*hades*, the grave), neither his flesh did see corruption."

Christ's soul—all there was of Him—rested in the grave three days and three nights; and yet they teach that He went to Gehenna, the hell of the wicked, and preached to them there! What awful lengths men will go to in order to sustain a doctrine. But what about David? Did he go to heaven? Acts 2:34: "For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool."

Will anyone who professes to love Jesus and to love the truth stultify the One "who spake as never man spake," and always the truth? They do nothing less than to make Jesus a liar!

We have no immortality in this life, but we put it on at the resurrection if worthy. "Behold, I shew you a mystery; We shall not all sleep"—the sleep of death—"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." It is this mortal body that will be clothed with immortality, not an immortal soul, and that at the resurrection. May the Lord help us to believe it.

Surely we have a perfect right to question all these false statements and test them by the written Word. *Search!*

INSTEAD of putting off "the old man" some try to dress him up and make him look nice.

TO PREACHERS

WHATEVER may be said of Lyman Abbot's liberal theology, he is capable of giving good suggestions as to preaching. We take the following from an exchange:

"The best way to make people attend to the preaching is to give them something to attend to; and the best way to keep a congregation wide awake is for the preacher to be wide awake himself. Let a God-sent man come with the message and the methods of the Prophet Ezekiel, smiting with the hand, and stamping with the foot (Ezek. 6: 11); let the Bedford tinker come with his homely parables and his speech that none can misapprehend; let the honest workingman come with his accent of conviction and his common talk for common people; let the student come with plainness of speech and frankness of utterance, instead of his seminary essays, his Hebrew roots, his Greek derivatives, and his Latinized vocabulary; let him put away his rhetorical flourishes and artistic and artificial tones, and talk to the people, and they will hear him."

—H. H. Jones in the *Messiah's Advocate*.

Abreast of the Times

"This day is this scripture fulfilled in your ears."—Luke 4:21. "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them."—Isaiah 42:9.

Egypt Still Prosperous

"He shall have power over the treasures of gold and of silver, and over all the precious things of Egypt."—Daniel 11:43.

NEW YORK, Sept. 26.—Former Secretary of Agriculture William M. Jardine, who is retiring after three years as United States Minister to Egypt, said on his return to this country that Egypt still was one of the most prosperous countries in the world and her rich agricultural resources created a new crop of wealth annually of \$500,000,000 to \$650,000,000.

(The Nile River Valley is perhaps the richest agricultural region in the world. It comprises the Nile River Valley proper together with the Delta. The fertility of the region is due entirely to the river itself, which not only brings down deposits of rich soil from the distant mountains, but also by its annual rise and overflow provides for irrigation. It supports the most densely populated farming territory on earth, having about three persons to each acre of land. Egypt has an important place to play in future prophetic fulfillment.—Ed.)

Oxford Movement Deceives Many

"There shall be false teachers among you. . . And many shall follow their pernicious ways."—2 Peter 2:1, 2.

LONDON, Sept. 24.—*The Sunday Dispatch* gave front page prominence to what is called a Church of England sensation, asserting that the national church was in danger of being split through dissension over the new campaign of "Buchmanism, or the Oxford group movement," which is rapidly gaining ground in England. This movement was termed by its founder, Dr. Frank N. D. Buchman, a native of Pennsylvania, "the answer to all the world's problems in the time of crisis."

The bishop of Durham, a leader in the Church of England, the newspaper declares, "attacks the new teaching. He alleges scandals of 'spiritual exhibitionism,' seemingly luxury and extravagance. The darkest shadow on the movement, he says, is the trail of moral and intellectual wrecks which its progress leaves behind."

Supreme Court Faces Poser

"He shall do that which his fathers have not done, nor his fathers' fathers."—Daniel 11:24.

CHICAGO, Sept. 22.—Speaking before the Kiwanis Club, Andrew A. Bruce, professor of constitutional law at Northwestern University Law School and former chief justice

of the North Dakota Supreme Court, expressed the profound hope that the constitutionality of the National Recovery Act would never be brought before the Supreme Court of the United States for decision. The eminent jurist seemed to question seriously the legality of the act and felt that its extreme measures could be justified only "under the theory of the inherent right of the people to a revolution," but could never be permanently sanctioned.

"There is not a bureaucrat in Washington," Prof. Bruce is quoted as saying, "who has the brains to solve the gigantic problem of the nation's industry."

Palestine Opens a New Gateway

"Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves."—Isaiah 61:6.

HAIFA, Palestine, Sept. 26.—By forcing back the Mediterranean Sea from an area of about 90 acres, declares a correspondent of *The Chicago Tribune*, the Palestine Government has opened a new gateway to the riches of the East. It is the port of Haifa, which was built by the Palestine government at a cost of six million dollars.

"The ridge of Mt. Carmel, at the foot of which Haifa is located, affords a shelter for ships from prevailing southwest winds and the shore shelves at an almost ideal slope for quays and breakwaters. . . . Haifa's natural advantages as a port will enable it easily to outstrip Jaffa as Palestine's principal trade outlet, even though the latter is nearer Jerusalem and in the heart of the orange belt."

The opening of this port, which is to take place formally the last of October, means that a vast area of the Near East, "just awakening to western influences, can now be tapped for the trade of western countries with huge financial benefits also for Palestine. Jewish leaders in Palestine assert that trade through their country will be able to reach a population of 46,000,000."

New Crime Wave Threatens

"Evil men and seducers shall wax worse and worse."—2 Timothy 3:13.

CHICAGO, Sept. 29.—According to an Associated Press report, Col. Calvin Goddard, director of research at Northwestern University's crime detection laboratory, asserts that it is his conviction that the country is now facing a new crime wave of vast proportions which will signalize its presence in kidnapings, bank hold-ups, mail robberies, and business racketeering. Owing to the heavy tax placed on liquor, he said, the bootleggers would continue to operate.

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“THEY THAT TRUST IN THE LORD SHALL BE AS MOUNT ZION, WHICH CANNOT BE REMOVED, BUT ABIDETH FOR EVER.”—PSALM 125:1.

REFLECTION

WHEN I look upon the tombs of the great, every emotion of envy dies; when I read the epitaph of the beautiful, every inordinate desire forsakes me; when I meet with the grief of parents upon a tombstone, my heart melts with compassion; when I see the tombs of the parents themselves, I reflect how vain it is to grieve for those we must quickly follow; when I see kings lying beside those who deposed them, when I see rival wits placed side by side, or the holy men who divided the church with their contests and disputes, I reflect with sorrow and astonishment on the frivolous competitions, factions, and debates of mankind.

—Addison.

A NEW SOCIETY

UNDER the leadership of Mr. and Mrs. William Hanson and Mr. Owen Barney a new Berean society was organized September 20 at Dutton, Michigan, Mr. Barney's pastorate for the Church of God. The society will meet each Wednesday evening at the house of one of the members. These officers have been elected: president, Owen Barney, Dutton; vice president, Mrs. William Hanson, Rt. 3, Caledonia; secretary-treasurer, Mrs. Alberta Haines, Dutton. The new organization has ordered ten copies of *Senior Book I* for study. It gives the Michigan State Berean Society its second local society.

THE WITCH OF ENDOR

“And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?”—Isaiah 8:19.

SAUL had put those of familiar spirits and wizards out of the land, and now he was secretly going to one himself. God had said a witch should not live, but the king was apparently paying no heed to God's commandment. Saul had sinned greatly already.

In 1 Samuel 28 we find a very puzzling story: Saul, fearing the host of the Philistines, inquired of the Lord. But the Lord heard him not, so Saul secretly and slyly went

to a woman of familiar spirits, hoping to speak with Samuel. Saul had so much faith in the witch that when she told him what she saw, he thought it was really Samuel. But Samuel had been dead for some time, and how could he prophesy when he was dead and reduced to ashes?

The witch of Endor could quite easily say that the Israelites would be captured, for she knew the conditions in Israel. She could also say that the king and his sons would be killed, for it was a custom then when a country was conquered to kill the king and part or all of the royal family. Then, too, she knew Saul had sinned and that the Lord was not with him.

Rosalie Carpenter, Oregon, Illinois.

A FOREST HYMN

The groves were God's first temples. Ere man learned
To hew the shaft, and lay the architrave,
And spread the roof above them,—ere he framed
The lofty vault, to gather and roll back
The sound of anthems; in the darkling wood,
Amid the cool and silence, he knelt down,
And offered to the Mightiest solemn thanks
And supplication. For his simple heart
Might not resist the sacred influences
Which, from the stilly twilight of the place,
And from the gray old trunks that high in heaven
Mingled their mossy boughs, and from the sound
Of the invisible breath that swayed at once
All their green tops, stole over him, and bowed
His spirit with the thought of boundless power
And inaccessible majesty. Ah, why
Should we, in the world's riper years, neglect
God's ancient sanctuaries, and adore
Only among the crowd, and under roofs
That our frail hands have raised? Let me, at least
Here, in the shadow of this aged wood,
Offer one hymn,—thrice happy, if it find
Acceptance in His ear.—William Cullen Bryant.

“Dispose of your past time to reflection, your present time to duty; but dispose of your future time to providence.”

THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



"The disciples were called Christians first in Antioch."

SHARING THE GOOD NEWS

HAVE you ever been the first one to hear the happy news that somebody greatly loved or very interesting or highly honored is coming to visit your home, your school, or your community? You could hardly wait till you could tell Father and Mother, your teacher, or your schoolmates. The minute you knew it for a certainty you just felt as if you would burst if you couldn't tell somebody, didn't you?

You know, I think that is the way Saul felt after he believed the message that Jesus, whom he had fought against so hard, was really the Christ, the One sent by God to be the Messiah of Israel and the Savior of the world. Just as soon as he had obeyed Jesus' command by being baptized, he started right in to tell those around him this good news. He just couldn't keep it to himself, and he was so full of enthusiasm about Jesus that he showed it in every word and action.

Pretty soon the Jews began to get angry at him; they didn't want to hear that Jesus was their Messiah, and so they plotted to kill Saul. But the disciples, who had been afraid of Saul at first, knew by this time that he was in earnest, and they saved his life. Do you know how? Look in Acts 9:23-25, and find out. It must have been a very exciting night!

From Damascus that night Saul, whom we now call Paul, went to Jerusalem, hoping to help the disciples there preach the gospel. But they were afraid of him, and no wonder! Hadn't he been the one who had put chains on the Christians and dragged them to prison? They couldn't believe he had been converted. But Paul found one friend who stood by him and later went with him on many a trip preaching the gospel. Do you know that friend's name? It has three a's and two b's in it.

In spite of having such a good friend, trouble was still in store for Paul. Because he could speak Greek he went into the synagogues of the Grecian Jews, for he wanted everyone to know about Christ. But they planned to make away with him, and once more the disciples came to his rescue.

Back to his old home town Paul went, and it was there that his dear friend found him and brought him back to Antioch. Barnabas must have been something like Stephen, that fine young man who had been stoned to death

for preaching about Christ. The description of the two is a little alike.

For a whole year Paul and Barnabas stayed in the city of Antioch. They taught the people about Jesus, showing them how He came to tell everybody about His Father, going about doing good to all, and spreading the same good news that Paul and Barnabas did. And there those who believed the message were called Christians for the first time.

Now read the last four verses of Acts 11, and learn how these same Christians lived up to their new name. You've all heard the story, no doubt, about the young man who went away up north to work in a lumber camp for a year. When he got back home his friends asked him how he got along among such rough people, because he was a Christian, you know. "Why," he said, "they never found that out!"

Well, that wasn't the way with those first Christians at Antioch. They were trying to follow Jesus' example just as closely as they could. It must have made the disciples at Jerusalem very happy, and it must have helped them to follow Jesus' example better, too.

FOR YOUR SCRAPBOOK:

Write the number and title of this lesson across the top; under it, the golden text. Then draw your little map, showing the shore line of the Mediterranean with Tarsus in its northeast elbow; Antioch, south and east of it down around the bend; Damascus, south and a trifle east of Antioch; Jerusalem, south and a little west of Damascus, even with the north end of the Dead Sea.

Tell what happened to Paul after he was baptized; how he faced death while preaching the gospel. Draw a picture showing a part of the wall around Damascus, a gate to one side; over at the other side two or three men holding on to a rope tied to a basket, and Paul hiding in the basket while they carefully lower it over the wall. Near the gate draw two or three men watching in the other direction. Color the sky dark blue with only two or three stars shining. This ought to make a good picture for your page. Call it, "God watches over Paul."

Write the story of the offering taken up for the poor Christians in Jerusalem, using little drawings in each sentence in place of words, as you have often seen in your Sunday school papers. Then draw two men with their hands on each other's shoulders; underneath write, "Two Faithful Preachers—Paul and Barnabas."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 3. — October 15, 1933

PAUL IN ANTIOCH

Acts 11:19-30; 12:25

Devotional Reading: Colossians 3:12-17

GOLDEN TEXT

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.

A STUDY OF THE SUBJECT

Topic: Christianity Solves Racial Problems.

Aim: To show the pupil that the gospel is intended for all classes and races of men.

Basic Truth: "Go ye into all the world, and preach the gospel to the whole creation."

I. Foreign Missions Instituted. (Acts 11:19-21.) Forced from their Jewish associates by persecution, the early disciples were driven out among the Gentiles. Having but few of their own race to whom they could tell the wonderful story of Jesus and being unable to keep it to themselves, they preached the gospel to those who were not of the commonwealth of Israel and, no doubt to their surprise, found it appealed equally to them. Thus the first foreign missionary effort began. Each individual from that day to this who has been brought to a knowledge of Christ is indebted for his salvation (as far as human instrumentality is concerned) to foreign mission work. Foreign missionary activity is the most unselfish of service.

II. Home Missions Established. (Acts 11:22-26.) Home missionary work was established by Jesus when He sent out the twelve and later the seventy and restricted their preaching to "the lost sheep of the house of Israel." It is natural that one should be more concerned about the salvation of his relatives and friends than he is about that of foreigners whom he has never met. Paul felt very strongly the call of blood and race. His constant desire was the salvation of Israel, although he devoted his life to the evangelization of all races. The disciples at Antioch labored earnestly for the conversion of the people of their own city, building up a strong and active local church, but at the same time found opportunity to carry on foreign work.

III. Christian Benevolence. Acts 11:27-30; 12:25.) Benevolence goes hand in hand with all forms of Christian work. The church at Antioch gave as freely of their means for the material relief of brethren in distant places as they did to help the needy in their own community. The Church of God is not a local body, but a universal one. Our duty reaches out in every direction as far as the love of God and the sacrifice of Christ reach.

PRACTICAL APPLICATIONS

Sowing: It is an undeniable fact that under physical oppression the human race multiplies faster. That was true of the Hebrews in Egypt. It was true of the colored race in our own country. It seems to be a quality peculiar to the human race as opposed to the

lower orders of animal life. Mankind rises above imposed mental restrictions in the same way, particularly when these restrictions have to do with the religious life. It was so in the days following the death of Stephen, it was so during the Dark Ages, it is so today.

One young woman was heard to say, "I believed things when I was a child because my father said so. Since I am away from home, I have to prove the theory to those who have not heard it. Therefore, I study my Bible more."

Reaping: Now, as ever, God's Word must be carried to new fields by the words and deeds of individuals. Say to yourself, "The Spirit of Christ, working through me, may bring my neighbor to believe on His name." If you are isolated, it may be that by your efforts a church may be established in your community. Are you honestly anxious to be used thus by the Master? Do you study and live toward that end? If so, the reaping will not only consist of the new ones for Christ, but the growth of your own Christian graces will be a part of the harvest.

The steady growth of indifference toward God's Word and the rapid rise of cults in our own country may try the religious mind as thoroughly as the martyrs of early Christendom were tried. The present attack is far more to be dreaded, for it is as insidious as the opium habit. It creeps into our schools and even our churches without warning. Are you prepared to move ahead of this scourge, sowing the Word of God in the hearts of men, women, and children so that they will be steadfast to the end?—G. M. M.

THE GOLDEN TEXT

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Rom. 1:16.

Paul was not ashamed of the gospel, but proclaimed it wherever he went, knowing that it was the power of God to bring salvation to the believer. To the unbelieving one it meant nothing, but to the believer it promised life through the resurrection. Should we be ashamed of the gospel of Christ? No, never. It is the means of making a follower of Christ out of one who knows not the Father nor His Son.

The gospel was preached first to the Jews, but few of them accepted it; so it was then preached to the Greeks (Gentiles), and out of them a people is being taken to love and serve the Master. Like Paul, be not ashamed of the gospel, but believe it, for it brings salvation to all who believe and obey it.—L. A. R.

YOUNG PEOPLE AND ADULTS

Racial Problems and Their Solution

A complete application of the golden rule would alleviate all racial problems. As it is now, we distrust everyone who does not speak our language. Our foreigners have often entered our land with the best of intentions about becoming good citizens only to find themselves victimized by some who still keep within the letter of the law and by some who do not. They, too, learn to thwart the law.

Of all the religions of the world Christianity alone offers a solution to the race problem. Paul tells us in Galatians 3:27-29: "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." Christianity, like death, is a great equalizer.

The time will come when Jesus and those who have become one in Him will sit upon thrones to judge "all nations." Then "the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord . . . In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."—Zech. 8:21-23. Christ, with His saints, must rule until He has put down "all rule and all authority and power."—H. A. S.

INTERMEDIATES

Saul, afterward called Paul, arriving at Damascus where he had intended to treat cruelly those who believed in Jesus, found himself one of them because of the "light" that had shone in upon his mind. Imagine the surprise and the fear, also, on the part of those who had heard of Saul's persecutions! How did God use this very persecution to spread the gospel message? Read Acts 9:20, and learn what Paul's first work was after receiving his sight. "Straightway" describes Paul. Discuss the value to one's life of the possession of this characteristic. Paul's life was now in as great danger from the enemies of Christianity as the Christians' had formerly been from him. Even the Christians at first thought it might be merely a trap, but this did not discourage Paul. He at once set out upon his first missionary adventure. The gospel was so wonderful to him, he could not keep it to himself, but must see others accept it, also. Do we have a missionary duty today, regardless of how we are situated?

Starting from Antioch in Syria, to the seaport, Seleucia, by boat to Cyprus, where Paul and his helpers stopped at Salamis and Paphos, we find Paul preaching the very truth he so opposed formerly. What was that truth? What is noteworthy about Antioch (Acts 11:26)? Who heard the gospel message there? with what result (vv. 20, 21)? The famine prophesied by Agabus (v. 28) actually occurred when Claudius was emperor of Rome. Many of the Christians in Jerusalem suffered greatly because of it. How and by whom were they relieved (vv. 29, 30)?—M. G.

AMONG THE CHURCHES

THIRTY-FOUR BAPTISMS

On Monday night before the third Sunday in August we began a meeting at New Hope, near Westbrook, Texas. On the following Sunday our hearts rejoiced when eight came forward, made the good confession, and were baptized. Leaving Westbrook, we went to Driggs, Ark., where we held a ten days' meeting, and the result was twenty additions to the church at that place. We then went to Havana, Ark., where one week's meeting resulted in six additions to the church at Havana.

It seems that there is an awakening to the gospel call in many places. We read with interest the splendid work being done among the churches. And those little items appearing in *The Restitution Herald*, "Between You and Me," are a source of comfort to us.

May the good work go on until the Master comes.

E. O. Stewart.

SOUTHERN CALIFORNIA

Recent days have seen the establishment of a new Bible class at Norco, Calif. Its numbers are not yet large but are very enthusiastic hearers of the Word. They consist largely of the family of Sr. Courtney and what few people Bro. Will Reid has been able to bring over from Riverside. We hope that as time goes on interest will bring others to join this class and enliven its discussions.

By the time this goes into print, the October meeting of the Quarterly Conference of the Church of God of California will be history. But for now we are anticipating a meeting the like of which we have not had before.

We have found such a voluminous correspondence to carry on and so much to write in the way of articles for *The Herald* that we have scarcely had time to collect our wits for getting into the harness for our fall work. The quarterly conference also has been busy-ing us in our spare moments to keep us from the visiting that we have hoped to do. But those who are scattered throughout Southern California may soon expect to see us and have a good old-fashioned talk on the things nearest the heart of the true Christian.

Norman John MacLeod.

GRAND RAPIDS, MICHIGAN

Several changes have recently been made in the working line-up of our departments which we hope will be of value to the cause. The writer, who has taught the men's Sunday school class till recently, is now working with the young men's class, ages 16 to 24, and Bro. Fred Hall is teaching the men. In order to give his time and thought to that Bro. Hall resigned the Berean presidency, and Bro. James Cole is now filling that office. The adult class at Berean is having some interesting lessons and discussions on Thursday nights, and an attendance of forty or more in that one class is not unusual.

The furnace has been rebuilt and put in position, other improvements have been made, and the house next door to the church rented and fitted up by the Sunday school to comfortably care for the classes this winter. In the meantime the building fund is being developed and all look forward eagerly to a much larger building.

F. E. Siple, Pastor, 135 Pennell, S. E.

IOWA FALL CONFERENCE

The Iowa Fall Conference of the Church of God is to be held at Pleasant Prairie, near Lake View and Sac City, on Saturday and Sunday, October 7 and 8. Let us have as large an attendance as possible.

Esther Sealine, Cor. Sec.

INDIANA EVANGELIST'S REPORT

The third Sunday of September was a glorious day with the Plymouth church. At the close of the morning sermon, which was on baptism, a lady came forward requesting immersion. Following administration of the ordinance, she, together with a brother and his wife who had been taught the truth and baptized by Dr. Brown, were received into the church. In the afternoon a sister who had previously been baptized was received into the North Salem church.

The following is a synopsis of the work during September, 1933: Twenty-one sermons were delivered: Pleasant View, 13; Plymouth, 1; North Salem, 1; and Hillisburg, 6. Fourteen were baptized: at Pleasant View, 13; and at Plymouth, 1.

The financial report for the month indicates receipts: Pleasant View, \$37.25; Rensselaer, \$24.60; Plymouth, \$12.00; North Salem, \$2.50; Hillisburg, \$15.50; state conference board, \$6.93; total, \$98.78. Expenditures: Salary, \$83.33; expenses, \$15.45; total, \$98.78.

In the future our appointments at Plymouth and North Salem will be on the fourth Sunday, Plymouth at 11:00 a. m. and North Salem at 2:30 p. m. The services at Hillisburg will be on the third Sunday in each month.

J. H. Anderson.

BEAR, ARKANSAS

Another joyful meeting closed last Sunday evening, September 24. This meeting began Friday night, September 22, in our new Church of God near Bear, "beautiful for situation" in the country in which we live. Bro. L. H. Shelton did the preaching. On Saturday night Bro. Tom Lynch, sister Mary's husband, a policeman, presented himself for baptism, and Sunday evening was set for it. After the morning sermon on Sunday another, Mary H. Kinsey, who had just arrived from Nashville, Ark., came from the choir to present herself for burial with Christ in baptism. Soon after a bountiful dinner, served out-of-doors, the two were buried by baptism.

Brethren, we anticipate the day, if our dear Lord remains away, of having an Annual Conference of the Church of God in our country. So with Jesus' and Philip's answer we bid you, "Come and see." We are to have preaching by Bro. Shelton or some other brother in our new church at least once or more each month, D. V.

Bros. J. M. Dorris and L. H. Shelton have showed themselves to be workmen that need not be ashamed—Bro. Dorris as a carpenter with his money and tools, and Bro. Shelton as a student in seeking to "rightly divide the word of truth." 2 Tim. 2:15, Diag.

Your brother in hope of life eternal,

Richard Alex. Humphreys.

HELPING FUND

Mrs. R. E. Arthand

\$4.00

AN UNEXPECTED VACATION TRIP

Stirred by the rapid fulfillment of prophecy in the days in which we now live and the profound significance of events immediately ahead of us, I am taking up an active work in the ministry and begin a series of meetings at Omaha, Neb., Sunday, Oct. 1.

I have prepared a chart, 10 ft. x 4 ft., beginning at the cross of Christ and covering the book of Revelation, especially pointing out the marvelous blessings promised to those who read and hear the things contained therein. There is the warning, also, of bringing upon ourselves the plagues mentioned in this book, should we attempt to add to the things contained therein; and should we take away the words of its message, God will take away our part in the book of life, out of the holy city, and from the things written in this Book. My thought is that God intends that the messages contained in Revelation, as they are unfolded or unsealed by Jesus Himself and become history, are meant for meat in due season to the household of faith. . . .

To me the next world-rocking event is the opening of the seventh seal of Revelation 8; and the events comprehended by this seal will culminate in our Lord's return, first for His bride, and followed according to God's order in the establishment of the kingdom of God on earth. The seven trumpets and the seven judgments cover Jacob's time of trouble. The church remains in the flesh through the trumpet judgments to complete her garments, righteousness of Christ; while at the same time the work of inviting the guests is accomplished, and this is done during the first three and one half years of trouble, followed by the marriage at midnight, with the meeting in the air.

Then follows the three and one half year period of the reign of the covenant-breaking Antichrist, or beast power, during which the seven last plagues will be poured out; this constitutes the most severe part of the great tribulation, and will be world-wide, fulfilling Zephaniah's prophecy (chapter 1) that the whole land will be devoured because of the Lord's wrath.

Praise God for His marvelous grace in the part we take as overcomers on the stage of drama which is rapidly being set in God's program. For the church will be with her Lord and escape the overwhelming scourges which are necessary in God's purpose to bring the remnant of the nations to a place where they will recognize Him as the Giver of every good thing and that He is over all and in all and His benevolent hand will in due time bring the fruition and joy of His promises to Abraham and his seed.

Trusting in God for guidance, wisdom, strength, and every material need, I am undertaking a tour of the East as a vacation. Among others, the following topics will be discussed in connection with the charts I have prepared: NRA: A Distress Cry of a Great Nation; what happens at the beginning and at the conclusion of the seventh and last trumpet sounding (Rev. 10:7; 11:15); Ephraim and Manasseh "in the last days" (Gen. 49); the importance of the study of prophecy, and especially the book of Revelation, at the present time; are many preachers teaching what others want, instead of declaring the whole counsel of God?

Anyone desiring to communicate with me

may do so by addressing John Hammond, So. Omaha, Neb., Care Frank Harper, Rt. 5, up to Oct. 7; after that, mail sent to 7735 Hoskins Ave., Chicago, Ill., will reach me. Mrs. Hammond is visiting her oldest son at the Chicago address and it is her suggestion that I spend a few weeks in Illinois, Indiana, Iowa, and other points before we return to California. En route to California by automobile, if any of our people desire a discussion of Bible truth in a public place, I shall be glad to avail myself of the opportunity. Bro. Harvey Hobart of Los Angeles has been of great assistance to me in my studies of the seven seals of Revelation. He can be reached at 38th and Alameda Sts., Los Angeles, where he conducts a gas station. He is anxious to be of any help to others he can.

John E. Hammond.

ALMEDA PIKE

On Monday afternoon, September 11, we were called upon to preach the funeral sermon of Sr. Almeda Pike of Sanborn, N. Y. The service was not unusual, for such are being held day by day. However, the life of the one that had passed the threescore and ten mark was unusual. It is not known exactly when she was baptized, but it was around sixty years ago, much longer than the entire life of the average person. She was the fruit of that great old pioneer that worked this territory, Elder R. V. Lyon. He has been dead many years, but his work lives on.

Sr. Pike spent nearly all her life in Sanborn, and the greatest fact of all is that that life that was dedicated to the Master in early youth was an honor to Him, even to the eventide.

She leaves her son, William J. Pike; two granddaughters, Martha and Mary Pike; one sister, Sr. Mary Wagoner; and one sister-in-law, Sr. Louisa Sornberger, to mourn her passing. She was laid to rest in the Pekin cemetery to await the Master's call on the resurrection morn.

C. E. Randall.

HERALD RECEIPTS

John E. Hammond; Lucy Robinson (for another); Mrs. Rhoda Hanson (for another); Geo. A. Waters (for self and another); Josephine Engebretson; Mrs. R. E. Arthand (for another); Mrs. C. L. McCallister (for self and another); Mrs. Harriet E. Boice; Mrs. Tom Savage, Jr.

CONTRIBUTORS TO DOLLAR-A-MONTH CLUB

Mrs. Mae Mick; Mary E. Carter; Mr. and Mrs. Delos Andrew; Mrs. Ray Maysilles; Albert Siple; Anna Hammond; Mr. and Mrs. E. C. Railsback; Mrs. I. C. Gould; Mary Calkins; G. Long; Mr. and Mrs. Chas. Netts; Mrs. Harriet E. Boice.

CONTRIBUTIONS TO N. B. I.

Mr. and Mrs. B. F. Cook	\$3.00
Maurertown, Va., Sunday School	2.10
Mary E. Carter	1.00
Total	\$6.10

SPECIAL INDEBTEDNESS FUND

To date	\$435.50
Jessie M. B. Kauffman	50.00
Margaret Ellis	25.00
Mr. and Mrs. Albert Siple	10.00
Mr. and Mrs. Wm. Hanson	10.00
Carol Wilson	5.00
Mrs. Lucy Robinson	3.00
Mrs. Mae Mick	1.00
Mary F. Cook	1.00
Total	\$540.50

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The RESTITUTION HERALD advocates: the near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church to be joint heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

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"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.

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BETWEEN YOU AND ME—

Mrs. Tom Savage, Jr., of Waite Park, Minn., in renewing for The Herald, says, "Depression or no depression, we can't do without our paper."

"The Herald seems unusually good of late, and we surely enjoy hearing through it from those we have learned to love," declares Bro. Albert Siple of Hammond, La.

Remember, please, the special gospel number of The Restitution Herald will be issued on October 31, (D. V.), and will be of special interest to those who are unfamiliar with our faith.

We are glad to note the interesting meetings again held in Bear, Ark., and trust that lasting good may come from them.

Bro. and Sr. H. S. Bell and their son Guilford of LaCrosse, Wisconsin, spent Rally Day in Oregon. Though located where they have no opportunity to attend the services of the Church of God regularly they do not lose interest in the glad tidings of the kingdom.

On page ten we are introducing a new feature in The Restitution Herald which we trust will be of general interest and value. This department will not be provided every week, but as regularly as world events seem to require.

Articles designed for our special "Gospel Number" are coming in. Let us give this issue, which is to come from the press Oct. 31, (D. V.), wide circulation among our friends and neighbors.

"When these things," the sorrows and distresses that were to multiply in the last days, "begin to come to pass, lift up your heads and rejoice," declared Jesus, "for your redemption draweth nigh." Now is a time for rejoicing to God's people, both Jew and Gentile.

Writing from her home in Bentonville, Va., Sr. Mary F. Cook, in sending a remittance to help pay off the indebtedness against the National Bible Institution, says, "My prayer is that everyone will respond to this reasonable call. Pray for me, that I may be faithful."

Sr. Mary A. Woodward, beloved throughout the church for the service she has rendered in the past as well as for her Christian character, is seriously ill of pneumonia. Her son, F. L. Austin, is at her bedside in Lansing, Michigan. We pray for her recovery.

This is the time to plan for special fall and winter meetings. Some of the most successful evangelists of the Church of God are available, and this office will be glad to supply their names and addresses and to assist in any other way in putting on special campaigns.

Through the efforts of Sr. T. J. Ellis of Waterloo, Iowa, who secured the necessary permission to publish them, we will present in our next issue the first of a series of splendid addresses on Bible characters which were given over the air recently by Professor Lange of the English Department of Iowa State College of Agriculture.

Oregon celebrated Rally Day and Golden Rule Home Day in connection under very favorable conditions. The weather was delightful, the attendance large, and the various services much enjoyed. The morning service was taken up largely in the presentation of matters pertaining to the Home and its family. In the evening the pastor emphasized the security of the Christian under all circumstances.

With the official lists of ministers in from California, Illinois, Indiana, Iowa, Minnesota, and Nebraska, the ministers listed show an increase in these states of twelve. We are anxiously waiting Arkansas, Texas, Washington, Michigan, Florida, New York and Ontario, Ohio, Virginia, the Carolinas, and others. The present list promises to be the most complete and authoritative we have ever issued. Please help us to complete it speedily!

THUS IT BECOMETH US

By Arlen Marsh

THEY stood on the bank of the ice-bound little river, a group of shivering, half-frozen men and women. Armed with a small ax, a man was stamping out into the stream, shattering the coat of ice as he went. They beat their hands against their sides and watched.

The man proceeded to the point at which his knees were submerged in water, pounded at the ice for a few moments, and turned in the hole he had made to face the crowd. "Ready," he chattered through lips blue with the cold. "Any time."

The group on the shore parted, and a woman stepped through the opening and into the water. With clenched teeth she walked slowly to the man who stood waiting in the midst of the stream. He held up a silencing hand.

"In the name of Jesus the Christ and upon your confession of faith," he declared solemnly, "I now baptize you for the remission of your sins."

He immersed her, covering her completely with the icy water. Together they strode to the bank. Hurriedly the party stepped into waiting cars and drove away.

Wilbur Ewalt, driver of the first car in the procession, glanced curiously at his companion. "Everett," he inquired, "why is it that anyone should be so unutterably foolish as to ask for baptism in that form when it's this cold?"

Everett Thorpe smiled. "It's a long story," he returned thoughtfully. "Six months ago Mrs. Eggleston wouldn't have been baptized if it were ninety in the shade, but she's been convinced that unless she is baptized by immersion she has no chance for future life. Since she's like me, she enjoys life; and, also like me, she decided that baptism was a cheap price to pay for it."

The other stared at him. "Do you mean to say," he demanded, "that you consider baptism to be essential to a man's salvation?"

"Nothing else. Even Jesus Himself felt obligated to be immersed, not sprinkled, mind you, but immersed. He told John the Baptist when John objected to it that 'thus it becometh us to fulfil all righteousness.' It's noticeable, too, that Jesus didn't receive the power of the Holy Spirit until after He'd been baptized. There's one principal difference between His baptism and Mrs. Eggleston's, though."

He paused. Mr. Ewalt looked at him questioningly.

"It was this: Jesus had nothing to repent of, since He'd never committed sin; but the Bible definitely teaches that repentance is absolutely necessary before baptism for any other man. It's an interesting fact that none of the apostles or early disciples ever permitted anyone to be baptized until he'd repented of his past wrongdoing and signified an understanding of the gospel taught by the Christ."

"Huh!" said Mr. Ewalt skeptically. "The Bible doesn't say a thing about having to repent or believe the gospel before you're baptized."

"No? But John the Baptist baptized only when the people confessed their sins; and Jesus, when He gave the great commission, said very definitely that 'he that believeth and is baptized shall be saved; but he that believeth not shall be damned.' He didn't say that those who believed anything would be saved, either, for just before this He told the disciples to go 'into all the world, and preach the gospel to every creature.' He implied that people had to believe the gospel, which consists of considerable more than repentance and a half-hearted belief that Jesus is the Son of God, and then be baptized in order to be saved."

The car bumped along the road and swung into a driveway.

"Not even Philip," went on Mr. Thorpe strongly, "would baptize the Ethiopian eunuch until he had told the man about Jesus and His teachings. In fact, he said very definitely, 'If thou believest with all thine heart, thou mayest,' when the eunuch asked for baptism. And he'd just been teaching the eunuch the gospel. Philip was directly inspired to do all of that, too."

"Um-hum," said Mr. Ewalt defensively, bringing the car to a halt beside a house, "but there were plenty of Jews baptized who hadn't heard the gospel. On the day of Pentecost, for instance."

"They knew it already. As Jews, they'd been taught all their lives that there's only one God, that His Son was to be born to save the world, that a kingdom was to be set up on earth under that Son, and all the other elements of the gospel. They only had to accept baptism as essential—after repenting of their sins, of course. Not only that, but they'd heard about Jesus for at least two or three years before they listened to Peter preach. They must have known what the apostles taught long before Pentecost."

Mr. Thorpe gazed reflectively at Mrs. Eggleston as her car drew up on the right. "She demanded immersion," he observed, "because Jesus was immersed and because He taught immersion. The word baptism means immersion; it doesn't have anything to do with sprinkling. So she decided that what the apostles and the Christ asked of their followers she needed, too. It's a good idea, if you ask me."

"Of course," he concluded, "baptism is for 'the remission of sins,' and it does cleanse all past sins; but it certainly is not intended to protect anybody from sins committed after he's been baptized. His past is wiped out, but his future is entirely up to him. That's a mistake that a lot of people make. They take baptism by immersion as essential and nothing else. But that's only the beginning. The repentance means that they turn away from their sin as well as feel sorry for it."

—o—

"If I knew you and you knew me—
If both of us could clearly see,
And with an inner sight divine,
The meaning of your heart and mine,
I'm sure that we would differ less
And clasp our hands in friendliness;
Our thought would pleasantly agree,
If I knew you and you knew me."

THE RESTITUTION HERALD

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NUMBER 2

Abraham, the Man of Faith

ONE of the really great examples of American sculpture is Lorado Taft's Fountain of Time in the city of Chicago. The casual traveler may be puzzled as to its meaning, but if he stops to examine the facial expressions of the figures which appear to be passing in silent review before the shrouded form of Time, he will long remember the haunting wistfulness for something beyond the present which the sculptor has portrayed in those faces.

Now this desire for something beyond the present, wherein the incompleteness of today shall find its fulfillment in the morrow, belongs to the very essence of religion. Just as we are disposed to think that religion is merely a system of beliefs, so we are inclined to forget that it is also a way of life. Likewise we are inclined to depend too much upon creed and ritual for our inspiration, and we are prone to forget the power that may be derived from the lives of men and women who have sought the things of the Spirit.

It is generally admitted that the great source book of such life experiences is the Bible. Nowhere in all the world is there another book that contains the religious experiences of so many men and women. Young and old, rich and poor, ignorant and learned, good and bad, come and go in an endless procession across its pages, each individual living his own life for good or evil and finally passing from the scene either as a blessing or a curse to those who come after him. And in reading that record, we, like that shrouded figure at the Fountain of Time, watch the march of the centuries and ponder their significance.

Few things, then, are more worth while than to recall occasionally some of these figures whose words and deeds the human race will not willingly let die. One of the earliest of such personalities and one of the most interesting is Abraham, the first of the three patriarchs and the

Through the courtesy of Iowa State College and its radio station, WOI, of Ames, Iowa, we are able to give our readers a series of splendid addresses on Bible characters which were recently delivered over the air by Professor Paulus Lange of the English Department of the college. The choice of subjects and the reverent manner in which they are presented are refreshing indeed in these days of skepticism and speak well for the Christian character of this great agricultural school. The articles were selected by Mrs. T. J. Ellis, who secured permission for their publication in this paper.

ancestor of all the Jews, including Him who is known as the Christ.

Although the account of Abraham as it has come to us is not entirely consistent, the main outlines of his character are sharply etched. Two qualities are especially noticeable; first, his ability to comprehend the will of Jehovah; and, second, his complete obedience to that will. Any speculation concerning the manner in which the purpose and promises of Jehovah were

revealed to Abraham is outside my discussion. This much, however, I should like to emphasize: In whatever way the revelation came to Abraham, he acted on it with such complete confidence and such absolute faith that he has become a pattern for all the ages.

Abraham was born in the valley of the Euphrates among the Chaldeans, a people akin to the Assyrians and the Babylonians. Some time after his marriage we find him settled with his father and his nephew Lot in the Chaldean city of Haran, about a hundred and fifty miles from the northeast corner of the Mediterranean, where Abraham remained until his father died. Then there came to him the command of Jehovah, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will shew thee So Abram departed, as the Lord had spoken unto him." "The land that I will shew thee" proved to be Canaan, or Palestine, three hundred miles or more to the southwest.

Abraham's faith in the providence of Jehovah must have been sorely tried when he finally reached Canaan. Because the country was inhabited by warlike tribes who were constantly fighting each other, Abraham never knew how long he could remain in any one place. Soon after his arrival, a severe famine devastated the region. To save their lives, he and his household went into Egypt. After his return, trouble arose between (Please turn to 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

Two Dollars per Year

Paul C. Johnson, Associate Editor

"They that were scattered abroad went every where preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them."—Acts 8:4, 5.

THE EDITOR'S PRAYER

WE THANK Thee, our Father, for the opportunity of serving Jesus Christ; for the privilege of being counted among those who labor with Him in the spreading of the gospel; for being permitted to give of our strength of body and mind and of our means to aid in the advancement of Thy great work in the world. Help us, we pray, to continue faithful in the discharge of every duty that Thou hast placed upon us, for Jesus' sake. Amen.

WHAT'S IN THE PAPER THIS WEEK

A LETTER from a sister in the East says, "I certainly enjoy reading THE RESTITUTION HERALD, for there is nothing but good in it." As we read this letter, we were impelled to meditate on the place this paper occupies in our church life and to ask ourselves several questions pertaining to it. In what does the value of the paper consist? How much does it contribute to the progress and success of the Lord's work throughout the country? Does it serve to build up the spiritual tone of the body of Christ? Does it stimulate thoughtful, prayerful Bible study? Is it informative and educational in the highest sense? Does it keep our hearts alive and active and watchful for the Lord's coming?

As we continued our meditation, we were prompted to scan the "proof sheets" of the present issue that we might obtain a preview of what regular contributors, augmented by carefully selected articles from other writers, were bringing us in this week's paper.

On the title page appears a searching and appreciative analysis of the character of Abraham, that mighty man of faith and of courage. Sincerely written by a scholar of recognized ability, it brings before us with the vividness of a silhouette the portrait of him through whom "all families of the earth (shall) be blessed." Abraham's love for God, his unselfishness, and the intensity of his faith and devotion to Jehovah are presented in a most helpful and inspiring manner.

"Reconciliation!" What a wonderful thought! The pleading voice of divine love reaches us through the pen of T. A. Drinkard, "Be ye reconciled to God!" Bro.

Drinkard concludes, after a thoughtful analysis of scriptural evidence on the subject, that to be reconciled to God through Christ requires a sincere response on the part of the believer in the gospel by repentance, faith, and baptism; and that "therefore, reconciliation in Christ is conditional."

The responsibility and the obligation of the disciple to witness for Christ is logically presented in this number by Norman John MacLeod. "A great treasure," he says, "has been entrusted to us, . . . and it is ours to carry to a world in darkness." That treasure, he assures us, is that glorious light provided in the living fire of God's Word.

"In education we trust" has proved a deluding motto," we are told in "Can Education Save the World?" a selected article. The author contends that Christianity has not failed, but men have failed in not including in their curriculums "the fear of the Lord."

"It is a dangerous thing to carry a sword," asserts George B. Alldridge in "The Christian Warfare," wherein he contrasts the carnal wars the nations wage with the spiritual battle of the Christian; and he begs us to obey the command of Christ addressed to Peter, "Put up again thy sword into his place: for they that take the sword shall perish with the sword." A timely warning!

The effective simplicity of our Lord's teaching is explained in an article entitled, "Jesus the World's Greatest Teacher." This choice selection will be found to be of special interest to the preacher, the Sunday school teacher, and the Berean leader.

Under the general heading, "Abreast of the Times," a page is devoted to the relating of various events which are of prophetic significance, to which suggestive texts are applied. These call to our attention the fact that we are living in the most important period of the world's history when indications of our Lord's coming are multiplying on every side.

In addition to these articles designed for the older ones, Genniel Carpenter brings to us in the Berean Department matters of interest to young people; Mary A. Gesin provides for the still younger ones on the Children's Page; helpful comments on the Sunday school lesson find a place on page 13; and two full pages are given over to news of the churches everywhere. All of these help to provide a "feast of fat things" for old and young alike.

Jesus the World's Greatest Teacher

How apparently casual and unsystematic Jesus was in His teaching! He had no orderly system of lectures, no logically developed course of study, no syllabus nor bibliography, no textbook nor assigned readings. Now my work is teaching, and I live in an educational institution in an atmosphere of "majors" and . . . "study lists," "grades" and "degrees." Contrast Jesus' casual unorganized approach to the work of teaching. Nicodemus comes to Him by night and asks a question; "a certain lawyer" asks another; the rich young ruler a third; and then Jesus begins to teach. No prerequisites, no matriculation—just a questioning soul and Jesus!

And yet Jesus was a great teacher because, beneath all the apparent disorder and casual nature of His teaching, He was true to certain great fundamental laws which must be observed if truth is to be imparted.

First of all He used sound psychology, although the word itself never once appears on the pages of the New Testament. He talked to people about what was in the focus of interest. An aggrieved man comes demanding that He bid his brother divide the inheritance with him. Jesus seizes the occasion to teach a lesson on the danger of covetousness and the peril of riches. "What shall I do to inherit eternal life?" asks the rich young ruler, and Jesus penetrates to his inmost need and instructs him in the way of self-sacrificing service. "Where is the right place to worship?" asks a rather common, tawdry woman, and Jesus teaches her that the spirit of worship is so much more important than the mere place itself.

This would be the ideal way to preach and teach—if one were a walking encyclopedia and universal genius—just let people propose questions and then answer them! Perhaps you have heard of the Negro preacher who, with this sound pedagogical principle in mind, said he would preach on any topic the congregation might suggest. One facetious brother proposed "Pills." But the preacher was equal to the topic. He said: "Brethren and sisters, dar is many kinds of pills—pink pills, black pills, white pills, liver pills, headache pills—but the best pill of all is the Gos-pill," and then he squared away on his course for a good gospel sermon!

But the average teacher is not a universal genius and moreover has a course of study to follow. His task often is not merely how to utilize interest already aroused, but how to arouse interest in the first place, for no real teaching takes place until interest has been awakened. Margaret Slattery tells of being sent into a class of high school boys once to teach a lesson on John Eliot. They weren't interested—they hadn't asked any questions about John Eliot.

The following stimulating article will be found of value both to Sunday school teachers and to preachers. The author, Albert W. Palmer, D. D., is president of Chicago Theological Seminary and well qualified by education and experience to present a theme of this kind. Copies of the article in pamphlet form may be secured from David C. Cook Publishing Co., Elgin, Illinois, at two cents a copy.

So she just sat down and casually remarked: "I never could see how he could do it." Silence. She repeated: "I just never could understand how he could do it!" More silence. Then the boys could stand it no longer. "Who?" they asked, and "Do what?" "Translate the whole Bible into the Indian language without a dictionary or a gram-

mar!" she replied. They were translating Caesar, and suffering in the process, and interest was at once aroused.

Now Jesus' parables were often challenges to the class' interest just like that. He taught people about what was in the focus of their interest; and, sometimes by a parable or aphorism, He stimulated interest—said something that made them ask for more. The good teacher is always doing that.

In the second place, Jesus was concrete. That is to say, He tied up every abstract idea to some vivid unforgettable illustration. Dean Brown of Yale tells about an old professor of homiletics who said: "Young men, the secret of successful preaching is to say something interesting, and then say something more that is interesting, and then say a few more things that are interesting—and then sit down!" A student got up and began his practice sermon next day with the ponderous affirmation, "Every effect must have an equal and adequate cause." "Sit down!" thundered the professor, "that isn't interesting!" No abstractions are ever interesting until they are given concrete application. So Jesus not only taught that God loves us, He put it in the form of the story of the prodigal son; He didn't just say, "Love other people," He told the story of the good Samaritan; He was not content merely to warn people of the corroding effects of luxury, He made it incarnate in the parable of Lazarus and Dives.

Again, Jesus knew the value of surprise. Possibly you have heard of the old lady who said she liked the new minister, that his sermons reminded her so much of the laundry man—"every week he brings home to me something which I have never seen before!" The good teacher does just that. When Jesus told the Pharisees that publicans and harlots would enter the kingdom before them, it was calculated to make a dent on their memories. When He told the story of two men who went up into the temple to pray, the denouement was so unexpected that His hearers could never forget it. How startled that woman at the well curb was when from the safely remote theme of worship Jesus suddenly turned and bluntly said: "Go, call thy husband." And when, to those plotters who brought before Him the sinful woman sentenced to be stoned to death, He calmly said: "He that is without sin, (*Please turn to Page Nine*)

Can Education Save the World?

AMID cries for bread, shouts for work, janglings of discordant world conferences, rumblings of cannon in nations stricken with nationalism, comes the annual pealing of school bells calling the new generation to the classrooms. High schools, colleges, and universities are opening for another year of study despite the inroads of depression upon their budgets. The flower of American manhood and womanhood is flocking to the institutions of learning, hopeful, bouyant, and determined in spite of economic upheaval.

The American people have developed the philosophy that education is the panacea for every evil in civilization. "Give us the little red schoolhouse, the brick high school, the stately college and university, and we will assure you that the future of the nation is certain success." With such a promise, the educators proceeded to build up the most expensive and elaborate system of education that the world has ever seen. The nation was moving toward Utopia.

Then came the World War, a hideous and bloody demonstration that man's inhumanity to his fellow man had not ceased. Europe, with fifteen hundred years of government, culture, and learning, became the center of the slaughter. The event jolted our thinking processes and caused people to wonder if education could save the world.

Out of the four year conflict came a period of rehabilitation and reconstruction. A rising wave of prosperity swept the country. Educators shouted that education had at last demonstrated to the world that a golden era could be produced. America with its multiplied schools was leading the world. The increase of crime, the rise of the racketeer, the crowded prisons and penitentiaries, were forgot in the lust for gold and glory. While youth was going to school, it was also going mad with license, revolt, and pleasure seeking. In spite of prosperity, the very foundations of society were being shaken.

Depression came suddenly, and with it more serious thought. Failure had marked the promises upon which the American people had built. Bloody warfare, crime, and now economic chaos had been the blows to the twentieth century civilization. Education was not the savior of humanity.

"In education we trust" has proved a deluding motto. Education has taught the younger generation many facts and theories, but it has failed to show our youth how to live. As one jurist declared, "We are putting multiplication tables ahead of the sermon on the mount." The indictment against American education today is that it does not give a sound moral and ethical character to men and women.

LACK OF CHARACTER TRAINING

Warden Lewis L. Lawes of Sing Sing Prison, writing of the faults of the public school system, says: "The Amer-

ican school system, the finest and most comprehensive devised by man, has served the purpose for which it was originally planned. It has reduced illiteracy to a minimum. There is today hardly one citizen in forty who is unable to read; hardly one in thirty who cannot write legibly. It has been a job well done, because that was all that was expected of our schools. And yet, as we review the accomplishment of a century, one thing stands out in bold and sad relief. The splendid and costly educational program that has been the pride of our government through the decades has done nothing—I say this advisedly—nothing to mold the character of our people. Its insistence on scholastics had left no room for character training. There is no moral force in the classroom. . . . The failure of our schools and general educational methods are filling juvenile homes, our reformatories, and prisons."—*Good Housekeeping*, September, 1932.

Educational methods of the American school system have robbed students of moral and spiritual values. Stressing only factual knowledge, resting their faith upon scientific research and deliberately fostering a skeptical attitude toward all standards of life have caused the low moral standards, the laxity of principle, the loss of a sound philosophy of living among the new generation. The Bible has been ridiculed in many classrooms. Laws and constitutional amendments have been scoffed at by teachers and professors. The home, marriage, and the church have been declared the antiquated relics of a primitive people. What can such educational trends lead to in the thinking processes of American youth? Warden Lawes rightfully said they are leading to homes for the incorrigible, reformatories, and prisons.

During the past few years educators have suddenly awakened to a realization that character training is essential. A. N. Whitehead, in *The Aims of Education*, gives a concise picture of the need in a sentence: "When one considers in its length and in its breadth the importance of this quest of the education of a nation's young, the broken lives, the defeated hopes, the national failures, which result from the frivolous inertia with which it is treated, it is difficult to restrain within one's self a savage rage."

This educator summarizes the need of American schools in nine words: "The essence of education is that it be religious." Such a need was recognized in the colleges founded in the colonial period of our history. When Harvard College was established, it had for its purpose the training of intellectual, moral, and spiritual powers in its students. "Let every student be plainly instructed, and earnestly pressed to consider well: the main end of his life and studies is to know God and Jesus Christ, which is eternal life—John 17:3; and therefore to lay Christ in the bottom, as the only foundation of all sound knowledge and

learning." Such an aim is exceedingly old-fashioned to many present-day educators; and the product they send forth into a troubled world shows too plainly what their philosophy has done.

"That the trend of modern education is away from faith in Jesus Christ is a self-evident fact. Whereas almost ev-

ery one of the older universities of America was founded by the evangelical church upon a Christian basis, today an institution of higher learning to which the sons and daughters of Christian parents can be sent without having their faith attacked in classroom and on campus is a rare

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RECONCILIATION

By T. A. Drinkard

"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."—2 Corinthians 5:18, 19.

THE subject of reconciliation is one among the many outstanding questions of the Scriptures and demands careful study by each one deeply interested in its message. The Apostle Paul, who uses the word and its companion words more than any other apostle, brings very briefly a most wonderful message of divine origin, one that commands our attention and consideration.

It is true that Paul wrote "some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."—2 Peter 3:16. Not only so, but some who are professedly learned wrest them to teach theories that are contrary to the Scriptures of divine truth. There is no excuse for such a practice. There is such a thing as "rightly dividing the word of truth" (2 Tim. 2:15). It is for you and me to adhere to that God-given command.

The use of the word "reconciliation" and its companion words, "reconcile," "reconciled," and "reconciling," simply means "a thorough change," as in 2 Corinthians 5:18-20; Ephesians 2:16; Colossians 1:20, 21; Romans 5:10. Therefore, with this indisputable fact before us, it does not appear very difficult to see that "God was (and is) in Christ, reconciling the world unto himself" (2 Cor. 5:19) through the operation of His law of life that makes men and women free from sin and death (Rom. 8:2).

By carefully comparing scripture with scripture you will very quickly see that your being reconciled to God in Christ depends on your acceptance of God's terms of salvation. God has given a law for salvation purposes, and to you that law is given. It may be called the gospel of God, the gospel of Jesus Christ; yet it is the law of life in Christ. And, too, it is called the law of liberty, because as the result of your obedience thereto it brings you salvation, or redemption in Christ, by which you reach reconciliation completed.

Then if reconciliation is in Christ, how can you be reconciled unless you get into Christ? Can any man or woman get into Christ without obeying from the heart the

requirements of the law of life? That law of liberty does have requirements. They are called "work" (James 1:25). The change (reconciliation) is the work of God in Christ, but in order for it to be effective in our case we must go where the blessing is—Christ.

To teach otherwise is but to dethrone the majesty of law. I do not mean the law of man, but of God; the law of the spirit of life in Christ. That law has requirements that must be met. It commands, yea, demands, that men have faith, not only in God, but in Jesus Christ (John 14:1). It demands that men repent (Acts 2:38). It demands that men be baptized in the name of Jesus Christ for the remission of sins (Acts 2:38).

Sometimes we are told that "baptism in water is not a work, performance of which is paid for by Jesus with an outpouring of His grace in forgiveness and salvation." The fact that it is a command from the Master, just as much as the command to repent, is proof positive that we cannot be in Christ, cannot be saved nor reconciled, unless the command is obeyed.

May I call attention to a seemingly foolish command from the standpoint of the flesh? There was a law of circumcision that decreed that if any man child failed to be circumcised he lost his place among the people (Gen. 17:10-14). Today we have a law that says, "He that believeth and is baptized shall be saved."—Mark 16:15, 16. We reach this salvation in Christ. We are reconciled in Christ.

If salvation in Christ can be obtained without going through baptism, then we nullify the law of God through Christ. It is not a question as to God's ability to do other than He did do, but as to what He did. The statement, "Not imputing their trespasses unto them," can only refer to those "whose sins are covered" (Rom. 4:7, 8) because they have been reconciled in Christ; and, since they are in Christ, there is no condemnation upon them (Rom. 8:1). Therefore, reconciliation in Christ is conditional, not unconditional.

Witnesses of the Truth

By Norman John MacLeod

“Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.”—Acts 4:13.

THE SON of man hung on the cruel cross and died even as any other. And the hope of His followers died with Him. They who had seen Him in His triumphs, had seen Him call Lazarus forth, had been with Him when He raised Jairus' daughter, had seen Him make the lame to walk and the blind to see, and had seen Him heal all manner of sickness, despaired. And we hear the scornful rulers say, “He saved others; let him save himself, if he be Christ.”

The Son of God died even as any other. And the hopes of the Jews died with Him. They who had suffered defeat at the hands of oppressors, had been exiled and restored to worse than exile, had felt the cruel hand of iron Rome, had hailed Jesus as the long-promised Messiah who would rid them of the foreigner as He rode into Jerusalem, lost all hope of freedom. And the heathen soldiers standing by railed on Him: “If thou be the king of the Jews, save thyself!” The Wonderful, the Counsellor, the Prince of Peace, was dead. And as He died on that cruel cross, we realize that He left not one written word to tell us His thoughts. The task of writing His truths must be entrusted to His followers. Yet, in spite of that fact, we can be sure of the things that He did and said.

The power of the human intellect to resist information is truly remarkable. We learn many things with great effort, and what we learn does not stay with us. Even those who are university graduates are far from learned because of the things that are done at schools and colleges. Few are the students that study. Few are they who take a real interest in their work. Consequently, we have poor doctors, poor lawyers, poor teachers, and (worst of all evils) poor ministers of the gospel. Even among the best educated few are learned.

Furthermore, the high school of today offers a better education than the university of yesterday. So on still farther back. In the days of the apostles, then, we can understand that the best educated man would be ignorant by our standards. And fishermen were the most degraded of classes at that time. Further, they came from a part of the country despised as producing nothing good, where men were subject to an especially vicious persecution.

Then, too, these men did not write things down at the time they happened. Thomas Jefferson in his old age criticised a description by John Adams of the writing of the Declaration of Independence. Adams said that it happened thus and so, recalling the incident from memory. Jefferson proved from his notes, taken at the time, that Adams was in error. Our memories are not reliable.

Of the men that wrote the accounts of Jesus' life only two were apostles; the others possibly received the material

for their accounts second-hand. Add to all this that the Scriptures were handed down to us in a foreign language, that the medieval copyists could not read the languages that they were copying, that the originals are all gone, that what manuscripts we have are copies of copies, that translations seldom convey the idea of the originals, that the Scriptures were in the hands of a group of people who were often hostile to the truth, that almost two thousand years have passed since those things were written down, and that according to modern tests witnesses are unreliable.

An incident in a psychology class shows how unreliable witnesses are. Shortly after the class assembled, the janitor came into the room; the professor had heated words with him; and, as witnessed by those present, the janitor pulled a gun out of his pocket and shot the professor. What actually happened was that the janitor, by prearrangement, took a banana out of his pocket and pointed it at the professor; and out in the hall somebody slammed a board on the floor.

But in spite of all this the Scriptures meet certain tests to show that they are reliable accounts. The fact that they were produced by unlearned and ignorant men under conditions that would make most accounts unreliable proves that the Bible accounts are true. The four gospel stories do not apparently agree on minor points, but that proves that they are more reliable than otherwise. Because people will not report an incident the same, they indicate that they have not connived to make their reports agree. If two witnesses in a law court told exactly the same story upon examination in court, we could be sure that there was collusion between them. The minor disagreements of the Gospels, then, is proof that there was no such collusion.

The Scriptures have been shown by prominent lawyers at various times to be acceptable as evidence in a court room. Those ignorant, unlearned men could not have produced such masterpieces of language unaided. Inspiration is the only solution! Those things that have come to us through the centuries and have been so marvelously preserved for us should give us a feeling of honor and responsibility that should stir our inmost thoughts.

A great treasure has been entrusted to us. We have been given this Word through the power of God, and it is ours to carry to a world that is in darkness, a world that needs that Word. And yet we lag and do not do our best to spread abroad the light that has been given! The story of the Son of God, told by such men as the Bible writers by the power of God, is ours to carry forward. Let us not fail of the great task entrusted to us, even though we are all ignorant and unlearned men!

The Christian's Warfare

By George B. Alldridge

"This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith, and a good conscience; which some having put away concerning faith have made shipwreck."—1 Timothy 1:18, 19.

JESUS surely was a man of peace. Yet, strange to say, He is the author of these words: "Think not that I am come to send peace, but a sword." Luke, in his account, clarifies this. His words are, "Suppose ye that I am come to give peace on earth?

I tell you, Nay: but rather division." Those who were contemporary with Jesus could not have understood the deep significance of these words, as we who are living today do by a knowledge of history and the observation of current events.

I think all students of history will concede that the *casus belli* for all wars during the Christian dispensation has been largely the different beliefs and interpretations of the Scriptures. Even our own great and terrible Civil War was caused by the fact that those whose commission it was to preach the glad tidings of the gospel to all men prostituted their high office in advocating as sanctioned by God Himself the institution of human slavery!

Shortly before Jesus was betrayed, He said to His disciples, "All ye shall be offended because of me this night."

Listen to what Peter said: "Lord, I am ready to go with thee, both into prison, and to death." (I believe with all my heart that Peter meant just what he said.)

"And while he (Jesus) yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people." Then followed Judas' betrayal of his Master.

Now watch Peter; he was no coward, sneaking behind out of sight. The representative of the high priest was Peter's point of attack; and, had the Lord not directed the blow, Peter would probably have cleaved the man's skull. It must have been a light blow, for it does not take much to cut off an ear. If the Lord in His mercy had not restrained Peter, more than one ear and head, too, would have been lying upon the ground.

"Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword." Here is the reason for all this: "But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled."

It is very evident Peter was not a quitter, even though he "followed him afar off." As the trial proceeded, everything was going against Jesus. Peter had heard Jesus say, "Thinkest thou that I cannot now pray to my Father, and

The publication of the accompanying article calls to mind the passage in 1922 of a resolution by the General Conference of the Church of God which enables any member to register on a printed certificate provided free by the National Bible Institution his conscientious objections to engaging in any form of military service.

he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" Had Peter at this time possessed the wonderful knowledge revealed in his first epistle (1 Peter 2:19-25), I feel sure he would not have denied

his Lord and Master. We can see the significance of Jesus' words, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."

After our Lord's death Peter's remorse must have been terrible. So Jesus, His great heart of love still yearning for Peter, told Mary Magdalene (she could sympathize with Peter, for had not Jesus done much for her?) after His resurrection to go tell Peter and His other disciples.

Peter, like Saul of Tarsus, could think only that battles can be won by the sword. Jesus never used nor encouraged the use of the carnal sword in fighting His battles against sin. And what were His battles? The same as ours: the lust of the eye, the lust of the flesh, and the pride of life. Jesus never failed. We do, falling at times, but hopefully rising to renew the battle, only again to be overcome in the ceaseless struggle and conflict.

Sometimes even in the days of Moses victory rested upon the banner of Amalek and again upon the banner of Joshua. But, praise God, as long as Moses' arms were held up, Joshua prevailed. Jesus' arms never grow weary, but are held up continually before the throne of grace upon our behalf. So we should always prevail if our faith recalls Hebrews 7:25: "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."

Do we realize the stupendous faith of Moses? The record of him is, "Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt." I tell you, brethren, if any man loved the brotherhood, it was Moses.

Moses, like his great Antitype, loved righteousness, hated oppression, and had a burning zeal for the relief of the wronged; but Moses probably did not see what Jesus

saw, for His loyal Apostle Paul saw as he wrote, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; 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."

Sometimes people accuse us who are members of the Church of God of being pacifists. A pacifist is, as I understand it, one who opposes war. I do not, since I realize how futile it is under the present conditions of humanity and since God's Word points out that wars will continue until, as Ezekiel 21:27 reads, "I (God) will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." Neither am I a follower of Don Quixote, who was so desirous to fight that he would even engage windmills.

I am not, however, in sympathy with any increase of armaments to irritate our neighbors. To me it is repulsive to think that billions of dollars are spent in training men of the highest intelligence in how to destroy life and property.

We are noncombatants. We are not fanatical, refusing to assist the government in its hour of need. In the Spirit of the Good Samaritan we are ready to assist in ameliorating the sufferings of those who by chance have "fallen among thieves," whether it be by war or otherwise. We should be glad to serve anywhere where we could exemplify the blessed spirit of our Lord and Master, whom God anointed with the Holy Spirit and with power, who went about doing good and healing all that were oppressed.

For this stand in refusing to bear arms to take the life of our fellow man we are called hard names. The elite of Jesus' day, after He had healed the afflicted, called Him Beelzebub; so "the disciple is not above his master, nor the servant above his lord." We are not propagandists going up and down preaching or exhorting people to become pacifists, but we endeavor to preach the glad tidings that God has "made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being."

From the days of Noah up to the day Jesus rose from the dead God gave His sign (the rainbow) in the heavens that He would not destroy the world again by a flood. "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." So today God's assurance and covenant between Him and the earth is "that he hath raise him (Jesus) from the dead."

Why participate in the things God has warned us not to do? Let us remember Jesus' words: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword."

Where is the sword's place? Surely not hanging at the side of one of the followers of Him who said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me;

for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Dear brethren, it is a dangerous thing to carry a sword; if you do, then when the sword perishes, you will perish with it. But by all means carry in your heart the sword of the Spirit, which is the Word of God.

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WE SHALL BE LIKE HIM

We shall be like Him—blessed thought!

Alas! we are not like Him now.

Less patiently we bear the cross,

Less meekly do we suffer loss,

Than He who our redemption bought

With thorny crown on dying brow.

We shall be like Him—blessed thought!

We shall be like Him—free from sin;

On Him temptation lost its power.

We shall be pure without a stain,

When we that blissful state attain;

Aye! pure without and pure within.

In that ecstatic, longed-for hour

We shall be like Him—free from sin.

We shall be like Him—glory crowned,

Immortal, clad in robes of light;

Beyond the power of aught to harm,

Beyond the sound of death's alarm,

No more by limitations bound

Of time and flesh and earthly sight—

We shall be like Him—glory crowned.—*Selected.*

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BIBLE READING IN PUBLIC SCHOOLS

A provision of the New York City Charter, which has been in effect for eighty years, authorizes the reading of the Bible in the public schools. The school principals have discretion in choosing the readings, and any pupils objecting may be excused.

The president of the Freethinkers of America recently brought suit to restrain the Board of Education from continuing the reading of the Bible in the schools. His argument was that the use of public money for Bible instruction was unauthorized and a waste of city funds. The Supreme Court dismissed the suit a year ago. Last month the Appellate Division, on appeal, upheld the decision of the Supreme Court.

In this connection *The New York Sun* gives the information that "the first stereotyped books printed in the United States were school editions of the New Testament and the complete Bible. They were printed in New York about 1815" by Bruce brothers, two Scotchmen, who "introduced the stereotyping process into this country, and the first books they produced by the new process were those Bibles for the public schools of the city."

ABRAHAM, THE MAN OF FAITH

Continued from Front Page

Abraham's shepherds and those of his nephew Lot, who had accompanied him from Haran and who in the meantime had set up for himself.

The settlement of that quarrel is one of the classic episodes in the Old Testament. We read that "Abram said unto Lot, Let there be no strife . . . between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself . . . from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left."

Lot being what he was, he selected the fertile plains and allowed his uncle to eke out whatever existence he could on the hills toward the east of the river Jordan. But Abraham bore him no ill will. When Lot fell into the hands of Philistine kings who had been attracted by the wealth of the plains country, Abraham organized an expedition and not only rescued Lot but also regained the booty which had been carried off by the marauders. In return, Abraham asked nothing "save only that which the young men have eaten." Some time later Abraham again demonstrated his love for his fellow men in his fruitless intercession for the citizens of Sodom and Gomorrah.

Although Jehovah had promised that He would make of Abraham a great nation, the birth of Isaac, through whom the promise was to be fulfilled, was long delayed. Notwithstanding, Abraham's faith in the promise of Jehovah remained steadfast, and eventually Isaac was born. But the severest test of Abraham's faith was still ahead of him. The boy was already well grown when Jehovah commanded Abraham to sacrifice him. Human sacrifice, so repulsive to our standards, was a common practice in those days; and the thought of it should not blind us to the essential element in Abraham's character, namely, his faith in the lovingkindness of Jehovah and his implicit obedience to what he conceived to be God's will. Convinced that Jehovah demanded the sacrifice of his only son, Abraham was ready to obey. Because Abraham did not flinch from the ordeal, Jehovah reiterated the promises made to him earlier.

Abram lived to see both his grandsons, Esau and Jacob, the latter of whom was the immediate ancestor of the twelve tribes of Israel, and then he died "in a good old age"—a hundred and seventy-five years according to Genesis—"and was gathered to his people."

And what of Abraham's significance? In *Dummelow's Commentary* we find the following estimate: "Abraham is one of the greatest figures in the religious history of the human race. Three great religions look back to him as one of their spiritual ancestors, and accept him as a type of perfect faith and true religion, viz., the Jewish, the Mohammedan, and the Christian. The world owes to him its first clear knowledge of the true God, His spiritual and holy nature, and the way in which He is to be served and worshipped. Abraham and not Moses is the father of the

Jewish nation, and the founder of its distinctive religion. It was no new and unknown God in whose name Moses spoke to his brethren in Egypt. He was able to appeal to Israel in the name of a God who had already revealed Himself, in the name of 'the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob.'"

JESUS THE WORLD'S GREATEST TEACHER

Continued from Page Three

let him first cast a stone," He gave them the surprise of their not very young lives.

One of our professors said the other day: "When the hour is over, I want the students to know I have been in the classroom." How few Sunday school teachers ever surprise their pupils. The bane of so much teaching is that it is so deadly conventional! Teachers say the things they think they ought to say, the things that sound pious, orthodox, and safe, whereas Jesus said things to startle people out of their smug self-complacency.

This is no plea for vulgar sensationalism. . . . There is a noble sensationalism which does not violate good taste—I prefer to call it the element of surprise.

A fourth great quality of Jesus' art as a teacher lies in the fact that He uniformly led people to the spiritual heights. He had a goal! This is the supreme test of teaching—does it get people anywhere? Zacchaeus might begin with a more or less vulgar curiosity which impelled him to climb up in a sycamore tree to see who this passer-by might be that people were crowding the street to follow. But before Jesus got through with him, he was standing up and saying, "Half of my goods I give to the poor; and if I have defrauded any man, I restore him fourfold." So it was with Peter and with Mary Magdalene and the thief on the cross, and many another. Jesus changed their lives by His teaching. He took them somewhere they had never been before, awakened new motives, revealed new spiritual landscapes, evoked new courage and aspiration in their souls. And the great thing is that He does so still. He has been doing it all down the centuries. . . . And He does it today. . . . Jesus' teaching does something to people—they know He has been in the classroom!

May I close by pointing out that even Jesus was not uniformly successful? Read the parable of the sower. It is Jesus' report of His experience as a teacher. Even some of His marvelous teaching fell on stony hearts, met the competition of weeds and briars, withered away because of superficiality and thinness of spiritual living. He was one hundred per cent efficient as a teacher, but He was not one hundred per cent successful. Neither will you and I be. But some success will come, if we are sincere and resourceful and eager—some seed will fall in good soil—sometimes when we know it least. We may have to wait years for our harvest, but it is a great privilege to be associated with Jesus in the great art of teaching His life and His ideals.

Abreast of the Times

"This day is this scripture fulfilled in your ears."—Luke 4:21. "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them."—Isaiah 42:9.

Stems Tide of Crime

"Train up a child in the way he should go: and when he is old, he will not depart from it."—Prov. 22:6.

NEW YORK.—Justice Lewis L. Fawcett of the Supreme Court of New York, speaking with regard to the value of Sunday school training, said:

"My experience during twenty-three years on the bench, in which time over 4,000 boys under the age of twenty-one years were convicted of crime before me, of whom but three were members of a Sunday school, has satisfied me of the value of Sunday schools to the community, in helping safeguard it, to the extent to which Sunday schools exist, from the growth of criminals. My experience satisfies me of their value to the individual. In 1,902 cases of suspended criminal sentences in each of which a minister, priest, or rabbi became interested at my request, only 62 of the boys were brought back for violation of the conditions of parole. I believe the reform in the remaining cases (over 1,000) was prompt and permanent. I regard our Sunday schools, including those of all faiths, as the only effective means to stem the rising tide of vice and crime among our youth. Society carried the heavy burden of criminality chiefly because of the lack of religious training of the youth. If all the children could be kept under the influence of the Sunday school and the grown-ups were active in some church, we could close our prisons and jails, instead of being compelled to enlarge and increase their number. The problem of youth is the problem of humanity. There are over 17,000,000 boys and girls in this country growing up without moral training from any source, Protestant, Catholic, or Jewish."

Back to the Fathers

"He shall turn the heart . . . of the children to their fathers."—Malachi 4:6.

CHICAGO, Sept. 27.—Dr. Evelyn Garfield Kadushin, psychologist, Madison, Wis., earnestly advised Jewish women leaders to return to the culture of their fathers, and to recapture the social idealism of the prophets in an effort to offset "the climate of hate in which the Jew lives" (Matt. 5:43-45). Addressing representatives of 90 Jewish women's groups at the first fall meeting of the Conference of Jewish Women's Organizations, Dr. Kadushin said that the "Jews are living in a new environment, a climate of opinion which can only be described as hate. The world is so closely knitted that what happened in Germany is felt here. . . . The cultural background of the Jew is breaking down in the western world, but the group remains. If the Jew, in-

stead of hiding his head in the sand and trying to ignore bitter facts about him, will return to his culture and allow his culture to play about him again, he can capture the social idealism of the prophets, the intense personal ethics of the rabbis, and dignify his life with the folkways and ceremonies of his people." (Ezekiel 18:30-32.)

League of Nations Asked to Help Jews Return to Palestine

"They shall bring all your brethren for an offering unto the Lord out of all nations . . . to my holy mountain Jerusalem."—Isaiah 66:20.

GENEVA, Oct 3.—An appeal to the great powers, particularly Great Britain, the Palestine mandatory power, to solve the German-Jewish refugee problem by promoting immigration into Palestine was made yesterday by Eduard Benes, Czechoslovakian delegate, in an address to the Political Commission of the League of Nations.

Plans were approved which estimated Palestine could absorb 200,000 Jews during the next four years. William G. A. Ormsby-Gore, British delegate, said immigration into Palestine must not be conceived as the sole effective solution of the Jewish refugee question, as the territory must receive Jews from the entire world.

A French representative agreed with the Briton's view that Palestine would be unable totally to solve the Jewish problem. An Australian representative insisted that the Jewish refugees from Germany created a new factor and Great Britain should exert itself to make Palestine a great Jewish nation.

The Earth Trembled

"There shall be . . . earthquakes, in divers places. All these are the beginning of sorrows."—Matt. 24:7, 8.

LOS ANGELES, Oct. 2.—One elderly woman was reported killed, several persons injured, and considerable property damage sustained in southern California, mostly in Los Angeles, by an earth tremor which passed through that region early this morning. Three mild shocks were felt at Long Beach, where many lost their lives in the earthquake of March 10. The shocks were much lighter and less destructive by far than those experienced earlier in the year.

(The prophetic Word indicates that tremendous seismic disturbances will be experienced throughout the world before the Lord's coming and that an earthquake of unprecedented violence is to mark the actual arrival of Christ back upon the earth. Zechariah 14:4.—Ed.)

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"IN NOTHING BE ANXIOUS; BUT IN EVERY THING BY PRAYER AND SUPPLICATION WITH THANKSGIVING LET YOUR REQUESTS BE MADE KNOWN UNTO GOD."—PHILIPPIANS 4:6, R. V.

THE EIGHTH PSALM

Lord, our Lord, o'er earth's vast frame,
How exalted is Thy name!
Who hast set Thy glory bright
Far above the heavens' height.

From the mouth of children young,
From the infant's lisping tongue,
Matchless strength Thou hast ordained,
Thus, Thy vengeful foes restrained.

When Thy heavens I survey,
Which Thy finger's work display,
When the moon and stars I see
Ordered all by Thy decree:

What is man that in Thy mind
He a constant place should find?
What the son of man that he
Should be visited by Thee?

Thou his station didst ordain
Just below the angel train;
Glory Thou hast o'er him shed,
And with honor crowned his head.

Thou hast given him command
O'er the creatures of Thy hand;
And beneath his feet hast laid
All the works which Thou hast made;

Flocks and cattle, every tribe,
Beasts that in the field abide,
Birds that through the heavens roam,
Fish that make the sea their home;

Every living thing that strays
Through the ocean's secret ways.
Lord, our Lord, o'er earth's vast frame,
How exalted is Thy name!

A PRAYER

O GOD, who art, and wast, and art to come, before whose face the generations rise and pass away; age after age the

living seek Thee, and find that of Thy faithfulness there is no end. Our fathers in their pilgrimage walked by Thy guidance, and rested on Thy compassion; still to their children be Thou the cloud by day, the fire by night. In our manifold temptations, Thou alone knowest and art ever nigh: in sorrow, Thy pity revives the fainting soul; in our prosperity and ease, it is Thy Spirit only that can wean us from our pride and keep us low. O Thou sole Source of peace and righteousness! take now the veil from every heart; and join us in one communion with Thy prophets and saints who have trusted in Thee, and were not ashamed. Not of our worthiness, but of Thy tender mercy, hear our prayer. Amen.—*James Martineau.*

ILLINOIS STATE BEREAN REPORT

THE Illinois State Berean Society held its annual business meeting at Oregon, Illinois, August 12, 1933. The secretary's and treasurer's reports were read and approved. Local reports were read. These showed a slight decrease in attendance. One society (Marshall) had been discontinued. One new society had been organized at Eldorado. It was moved and seconded that Self-Denial Month be abolished. The motion was carried.

The officers elected for the coming year are: president, Gerald Cooper, Ripley; first vice president, Harry Goekler, Marshall; second vice president, Lyle Thayer, 2008 Bruner Street, Rockford; secretary, Miss Edna Wood, Marshall, Rt. 2; treasurer, Mrs. Mildred Somers, 928 Meridian Highway, Rochelle.

Edna H. Wood, State Secretary.

GAMALIEL

GAMALIEL was a Pharisee and a celebrated doctor of the law who gave prudent worldly advice in the Sanhedrin respecting the treatment of the followers of Jesus of Nazareth (Acts 5:34). We learn from Acts 22:3 that he was the preceptor of Saint Paul. He is generally identified with the very celebrated Jewish doctor Gamaliel. This Gamaliel was a son of Rabbi Simeon and grandson of the celebrated Hillel; he was president of the Sanhedrin under Tiberius, Caligula, and Claudius, and is reported to have died eighteen years before the destruction of Jerusalem.

—*Household Dictionary of the Bible.*

THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



"The next sabbath day came almost the whole city together to hear the word of God."

A LIGHT IN THE DARKNESS

TODAY we are going to follow Paul and Barnabas over the sea into rough interior trails, preaching the glad news of Christ and His coming kingdom. They never thought once of their own wishes, their own comfort, or their own happiness. And, strange to say, in serving others, they found all these. For the wishes of others, the comfort and happiness of others, became of first importance to them.

Setting sail from Seleucia, the seaport of Antioch, they headed for the island of Cyprus, which had been the home of Barnabas. Cyprus was important for its copper mines and valuable timber. The two missionaries landed at the nearest seaport, Salamis, preached there, and then traveled through the island to the opposite side. Here at Paphos they had an interesting and exciting experience.

You see, the Roman officer, Sergius Paulus, became interested in the gospel and invited the two missionaries to come and tell him more about it. But there was a wicked man named Elymas, who practiced magic, who didn't want Sergius to accept the gospel and thus find out his tricks. It only took Paul a few minutes to tell Elymas what he was and to punish him with blindness from God's hand.

When Sergius saw who had sent this disaster upon Elymas, he realized that there was a God who was higher and more powerful than the gods that Elymas worshiped. And he gave his heart to God and accepted Jesus gladly and fully. It was time then for Paul and Barnabas to be moving on, for many more were still in darkness, worshipping gods that had no ears to hear their prayers and no eyes to see their needs.

And so they set sail once more, landing at Perga and going on from there to another Antioch, this one the capital of Galatia. Remember, the Antioch where the disciples were first called Christians is Antioch in Syria, and this is Antioch in Pisidia. A barren, rugged, mountainous country lay all about, but Paul and Barnabas found a Jewish synagogue in the city. And there on the Sabbath day they entered to hear the reading of the law.

The first part of the Jewish service consisted of prayers, psalms or songs, and reading from the Old Testament Scriptures. Then if there was present in the congregation a priest or a rabbi, he was invited to speak. On this Sabbath day Paul was in the audience, and he was asked to speak. And such a sermon as he gave them!

He began at the beginning and told them how good God had been to them and how ungratefully they had returned His goodness; how when He sent His Son to them they crucified Him. But God had raised His Son from the dead, and He would forgive the wicked Jews for crucifying Jesus, if they asked Him.

The Jews didn't like that sermon very well because they were not yet ready to admit they were in the wrong. You know, we are like that sometimes. If some one tells us of our mistakes, we get angry, unless we are ready to acknowledge that we are in the wrong. It was then that Paul told the Jews that because they refused the gospel he was going to turn to the Gentiles. You know, God had chosen Paul for that very work—to be a light to the Gentiles. And we're glad He did because that takes us in, doesn't it?

The envious Jews plotted against Paul every chance they got, but that didn't stop him from preaching about Christ. And badly it was needed, too, for at all these places in Asia Minor the people bowed themselves down to gods of stone and wood.

FOR YOUR SCRAPBOOK:

As usual, at the top write the number and title of the lesson, also the golden text. Next draw the shore line of the Mediterranean, locating these places and connecting them with a colored pencil: Antioch (in Syria), Seleucia, Salamis on the island of Cyprus, Paphos on the west side of it, Perga in Asia Minor, Antioch (in Pisidia), Iconium, Lystra, Derbe, the farthest point.

Retracing his steps, Paul completed his first missionary journey, cheering up the churches he had established on his first visit, and starting a couple of new ones. Finally he wound up again at Antioch in Syria, his starting point, where he reported to the elders all that had been done. Do not be afraid to try these little map drawings; they are not nearly so difficult as they sound. The younger ones may have all the help they need.

Next write the story of Sergius and Elymas; draw pictures showing Sergius kneeling before an idol; then Paul coming in with a light in his hand, representing the gospel; then Sergius bowing his head in prayer to God and saying, "I thank Thee that Thou hast sent the light of the gospel to me."

Last, draw two pictures of Paul—one showing him lying down while the Jews threw stones at him; the other showing him standing up beside the stones, saying, "I can do all things through Christ which strengtheneth me."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 4. — October 22, 1933

PAUL IN ASIA MINOR

Acts 13 and 14

Devotional Reading: Ephesians 2:13-22

GOLDEN TEXT

Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

A STUDY OF THE SUBJECT

Topic: Paul in Asia Minor.

Aim: The first duty of the church is to carry the gospel to those who do not know it.

Basic Truth: "They went forth, and preached every where, the Lord working with them, and confirming the word with signs following."—Mark 16:20.

I. Paul's Consecration to Service. (Acts 13:1-3.) The work of world evangelization is the first great duty and purpose of the church. Those who are to engage in it must be persons of faith and character and ability, both natural and developed. The calling of the evangelist is the noblest of all occupations, for it is a divine work; and those who give their lives to it should be set apart for their sacred task by the prayers of their brethren.

II. Paul's First Missionary Journey. (Acts 13:4, 5, 13-15; 14:19, 20.) Paul's first missionary journey provides a picture of all similar efforts to spread the gospel in strange lands. Sacrifice and danger, success and failure, has interspersed all missionary history. The greater part of Paul's work was done among his own people, the Jews. He thus was a proselytizer in the main. Outside of his work with the Jews he was making proselytes from among Gentile worshippers of strange gods. Practically all home and foreign missionary work consists of winning people away from religious error and converting them to the truth of the gospel.

III. Paul's Pastoral Service. (Acts 14:21-23.) Paul was a man of remarkably diversified abilities. He was the most successful missionary the church ever possessed, and he also proved himself to be a most able pastor. He realized that only the first short step had been taken toward salvation when the individual was convinced of the truth of the gospel and was baptized. Such a one was still but a babe in Christ and must be nurtured and strengthened by constant prayerful labor in order that he might grow into a more perfect likeness of his Lord. To accomplish this purpose Paul appointed elders, men filled with the Spirit of Christ, to lead into the deeper things of God which pertain to personal consecration and spiritual growth. Such service requires men of tender sympathy and broad understanding of human nature, as well as of a knowledge of the Word.

PRACTICAL APPLICATIONS

Training of Workers: The newly organized church at Antioch had flourished as new churches sometimes do. The congregation was blessed with several good leaders. Some of them had come on from Jerusalem; others were being trained under these teachers to

carry on the work later. And then came the call to Barnabas and Saul to go to other fields of service. There was no doubt a feeling of sadness on the part of those they had converted as the farewells were said, but a spirit of unselfishness is manifested that it would be well for our modern churches to emulate. The established church carried on with a will, but the best workers went on to new fields training still others.

Church Attendance: It is characteristic of Paul and his coworkers that they attended church wherever possible. Their visit at the non-Christian synagogue in Antioch seemed at first to be only a friendly gesture. But on the invitation of the ruler of the synagogue Paul gave one of his most masterly sermons. Because of his kindly method of approach he was invited to speak to them the following Sabbath. Not all of us can be preachers, but we can all show our habits of church attendance and give the answer of a good conscience toward God when asked.

Surmounting Difficulties: The success of Paul and his party in Antioch of Pisidia caused a spirit of envy to rise among the orthodox Jewish leaders, so much so that blasphemous contradictions of Paul's preaching became the order of the day. But above all irritations rose the indomitable spirit of the missionary. In this present time there is a definite trend to minimize Bible truth. Will you, like Paul, rise above the trials and contradictory teachings and carry the message of truth to those who are hungering and thirsting for it? Make the service of Christ the most important thing in your life, so that whether you laugh or weep, work or rest, you will have the will of the Master concerning you always under consideration.—G. M. M.

THE GOLDEN TEXT

Christ told His apostles to go preach in all the world. Paul was not one of the twelve, but he came nearer carrying out the command than did any other that the Bible mentions. He went into what were then far countries, always preaching the gospel and converting men and women to the cause of Christ.

The world is still in need of preachers and teachers. One does not have to go to some foreign land to find some one who has not heard the gospel; but in many instances our next door neighbor is as ignorant of the love of Christ and what His gospel will do as is the savage of darkest Africa. There is work for each one who desires to help spread the gospel message.—L. A. R.

YOUNG PEOPLE AND ADULTS

"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. "So then faith cometh by hearing, and hearing by the word of God." "For whosoever shall call upon the name of the Lord shall be saved. 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?"—Rom. 10:17, 13, 14. From the above texts the following is evident: one must have faith before he can please God; one cannot have faith in God without first having been taught about Him; one cannot hear about God without a preacher (teacher). Knowing these steps as He did, Jesus said to His disciples: "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. Is not this a commandment to all of Christ's followers? It makes each a missionary to his neighbor. This is a part of the missionary work that is forgotten all too often. The apostles went out into strange lands, but they always left behind pastors and teachers to admonish those who had accepted and to teach others that they might be baptized.

There is more glamor and thrill to sending a missionary to a far-away land than to sending one into the city slums just a few blocks away. Is not our first obligation to those near? The command to do missionary work is plain; but how to do it, or where, is not always so easy to decide. If we will take the matter to Him, God will direct us in the discharge of our missionary obligation.—H. A. S.

INTERMEDIATES

Paul Carries the Gospel Abroad

Traveling in the days of Paul was not the pleasant and speedy pastime it is today. It meant great sacrifice, untold hardship, and much suffering to journey over the rough seas, through the perilous mountain passes, and into the sparsely inhabited islands that Paul went. Always he was borne onward by the realization of the need of men and women for the good news of God's love shown forth in the gospel of Christ. Paul knew the effect that the gospel had had upon his own life, and he longed for others to know that same joy. Discuss the duty of every young person toward his associates in telling them about Christ and inviting them to Sunday school, but particularly the duty of letting our lives speak for Christ.

In Asia Minor Paul visited Perga; Antioch (in Pisidia); Iconium; Lystra; Derbe, the farthest point. Assign the week before each point to a different pupil to relate the incidents. Make these places real by your map work. Ask some one to give a review of Paul's sermon in Acts 13. Can you explain the difference in the attitude of the Jews and the Gentiles? Memorize Paul's commission (v. 47). Paul never permitted success to turn his head, but humbly kept on serving his Lord. Neither did he permit persecution or hardship to alter his course, always counseling his followers that tribulation would follow them. Are we willing to suffer today, if need be, for our Lord and Master?

From Derbe Paul retraced his steps and returned to Antioch in Syria, this first trip taking practically two years, 47-49 A. D. Locate the new points on your map.—M. G.

AMONG THE CHURCHES

ELDORADO, ILLINOIS

It has been the writer's privilege during the past two months to fill Bro. Lapp's regular appointment at Eldorado, and it has been a real pleasure to hold services with them.

On our last trip we took a group of young people with us for musical support, and we all enjoyed ourselves very much. There is a fine group of workers at Eldorado, and we look for good results to come from their earnest labor.

If all goes well, Bro. Lapp will be back to fill his regular appointment the first Sunday in November. We pray that the church will continue to grow and prosper during the next year as it has done in the past.

Harry Goekler.

DIXON, ILLINOIS

Observance of Golden Rule Sunday at the Dixon church, October 1, helped by a beautiful day and large congregation was an occasion of interest and enjoyment.

Two dear members of our precious faith, Bro. and Sr. Shirley of Rock Falls, were with us for the morning service. It was a pleasure to have them present. Bro. Shirley, who is ninety years old, gave a very interesting talk of the past, telling of his early life and how he had first heard the truth and as a young man obeyed the gospel call and faithfully served his beloved Master all these years. Each passing year makes the promise of the coming Jesus grow brighter and sweeter to these dear ones, who have grown old in the service of their Lord and now look forward to a life of peace and righteousness with their blessed King and Redeemer on through the years of eternity.

Bro. Conner gave a brief history of Golden Rule Home, telling of the comforts and enjoyments of a true home where these older ones under the care and service of a splendid matron, may spend their later years in peace and comfort. When we united in singing the song written by Bro. Marsh in regard to this Golden Rule Home, we could surely feel and say within our hearts as well as with our lips, "We praise Thee, O God, for our Golden Rule Home."

Sunday, October 1, was also promotion day for our Sunday school, the pupils receiving their promotion cards and taking their places in their new classes. Our Sunday school has been showing a steady growth, and the interest manifested by all and the large number of pupils are a source of much satisfaction and encouragement to those in charge.

We enjoyed a splendid talk in the evening on the sermon on the mount, one of interest and inspiration to all of us to help us in our everyday living in the service of our Lord. May we all take the lessons of the great Teacher to our hearts and in our lives, thereby growing in grace day by day, until we may be worthy through His mercy to hear the words, "Well done, good and faithful servant, enter into the joy of thy Lord."

Lila Wagner, Secretary.

CONTRIBUTIONS TO N. B. I.

Cecil Smead	\$1.83
Blair, Neb., Sunday School	1.00
Mr. and Mrs. Russell Harmon	5.00
Total	\$7.83

HILLISBURG, INDIANA

On October 3 it was our pleasure to baptize into the all-saving name of Jesus Christ Mr. and Mrs. Don Huffer and Mr. Claryl Huffer. Bro. Don is a son of Bro. William Huffer, who has been one of the leaders of the Church of God in Indiana for many years. It was a great pleasure to see these young people enter the "way of life." Bro. Claryl lost his father, one of our leading members, last January. He and his mother, who is a member of the Hillisburg church, still live on their farm near the church. These parties have been hearing the truth for many years and know why one must be baptized. In the work this year I have noticed that the majority of those who are coming into the Lord are married people. Thus we have another family added to the church and one united in it. We thank God and pray that the good work may go on.

J. H. Anderson.

GRAND RAPIDS, MICHIGAN

Last week was prayer and forgiveness week at our church, and it was a real privilege to see the willingness of so many to make definite sacrifices. About forty were present the first (Monday) morning at 6 o'clock for devotional, and a similar sized group reported in sincerity each morning throughout the week. Visible results in spiritual growth and strength are evident.

A pleasant surprise was our privilege the first Sunday night in October to have Bro. Austin unexpectedly step in to service. He stayed over night and assisted with the morning devotions the following day.

Beautiful fall weather has turned the Michigan hills and vales into blazes of radiant colors. Our people appear to have caught the inspiration from nature and feel a genuine desire to honor the heavenly Father.

F. E. Siple, Pastor, 135 Pennell, S. E.

HERALD RECEIPTS

Mrs. Richard E. Powell; J. H. Anderson (for another); Mrs. Wm. Hadicke; Virgil D. Claypool; Mrs. Fred Austin; Lillian A. Griener; C. B. Compton; Mrs. Lillias Sweeney; Mrs. A. P. Leamon (for self and another); Mrs. L. M. Kiger; Mrs. Rush L. DeNise; W. H. Boyer; Percy Murphy.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. George Siple; Jessie Donaldson, \$2.00; Mrs. Eva H. M. Fletcher; Helen M. Chisholm; Robert McInturff; Mr. and Mrs. Chas. M. Updike; Silas M. Claypool; Mr. and Mrs. Jos. H. Williams; N. Goodreau; Alma Brandt; Mrs. A. M. Siple; Ella M. Siple.

FACTS CONCERNING PAUL

Born in Tarsus about 3 A. D.; familiar with Greek and Roman culture; educated as a rabbi. Was a bitter opponent of Christianity until his conversion on the road to Damascus, after which he was its most able and fearless defender. He traveled throughout the Empire establishing churches, being greatly persecuted by the Jews. He was finally arrested at their instigation in Jerusalem. History leaves him in a prison cell still preaching the gospel.

SOUTHERN CALIFORNIA

The junior Berean meeting presided over by Bro. Bradley Crundwell was the outstanding part of a most successful Quarterly Conference meeting held on October 1 at the Williams Street Chapel in Pomona. The Sunday school demonstration which had been planned for the hour of 9:30 a. m. was somewhat disturbed by the absence of Sr. MacLeod, who was called to Los Angeles to be present at the arrival of a new daughter in the home of Sr. Stantial there. Bro. Adamson occupied most of the adult period by a demonstration of teaching an adult class, Sr. Railsback ending the period by a demonstration of primary methods. At 10:30 Bro. Adamson gave a most forceful address, "The Race That Is Set Before Us," based on the twelfth of Hebrews. Following this sermon, at the invitation we were glad to receive in confession Bro. and Sr. Almus Courtney of Norco, who were baptized in the afternoon and who received the right hand of fellowship in the evening. To close the morning worship Bro. S. G. Elton of Pasadena officiated at the communion table.

At noon, picnic dinner was eaten at the park, after which we returned to the church for afternoon services. Bros. C. E. Hatch, who made a plea for simplicity in the teaching of doctrines; Will Reid, who added to that same plea; and George P. Lichty, who gave a vigorous peroration based on the first five verses of Matthew five, were each allowed a short time. Sr. E. E. Elton and her daughter Hazel rendered a most beautiful duet, which showed by its blend of voices that they had sung together many times before. The discourse of the afternoon (which will appear in The Herald if it passes the editor's desk), "Signs of Christ's Coming: In Israel," preceded a short business session at which the conference board was enlarged; a committee was requested to draw up a group of by-laws for conference government (Bro. Brady and Sr. Railsback were appointed later); and various other items of business were transacted.

At the Berean Vesper Services (which drew words of commendation for Bro. Bradley Crundwell and his young people from several of those present), Bro. Brady (president of the Los Angeles Berean Society) gave a short talk which also is being sent to The Herald. Before the evening meeting a large bouquet which had been brought by Sr. Marjorie Ferrell was bought by the conference and sent to Sr. Stantial in Los Angeles. Sr. Railsback's sermon, "Signs of Christ's Coming: In the Church and in the World," which had its usual noteworthy supply of Scripture quotations will also appear in The Herald. After a session which dealt with the Home at Oregon, Illinois, the conference closed to reconvene in January. People from all over southern California were present, those from farthest away being Sr. Thompson and family from Tulare.

Along with Bro. and Sr. Almus Courtney, who were baptized into the name of Jesus at the conference, we wish also to commend to the church at large Bro. John Adamson and his sister both in the flesh and in the Spirit, Margaret, (both are grandchildren of Bro. J. E. Adamson and children of Bro. J. Edgar Adamson), and Sr. Margaret Lichty (daughter of Bro. George P. Lichty), who were bap-

tized on August 6. These will be members of the Pomona church, as that is their nearest church home.

Norman John MacLeod.

RICHARD CHASE

Just a little Bible, but to the members of the Kokomo church a constant reminder of one who faithfully finished his labor of love. On the fly leaf is written that all may read, "This little Bible was used by our Brother Richard Chase, who died July 9, 1933."

He was an earnest and faithful student of God's Word, teacher for both the adult Berean and Sunday school classes, a trustee of the Kokomo Church of God. So faithful was he to his duty he had prepared his Sunday school lesson for the day of his death. He now rests, waiting that new day when our Lord will call His own.

May the faithfulness of Bro. Chase be an example to all of us that we, too, may be encouraged to do greater work for our Master and be able to exclaim, like Paul, "I have fought a good fight, I have finished my course, I have kept the faith."—2 Tim. 4:7.

This little Book was presented to the Kokomo Church of God by the widow, Sr. Lucy Chase, September 24, 1933.

O. J. Parker and D. G. Harvey,
Elders in charge.

HELEN G. PIER

Helen G. Pier was born near Newark, N. J., on June 27, 1836, and died in Newark on July 25, 1933, having lived practically 97 years in or near that city. She was a daughter of Richard and Eliza Seeley Wanamaker and the widow of James H. Pier. She is survived by one sister, two sons, three grandchildren, one great-grandchild and one great-grandchild.

Early in life Mrs. Pier was baptized into the saving name of Jesus Christ, and she has been an active member of the Church of God from that day. She was an earnest and intelligent student of the Bible, being especially interested in prophecy and the signs of the times, and was always ready to speak a word for her Master and endeavor to interest others in the faith that she held so dear. About three months before her death she fell and broke her leg, but was most patient in suffering. She said to the writer shortly before her death, "What is my suffering with one broken leg compared with what Jesus suffered on the cross for me?" And now she rests only awaiting the call to greater service when Jesus comes.

Jessie W. Donaldson.

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

THE RESTITUTION HERALD

Published by

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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 resur-

rection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church to be joint heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

BETWEEN YOU AND ME—

After an absence of some time at the bedside of his mother, Sr. Woodward, in Michigan, F. L. Austin is again at his home at 5439 Ohio St., Chicago.

Sunday was Rally Day at Rockford, Ill., and also L. E. Conner's appointment at that place. Early reports indicate a satisfactory attendance and interest.

Reports of baptisms continue to come in, for which we all thank God. It has thus far been an unusually fruitful year in the Church of God.

Miss Coda Kincheloe of Fairfax, Va., has entered Lynchburg hospital to take nurse's training. We predict that she will be successful in her chosen work, as we know her to be a very capable young woman.

Bro. Cole of the Grand Rapids, Mich., church, was a welcome visitor at the Oregon, Ill., Sunday school last Sunday. He was accompanied by a friend.

Reports from Blanchard, Mich., indicate a good interest is being developed there by Cecil Smead, who was recently installed as temporary pastor of the church, the Sunday evening attendance being especially good.

"Forgiveness Week!" What a splendid idea! Every week is "Forgiveness Week" with God. He is constantly pardoning our offences against His love and kindness. The example of the Grand Rapids church might well be followed by all others. Prayer and forgiveness—they go together, for one condition of God's forgiveness is that we also forgive.

For ourselves we're rather glad it happened that way, that is, that Mrs. Lindsay caught the biggest fish in a recent contest with "S. J." We have fished too many times from the bank of Rock River and caught nothing but the condescending glances of our fellow fisherman while he pulled out the big ones! He can expect little sympathy from us!

Those who gave pledges under the 90 days payment plan have not overlooked their obligation in many instances, but others have not thus far been able to send in their contributions. This money is being used to pay off old indebtedness, and if we are to get a reduction from our creditors it will be necessary for us to have the money within the specified period. Thank you!

The second Sunday in October was observed as Golden Rule Home Sunday in Maurertown, Va., as the first Sunday Pastor Harry A. Sheets observed the day with the church at Dry Run.

Last Sunday marked the first public appearance of the newly organized junior choir of the Oregon church. Its initial work was in every way pleasing. Young people are a great help and inspiration to a church.

A very interesting article entitled, "Signs of Christ's Coming in the Church and in the World," has just reached us from Emma C. Railsback. Sr. Railsback is a close observer of the "signs of the times" and a careful student of the prophecies. Wait for this article's appearance in the near future.

We take this means of warning Eld. Harry A. Sheets that we intend to publish his article, "When the Salt Is Removed," which appeared in the last issue of the "Gospel Searchlight," in The Herald. It is too valuable to be restricted to Virginia alone.

We rejoice to say that Sr. Mary A. Woodward, whose serious illness was recently reported, is steadily improving; while Sr. Wilson, who has been in a hospital at St. Louis for a time, is convalescing in her home in that city.

"How old was God when He made the earth?" a little girl recently asked in the Lutheran church at Oregon. This is a question no more unreasonable than some of the hair-splitting theological vagaries over which older quibblers bitterly disagree.

The modernizing of one of the properties owned by the National Bible Institution in Oregon is nearly completed, and applications for rental assure us that it will soon be producing an income to help in the support of the Home.

The executive board appreciates deeply the splendid cooperation given by our pastors throughout the country for the presentation of Golden Rule Home to their congregations on "Golden Rule Home Sunday." We are already beginning to hear favorable reports on their efforts. Our special thanks go to Elder Adna Hoskins, pastor of the church at St. Cloud, Minn., who made the suggestion more than a year ago that such a service in behalf of the Home should be held.

CAN EDUCATION SAVE THE WORLD?

Continued from Page Five

exception."—M. F. Jamison, in the *Sunday School Times*, Sept. 17, 1932. Christian ideals have been shattered. The aim of service to others as exemplified by the golden rule has been ridiculed. The survival of the fittest has been stressed. God and His law have been set aside. With such a status of educational trends and teachings do we need to stand amazed at the resulting product? A generation without hope and without God is rapidly growing up.

GOLDEN AGE NOT HERE

Science has not brought the much-promised golden age. Inventions of men have not solved the rising menace of race hatreds, greed poverty, criminal atrocities, and bloodshed. Education of youth as America presents it today is not giving individuals the strength of integrity to face the future. Fathers and mothers are awaking to the weakness of the school system. While interviewing scores of parents who are planning to send their boys and girls to college, I have found an almost universal admission as to the weakness of the high school to give moral character and the pervading fear that higher education will likewise fail. One mother, not a member of any church, declared, "If I cannot send my daughter to a Christian school, I will keep her at home. I have seen too many young people ruined by the high school of this city."

The American educational system is sincerely endeavoring to meet the problems of twentieth century life, but it is failing in the fundamental principle. Solomon presented the basis of true education when he said, "The fear of the Lord is the principal part of knowledge."—Proverbs 1:7, margin. Building upon intellectual knowledge alone, man fails to attain the spiritual values of life that sustain him in crises and that lift him above a mere encyclopedia. Calvin Coolidge said epigrammatically: "Education which is not based on religion and character is not education. We do not need more material development; we need more spiritual development. We do not need more intellectual power; we need more moral power. We do not need more knowledge; we need more character. We do not need more government; we need more culture. We do not need more law; we need more religion."

Higher education is not the answer to the disillusioned world of 1933. Knowledge alone cannot cure the heartaches, the disease of sin, moral corruption, national hatreds, jealousy, greed, and every form of degradation into which our world has plunged. True, education will give man a conception of life, its past experiences and its lessons. Education will broaden his mental powers, develop his appreciation of arts and sciences. Training will make him skillful in vocations, in business, and in professional careers. But when all of this is accomplished, man remains a pitiful husk unless he has the power of Jesus Christ within his life. He might become the most skillful surgeon, the brightest lawyer, or the most talented musician and also be a dis-

grace to his community, a criminal and a dissolute individual. Only the power of a religion founded upon the teachings of Jesus Christ can keep him from sin.

Higher learning reaches beyond the libraries, the laboratories, and the classrooms. The Master declares to all students, "Learn of me." The outstanding human figure of the New Testament was Paul. He had devoted his life to education. He was gifted in Jewish law, history, and philosophy. Greek culture was a part of his training. He was probably the most highly educated man from the viewpoint of scholarship of all the New Testament writers; and yet he was a savage at heart until he met Jesus Christ on the Damascus highway. But after the fear of the Lord entered his heart, he was willing to give himself in service to the world. Education does not take selfishness from the hearts of men; only the power of love emanating from Jesus Christ can accomplish that.

CHRISTIAN EDUCATION NEEDED

AFTER Paul had become an apostle of Jesus Christ, he found that worldly education did not avail; Greek philosophy, Jewish history, and tradition could not save men from sin and degradation. The ringing testimony of a truly educated man is found in his words to the Corinthians: "I determined not to know any thing among you, save Jesus Christ, and him crucified."—1 Cor. 2:2. He had found that the teachings of Jesus Christ were words far surpassing the wisdom of textbooks. He had reached the conclusion that "the wisdom of this world is foolishness with God" (1 Cor. 3:19).

Such an experience is essential in the hearts and lives of educators today before they will see a reformation in the youth of America. But the state schools are not the place to teach religion, for at once such a move would cause dissension as to teachings and creeds. The church school, sometimes called the parochial school, is the solution of this problem. The church and the school are the two training centers for youth. Above and far outweighing the knowledge of books is the knowledge of Jesus Christ and His love for the world. Beyond the teaching of philosophers and scientists is the teaching of God's Word. Character education founded upon the principles of the Teacher of Nazareth will alone solve the stupendous problems of living in the twentieth century. His life alone will inspire to self-sacrifice and service for humanity. His love alone will take self and greed from the heart.

The world has gone wrong today, not because Christianity has failed, not because the teaching of Christ is inadequate, but because we have forgotten to heed His commandments, to obey His principles, to follow Him in our life. There is no place for a new religion; the old one must be demonstrated in lives of men and women. The youth of America are not responsible for the education they have received. If this education lacks the principal part of knowledge, "the fear of the Lord," it is time for the fathers and mothers of the nation to awake, to give their sons and daughters an education in Christianity as well as an education in mathematics, history, cooking, or chemistry.

—Merlin L. Neff in *Signs of the Times*.

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Shanghai, the Misunderstood

By Norman John MacLeod

RUSSIAN gold flows over the Khyber Pass into India. There it finds its way into the coffers of Mahatma Ghandi for his campaign of passive resistance toward Great Britain. Always these two great powers, Russia and Great Britain, are at swords' points to each other.

One may shoot down a man who stands and does nothing, but one will probably not do it the second time. For every man one shoots there are three or four more to be shot. One cannot shoot everybody who is doing nothing. That is the problem which Russian gold has brought forward to confront Great Britain in that far off corner of the world in northern India.

The nature of the man of India is that of passivity when he wants to confound his enemies. The quietists of India have exasperated Occidental people at all points of contact. Alexander the Great was so infuriated by the passive attitude of the peoples with whom he had contact in that section of India that he had conquered that he almost went insane with rage. When he conquered them in battle and took large numbers of prisoners, he found that those prisoners were the worst burden that he had. He could not frighten them by threats of death: they were not afraid of death. He could not handle them in any way with which his impetuous Macedonian nature was familiar. So he finally took no prisoners from them. Passivity is the most deadly weapon there is when used as the people of India have used it. Even so does Russian gold sap the vitals of British policy in India.

But India is not the only part of the world that produces quietists. Russian gold and propaganda can flow also in other directions. It finds a favorable foothold many places. In southern China, in the back country of Shanghai and Canton, suddenly appears a good sized colony of Chinese "Reds." They have high-handed methods of attacking their opponents. They capture a town, seize the rulers of that community, and hold them for a high ransom; the people of the town get together and produce the

As Japan again, and with apparent provocation, makes forays into China, the accompanying article, written by a keen student of international relations, possesses a great amount of interest. Daily it becomes more evident that the political imbroglios of the world are working toward the consummation of God's prediction of a great Asiatic alliance.

money; instead of getting out, however, the Soviet group sets up its city government and uses the resources of that town to take another one, and so on in similar fashion. Sovietism has for some time been going its unguarded way in southern China. Passivity is the attitude of these same people toward their gov-

ernment and to a large extent toward their foreign enemies.

But the "Reds" are not asleep in another direction. In inner China and Mongolia the Soviets by their tireless efforts at education have converted large numbers of those people directly to Sovietism. Japan becomes frantic. Something must be done; or China and India, with the help of the Russian hordes, will overwhelm her whole position. Japan acts!

To prevent a union of Shanghai and Mongolian "Reds" is Japan's necessary move. All at once, to the amazement of the uninitiated, the Japanese take matters into their own hands, defy the League of Nations, all of Europe, and the United States combined and launch their armies at Shanghai. For some time she has been hurling her thunderbolts at Manchuria, her hinterland to Korea. The world wonders to see how she can fly in the face of all opposition to fight a war in time of peace against a nation in the name of cleaning up a bandit-infested area in Manchuria. Then, almost without warning, she shifts her scene of action and sends her mighty military machine far to the south and forces the Chinese around Shanghai to submit. Why? Because she fears her worst enemy to the north, the Russian "Reds." If Russia can unite her forces with those of the Chinese Bolsheviks to the south of Shanghai and can combine her interests with those of Ghandi in India, the next thing will be the envelopment of Japan by land and sea and the disappearance of that power as suddenly as she arose. But Japan is not alone in her struggle.

Off across the wastes of Siberia and in the heart of Europe she has a friend, who, strange to say, was the creator of the Treaty of Versailles, (*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

"Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. O worship the Lord in the beauty of holiness: fear before him, all the earth."—Psalm 96:8, 9.

THE EDITOR'S PRAYER

OUR heavenly Father, we enter into Thy presence for worship. We are here that we may find rest and quietude and peace which alone can come from Thee. At Thy right hand is fullness of joy. Fill us, we pray Thee, with a sense of Thy nearness. May we appreciate Thy presence in our lives. Help us to understand something of Thy love, Thy mercy, and Thy matchless goodness to all men. Forgive all that we have said or done that was contrary to Thy ever righteous will; and in the fullness of time grant unto us the glory of looking upon Thy face, O Lord our God. Amen.

THE SPIRIT OF WORSHIP

ONE of the most blessed experiences of the disciple of the Lord is found in the act of worship. Worship sets aside for the time all thought of self, of reward, of personal gain, and all fear of loss and of punishment, and rejoices in the glory of God's presence. In worship one meditates deeply on the goodness and the greatness of Jehovah, and is moved to a fervency of praise for the privilege of approaching Him.

Worship may find expression in various ways. It may result in the pouring of praise from the abundance of one's appreciation of God, that is, in prayers of adoration and thanksgiving. It may burst forth in "psalms and hymns and spiritual songs" spontaneously from the heart. It may inspire a worshipful searching of the Scriptures to discover the very innermost recesses of divine mercy and love. It may consist simply of quiet devout meditation on the blessedness of fellowship with the heavenly Father.

Worship is not restricted to time or place or circumstance; although to have a definite hour for worship, and a quiet suitable place in which to meditate, and to be surrounded by others engaged in the same devotional exercise is helpful. In the house of prayer, the closet of the home, out under the stars, it is possible to draw very close to God; for God is seeking worshipers who will worship Him in spirit and in truth. *God is seeking us out* that we may be very near to Him! He delights in our worship and will reveal Himself very fully and very wonderfully to all who will come unto Him in faith.

OUR KINDERGARTEN OF CRIME

"NO MODERN invention," asserts Stanley High in the *Christian Herald*, "capable of good, has been so widely perverted for evil" as has the motion picture machine. The results of a careful survey by scientists and educators reveals the startling fact that of the 77,000,000 Americans who attend the movies every week, 28,000,000, or more than a third, are children between the ages of 8 and 20, and six million are seven years old or less.

In the light of these facts it would certainly be advisable for parents to study the moving picture productions carefully, and to consider the possible influence they may have upon their children's lives. All the religious instruction many receive is the scant half hour spent each week in Sunday school. At the same time they are being taught through the movies from two to six hours or more each week a philosophy of life that is often very nearly opposite to the instruction they are given in the Sunday school.

And as ninety per cent of all one learns is received through the "eye door," it follows that by far the greater part of our children's schooling outside of the public schools is brought to them through what they see in the moving picture theatres.

Among the 500 feature pictures produced in 1930, according to the digest prepared by the commission mentioned, 137 had crime as the principal theme, 44 war, horror, or mystery, and 77 were centered in sex problems. More than half, therefore, were lessons in crime and carnality of the most violent sort.

The author of "Our Movie Made Children" says that among 115 more recent pictures studied, 406 separate crimes were committed. "In 35 of these pictures there were 54 murders; in twelve there were 17 hold-ups; in 14 there were 21 kidnappings."

Pictures painted on the minds of children are never erased, but exercise an influence over them throughout their lives. It has been said "that no modern invention is capable of greater good than the motion picture." What a shame that a means that could be used so effectively for the teaching of truth and the building up of character should be debased to such an extent!

Christian parents who fail to supervise their children's amusements will be held to account for their neglect and for their indifference.

Super-trained Teachers

AFTER reading some of the more recent books upon religious education, I am impressed with the great strides that have been made in theory and technique during the past few years. At the same time I cannot help but feel depressed because of the tremendous burden the authors seem to place upon religious educators, upon those who spread the gospel of the kingdom of God. It would seem that most of them make the work of spreading the gospel something definitely to be attempted only by those of super-training and intellect, something even beyond the abilities of present experts. It is difficult to conceive that this was Jesus' idea, or that it is the idea underlying the Christian religion. Christianity is intended for those of little education as well as those of great culture and knowledge, and it is reasonable to ask if those in high places have been leading us somewhat astray in putting the intellectual requirements they do upon Sunday school teachers and even upon the Sunday school members themselves. I think we will decide at this time that it is not so much super-trained teachers that are required . . . as consecrated teachers.

There is no doubt that we do need better teaching in the Sunday school and that all in our power should be done to make volunteer teachers more efficient. There is no doubt that teachers of young people should keep up with the subject matter being taught in high schools and colleges so that they can reinterpret religion in terms of the mental outlook of the boys and girls of today. But there are grave dangers in relinquishing the leadership in religious education to those governed largely by the point of view of secular education. For there is a vital difference between the aims and ideals of secular education and those of religious education, and this calls for a different technique. In religious education it is far better to have sociologists . . . than it is to have educators in the academic and scholastic sense of the term.

To be sure, this presupposes the need of intensive teacher-training methods of all kinds. The younger generation is, to a large extent, outgrowing the intellectual outlook of the past generation, making it increasingly difficult for volunteer teachers to keep up with the times. There is unquestionably a real need, which is justly recognized by the professional leadership of the country. However, a grave risk is involved in seeking as a remedy the substitution of professional teachers for volunteer workers to make a professional instead of a volunteer lay movement out of the Sunday school cause. And, for the same reason, it is a tremendous mistake to connect the Sunday school so closely with the church that it is entirely governed by the church body. We must preserve a certain democracy in the Sun-

This article, by David C. Cook, Jr., an authority in the field of religious education, provides an interesting amplification of "Can Education Save the World?" which was published in our last issue. It may be obtained in pamphlet form from the David C. Cook Publishing Company, Elgin, Illinois. Its first appearance was in the New Century Teacher's Monthly.

day school and on the part of Sunday school officers and teachers if that institution is to continue to function with the old-time power and forcefulness. The remedy is not to govern the Sunday school from top to bottom through the official church organization or by professional leaders. We will need profes-

sionally trained leaders as advisers, but only as these leaders come to recognize the fundamental necessity of a democratic Sunday school government.

But to get back to the matter of trained volunteer teachers. It is my judgment that many of our professional leaders and writers are making religious education much more difficult than is necessary. The aim of religious education should be to interpret Christianity in terms of the intellectual, spiritual, and social outlook of the present-day boys and girls. It is not the teacher's aim to instruct the boys and girls in a Christianity suitable for professors of psychology and philosophy, but to guide them in discovering a Christianity suitable to their place in present-day society. While the principles of Christianity are eternal and unchangeable, the applications of these principles and their interpretation vary according to changes in social customs and the organization of society. And they also differ according to the outlook of each boy and girl and each age group; this is the teacher's immediate concern, as education is preparing for life now—that is, life in the group.

All this is fairly simple and will be understood by well-informed teachers. On the other hand, Christian education is suffering from an over-abundance of self-analysis and criticism. It has become too self-conscious. A constant digging up of its own roots to see how it is growing is really interfering with its proper development, and will result in stunting the plant and injuring, if not entirely eliminating, its fruits. The effectiveness of religious education, of spreading the gospel of Jesus Christ, is being minimized by placing the emphasis upon formal definitions. We cannot help but reflect that Christ's methods of teaching were simple and direct, while many of the modern theorists try to make teaching technique something tremendously difficult and complicated—so difficult and complicated that it is impossible of execution. When they become confused and differ with each other in defining aims and in making proper evaluations of the required technique, how may we expect even trained teachers to carry out what the higher professionalism would term an adequate program? If spreading the gospel of Christ requires the services of super-minds, if religious education becomes a matter of metaphysics instead of primarily a matter of inspiring love for God and one's neighbor, then we are forced into an impossible situation, in fact into an absurd situation. (over)

Surely the time has come when all right-thinking people will agree that it is not an effort to make religious education more difficult that is wanted, but an effort to simplify it and make it more effective. After reading the polemic of the religious education modernist as to the inefficiency of all that has gone before in the Sunday school, one wonders what such a leader thinks of the simple, primitive methods of Jesus Christ and of Paul. Certainly, from his point of view, the talks of the Galilean to His uncultured fishermen disciples must seem indeed crude and primitive. And it is not as though Jesus could not have found college men and great teachers to represent Him. He simply chose fishermen instead. Before accepting or taking too seriously the conclusions of super-educators, I would like to ask them what they think of Jesus. I recall the remarks of one young woman who had taken her degree in religious education. I said to this young lady that I sometimes felt that we could learn much by studying the teaching methods of Jesus. She replied that modern educators not only had gotten far beyond the teaching methods which Christ used, but had greatly improved upon His theology. She admitted that, for His day, Jesus was a real leader, but said that the present age had outgrown Him.

It occurs to me that we are in some danger of feeling ourselves superior to Jesus, our Leader, and that we need to get back to Christ in our theology and in our teaching methods. It is this effort to improve on Christ, to put Christianity above humanity, to make it something super-human and super-intellectual, which is killing its real life and forcefulness. This policy is bound to result in a loss not only of Sunday school members, but of church members, because the Sunday school is the feeder of the church. Christianity is primarily a social gospel, rather than an intellectual gospel, and as a social gospel its leadership must rest in the hands of the laymen of the church. It is truly a laymen's gospel, a gospel requiring the leadership and the feeling of responsibility on the part of everyone concerned, including the boys and girls, the teachers and officers of the school and the parents at home.

Education, as it is understood by the educators, on the other hand, is something different. For practical purposes, education is evaluated as effective if it creates knowledge and culture in the minds of those who are to be educated. Educators may find fault with the inadequacy of this statement, but if they do they must at the same time be aware of the inadequacy of the results of much of our secondary and higher education of today in preparing people to live most truly and completely as members of an enlightened nation. Nevertheless, when all is said and done, the acquiring of culture and information is the governing motive of our secular educators, and the fact that the growth and popularity of education in our country has had no appreciable effect on reducing crime is indicative of the fact that character building and spiritual idealism have been made secondary, and to a large extent are non-effective in the educational program.

I doubt if anyone will challenge the statement that in the past fifteen years there has been a growing tendency in

many Sunday schools and in some of the newer types of lesson material with which these schools are experimenting to reduce religious education to mere character training. The elements of faith and Christian idealism have been given too scant attention. A disproportionate emphasis has been placed on conduct control by the mere training of the reason and the manipulation of external habit-forming machinery. This is the result of super-intellectual leadership of the kind alluded to above.

Instead of all this, the aim of the consecrated teacher, who has the Christian spirit and understands the personal and social needs of our day, must be to spiritualize every act of life, to put the Christian motive into the solving of every life situation which may confront the pupil. To this end every pupil must be led to a definite commitment of the whole life to Jesus Christ and the spiritual aims of His kingdom. If religion is "the life of God in the soul of man," it is surely pertinent to ask whether we can have any religious education except as we lead our boys and girls to open their lives to receive the life of God through the experience of faith. At least if we are determined to leave Christ out and to imagine that we have gone beyond Him in this super-intellectual age, let us be honest and not talk about our religious education as if we thought it were Christian, for such religious education is not Christian.

ARE YOU SAVED?

DEAR friend, kindly permit the point of this question to touch your conscience and heart, whether you are or are not a member of the church. You may be a member of any church or of all the churches on the face of the earth, and yet not be a member of Christ. Remember that He has said, "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say, . . . I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity."—Luke 13:25-27. A man may sit at the Lord's table and yet be cast into outer darkness at last.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Matt. 7:21-23. Many, not few, but alas, many who have been popular and powerful preachers wielding vast influence will awake to the frightful discovery when Christ comes again that they are undone forever!—*Selected by R. A. Curtis.*

Dissecting the Bible

How does it come that we have liberalism? Whence the source of the amazing conclusions of liberalists? It is a fascinating story of human perversity and stupidity. Let us follow it for a while.

It was observed that in the early parts of the Bible—up to Exodus 6—*Elohim* (God) is used, and elsewhere *Jehovah* (Lord). The sections containing *Elohim* were called the “Elohistic” documents, referred to for short as E. The sections containing *Jehovah* were called Jehovistic, referred to for short as J. Not only did Moses not write anything, declared the critics, but probably he never lived! These two sections were written by different authors—names unknown, hence the designations E and J.

Deuteronomy was still another document by still another writer, and was called D. According to the liberalists, D was actually written only a few months before its “discovery” in the temple during the reign of Josiah. We will say more about this later.

SPREAD OF CRITICISM

BUT criticism was as yet only in its infancy. It was now launched on a long and checkered career. P was soon added to the alphabetical concoctions, being the productions of a supposed priest. Everything was now nicely settled. Each little chunk of Moses’ books was confidently dated and lettered. Then a new sect of scholars came along and rudely reversed the whole sequence. The entire Levitical code was cast down bodily from the beginning to the end of Israel’s history. The E document, from the honor of being the oldest of the quartet, now became the youngest.

It was as if a man who had been standing on his feet suddenly found himself standing on his head. Naturally everything would have an upside-down look, and history was now reconstructed from this new perspective, this standing-on-head position. In this way the whole Mosaic period was obliterated. Whole centuries were dropped out. Liberalists airily furnished the Jews with a whole invented history and manufactured a new social and religious economy. The product of fervid imagination is presented to the Christian world as the “assured result of biblical scholarship.”

In this way the Mosaic laws, the ten commandments, the tabernacle, the Aaronic priesthood, the Levites, the Passover law, etc., became at best only fiction. The whole thing was “a mere figment of the postcaptivity priesthood,” as Bishop Colenso put it.

With hundreds of new scholars now at work like playful pups tearing at the Bible, the dissecting of the Bible proceeded in wholesale fashion. The theological professors of each nation rivaled those of the other nations to see which could make the greatest havoc of the Bible records and produce the most extreme theory.

SPLITTING THE SCRIPTURES

THE four documents were now split up in dizzy fashion.

The original J became J-1, J-2, J-3; E follows likewise; and P gets to P-4. Then, to weld these unwieldy parts together, the ingenious critics, doctors of divinity in the various theological colleges, invented a literary genius whom they called a Redactor, or R. But he soon was split up into R-1, R-2, R-3, etc.

This went so far that a Bible was printed to show all of this. Each section was merrily printed in a different color. It was called the “Polychrome Bible,” or “Rainbow Bible,” as a wag had it. A single verse would have several colors, in one case seven, showing that as many different writers over a period of hundreds of years had been needed to write one verse!

But absurdity became doubly absurd when each of the former sections was discovered to have been produced by whole “schools” of writers! How a reasonable man is to separate these various “schools” (of whose existence, remember, we have no scintilla of evidence) with their several characteristics in the use of the divine names and otherwise flowing on side by side for centuries without mingling in the narrow limits of Judea and later in the exile is not explained; and I do not stop to inquire.

ALLEGED CONTRADICTIONS

HAVING cut the narratives up among the several schools of authors and treated each part as complete, they pit one against the other and mark off the differences as proof of contradictions in the Bible. Then they talk learnedly of the “spirit” as applied to the Bible. Liberalists jauntily assume the utter absurdity of any position opposed to theirs and are so sure they are right that they do not give any time to the arguments of their opponents. Indeed, they are blithely certain no arguments exist on the other side. They are the people, and wisdom will perish with them!

The amazing paradox of the situation is that these theologians, heads of Bible schools where future ministers are being trained in infidelity, tell us most blandly and with evident conviction that when they have convinced people that the Bible is largely composed of fictions, incredibilities, representations of God which degrade and dishonor Him; that it bristles with contradictions; that its moral codes are borrowed from the Babylonians, Egyptians, and Persians; that its religious worship is only a degenerate form of heathenism; that its history is an unreliable exaggeration of power-loving and dishonest priests—they tell us that when they have completely shorn people of all confidence in the Bible as an inspired or even reliable book, they have thus enhanced its value and are performing a service for God! Yes, this is exactly what they claim.

Prof. Kent quaintly expresses the position of the liberalist in the following manner: “Not a grain of truth which the Bible contains has been destroyed or permanently obscured. Instead, the debris of time-honored traditions and

dogmas has been cleared away, and the true Scriptures at last stand forth again in their pristine splendor."

LIBERALISTIC FANCY

LIKE human bloodhounds, these modern liberalists take unholy delight in hunting down, multiplying, and mercilessly exposing the supposed mistakes of the Bible. Searching for contradictions is the chief indoor sport of liberalists. There was once an insane woman in an asylum who could not be kept quiet except by having something to tear. So they used to give her pieces of old silk, and she would sit by the hour contentedly pulling them to pieces and listening to them rip. Many liberalists seem like that. They are happy only when exposing some supposed fault in the Bible.

The reader may think that there must be some fire where there is so much smoke, that some of these contradictions and mistakes so confidently exposed by liberalists must be verifiable. Otherwise how could the critics make such claims without being exposed and held up to deserved ridicule?

The mistakes and contradictions of the Bible are manu-

factured by the liberalists in the following manner: They accept evolution; evolution makes creation as recorded in Genesis absurd. Therefore, the creation account is a myth, or a lie, or an absurdity, according to the taste of the critic. And thus they go through the Bible, creating the very difficulties they assert that they find and expose.

Another instance: These critics say that Deuteronomy was not written by Moses, first because there was no Moses and second because it was written in the time of Josiah by some dishonest priests, hid in the temple, then "discovered" by them to cause the very reformation it did cause, thus giving them additional power! So anything in the Bible that contradicts this theory is put forth to show how full of mistakes the Bible is! Thus they manufacture the contradictions and then point to these contradictions as the reason for rejecting the Bible as authority.

But a time of reckoning has come. The absurdities of the liberal claims have been exposed by themselves in their conflicts with one another, and by recent archaeological discoveries.—*Earle Albert Rowell.*

Some Scriptural Facts Regarding Baptism

By J. G. Haupt

BAPTISM was not introduced during Old Testament periods. John the Baptist, the forerunner of the Messiah, was the son of the Jewish prophet Zacharias and his wife Elisabeth. As the forerunner he prepared the way for the Messiah, or Christ in the Greek, of the New Testament.

The New Testament opened another Jewish age. Every New Testament writer was a fervent Jew and in ability stood at a par with Old Testament authorities. Through John the Baptist God introduced the baptism of all believers. The first baptism was unto repentance. This word "repentance" signified a change of attitude. This continued until the crucifixion of the Messiah. The crucified Christ rose from the dead after three days in the tomb or *hades*. These three days had been symbolized by Jonah in the body of the large fish which had held him in prison.

With the resurrection of Christ began Christian baptism, or baptism into Christ. The Bible gives six illustrations of this baptism. A significant symbolism regarding baptism is found in Romans 6:4, which reads, "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." The Greek distinguishes between the death state and the act of dying.

The Apostle Paul also wrote the church of God of the Colossians according to the twelfth verse of the second chapter as follows: "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."

The Apostle Peter in his first epistle, chapter three, verse 21, says in the literal version, "Whereunto baptism does also now save us, not the washing away of the uncleanness of the body, but the expression to God of a true understanding of the resurrection of Jesus Christ."

In Paul and Peter we thus have pictured the going into and the coming out of the baptismal water as the burial and resurrection of Jesus.

After the crucifixion came the great Pentecostal day. The apostles preached and practiced Christian baptism, or baptism into Christ, from this time forward, their followers continuing the same to the present day. Galatians 3:27 speaks these words: "Besides, as many of you as were immersed into Christ, were clothed with Christ." They put on Christ as a garment, as a protecting cloak.

"He ordered them to be baptized in the name of the Lord."—Acts 10:48. "And having heard this, they were baptized into the name of the Lord Jesus."—Acts 19:5. "And Peter said to them: 'Reform, and let each of you be baptized in the name of Jesus Christ, for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.'"—Acts 2:38.

In the epistle to the Romans (6:3-4) the Apostle Paul gives another example of Christian baptism: "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death, that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life."

National Recovery Administration

By George B. Alldridge

JUDGING by the number of inquiries made at church last Sunday morning, the "Between You and Me" column is very popular with the readers of THE HERALD. All noticed the request of Brother Jesse Harrold for an article "on the possible meaning of the NRA eagle from a prophetic standpoint."

Whenever something of a phenomenal character transpires pertaining to our national government, immediately Bible students who are alert and watching the signs of the times begin to inquire among themselves whether this has any reference to our Lord's return. This is a healthy spiritual evidence on the part of those so watching, that they are obeying His injunction to "watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

I hope all my readers' minds are filled with spiritual songs, for Paul tells us in Ephesians 5:19 to speak to ourselves "in psalms and hymns and spiritual songs, singing and making melody in (our) heart to the Lord." Paul means we are to talk and sing to ourselves. Here is a verse of one song I love to sing to myself. If I sing it to others, they are offended, because I have no voice; but I love to hear myself sing it.

"As a woman counts the days
Till her absent lord she see,
Longs and watches, weeps and prays,
So the church must long for Thee.
Come, that we may see Thee nigh;
Then the sheep will feed in peace;
Hushed forever trouble's sigh,
Sin and sorrow's triumph cease."

How differently the Scriptures view men's actions and God's dealings with them. Everything that man executes he views with pride, as expressed by King Nebuchadnezzar: "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?" But while these words were in the king's mouth, God declared that he would be so debased that even the cattle in the fields would be in intelligence above him and that he would become as one of them, even living upon the same diet.

How different Nebuchadnezzar's view of the kingdoms that would follow that of which he was the head—the Golden Kingdom—and the view God gave Daniel as He saw them—beastly, so beastly in nature and form that even to us they appear as monstrosities unlike anything in the

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

animal world God originally created. Is it not strange that in this man unconsciously confirms God's Word by designating his governments by the same beastly names? We have the "Lion," "Bear," "Dragons," "Tiger," "Leopard," and "Eagle," all more or less living upon prey.

So, when we read the Apocalypse, we readily recognize that "beast" means "kingdoms."

In this article I am seeking to explain the Revelation only as I personally understand it. God uses man's own illustrations and symbols to convey to his mind what His purpose is in bringing blessing and restoration to this sin-cursed earth! I read in Revelation 4:7, "And the first beast was like a lion, and the second beast like a calf (bull), and the third beast had a face as a man, and the fourth beast was like a flying eagle."

Who are these? Those whom God has gathered out of the beastly kingdoms. These are the same we read of in Revelation 5:9 as giving praise to the Lamb for having died for them and redeeming them by His blood out of every tribe and tongue and people and nation.

How wonderfully true Ecclesiastes 3:14, 15 are: "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past."

Genesis 4:15, "And the Lord set a mark upon Cain, lest any finding him should kill him," I do not think refers to a physical mark. Jeremiah 3:3 gives us light upon this: "The showers were withholden, and the latter rain came not; yet hadst thou a forehead of an incestuous wife, thou refusedst to feel shame."—Leeser Trans.

What did Cain say to the Lord? "From thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth." Now what was the mark? Cain's character, of course, registered in his forehead. Everyone today is registering in his forehead the mark of the one he is serving.

In Galatians 6:17 we read, "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus." Was Paul physically marked? You know he was not. Then what did he mean? When a slave purchased his liberty, the money paid was given to the priest; and the priest in turn recognized the slave as becoming a slave to a new master, or the God he served, while he was practically free, subject to certain periodical duties. If at

any time his master or his heirs sought to reclaim him, he had the record of his freedom in the temple.

Paul, once a slave of sin, now became a slave for Christ. So he said if anyone sought to reclaim him it was impossible, as he bore in his body the marks of his new Master, Christ, or His spirit and character.

In Revelation 13:16, 17, 18 we read about those who probably lived in the days of Charlemagne, who was instrumental in permitting an ecclesiastical power to assume rule over the empire he vacated at death. I believe some Bible students consider this to be the "image of the beast" and the mark to be the symbol of the cross and the name expressed as 666, which in Latin means *Lateinos*, or in English, Latindom, or Latin power, kingdom. Whatever it means, it denotes a kingdom which men must worship and acknowledge.

In verse eight we read, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." In looking up this word "mark" I noted Strong defines it as "a badge of servitude." I cannot say if Revelation was written in chronological order; but surely, when we read chapters nineteen and twenty, we are reading of the time when Jesus is present.

Forty years ago we had a railroad strike with Eugene Debs at the head of it. Grover Cleveland was president. At Chicago a mail train was held up, the crew having abandoned it. The president sent troops to Chicago to take charge of the train and perform the duties of a regular crew. Governor Atgeld protested, declaring the president had usurped authority invested in the state and its executive. What would he say if living today?

President Roosevelt is setting aside all precedents regarding "states' rights." He is virtually a national dictator, invested with power conferred upon him by congress. The blue eagle is the symbol of his power. All, rich and poor, young and old, must submit to his power; to refuse means to be boycotted.

Industries for years have been running the "open shop." Today strikes are averted by the government's insistence that the factories be virtually unionized. Where will this lead? Labor, when it holds the upper hand, is just as tyrannical as Capital. All who are familiar with the workings of the present regime in Russia recognize this fact.

The NRA is pregnant with power and unlimited possibilities. It is pouring out money like water to keep the government solvent. How can all this money be replaced? All nations are increasing their armament, including our own. The British government and our own have drawn up programs to meet the requirements of the coming struggle. Pacifists, if they will not bear arms, are to be starved into submission. Perhaps allegiance to the blue eagle means more than we now read upon the face of it.

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There are 122 Hebrew synagogues and congregations in Philadelphia, Pa.

SHANGHAI, THE MISUNDERSTOOD

Continued from Front Page

who keeps her eagle eye on the Far East: France. She will not suffer her allies on the eastern side of Germany to be browbeaten from Russian sources; and she will not forsake her ally on the far side of Russia. France's gold pours into Japan even as Russia's gold pours into India and China. What will be the outcome? Will the Russians with their newly found power to organize be able to overcome the energetic wily Japanese at his game of propaganda? Or will the Japanese through their newly found Fascism be able to deal a death blow to Sovietism?

When Mussolini returned to civilian life after the World War, he found Italy in the hands of the Communists with whom he had formerly associated. He took up the cudgels against his former party, however, and started, with the help of his newspaper, a new party known as "Fascisti." It was born of socialist principles, but was bitterly opposed to proletarian socialism such as was found in Russia and had been in power in Italy. The power of the Italian government was being wasted in every respect: corruption existed that would have made even the Directory of the French Revolution seem clean and chaste; the power of the Italian cabinet and the king were nullified by a legislature that was opposed to them.

So arose the Fascist party in Italy. Its chief foe was communism, particularly of the Russian breed. Other nations began to show signs of Fascist leanings to overcome the Bolshevism that was seeping in from Russia. An obscure little article appeared some months ago telling of the creation of a new Fascist society: this time in far off Japan. What was the meaning? Why should the Japanese adopt a thing which seems so foreign to the spirit of that far off Island Empire? Politics makes strange bedfellows!

Into the very heart of Japan itself had crept the spirit of Sovietism led by the Liberalist party. The effect of that propaganda, however, was not to strengthen the military spirit of Japan as it has in Russia, but rather to weaken it. Premier Shidehara held to a policy of non-aggression and anti-imperialism. Japan, he felt, should follow the spirit of the day to reduce her army and navy to the minimum. She should follow in the real spirit of the Washington Conference in disarmament. She should keep her hands off China as far as possible and withdraw her claims from Manchuria as far as was consistent with the protection of her Korean frontiers. Such was the effect of Japanese liberal-socialism.

In the meantime, the Japanese military party could notice the encroachments of the Russians in Manchuria and Mongolia. They could see with their keen eyes on China that Bolshevism was having its way there. Then the London Conference of 1930 fell like a bomb into Japanese circles. Japan awoke to realize that her only safety lay in a Fascist attitude and in Fascist sympathy. Should she fly to the arms of Italy and Germany? So we see the strange

anachronism of the "Mysterious Oriental" taking on the forms of the old Roman Empire and making his old Roman salute. Are Japanese Fascists tied to Mussolini and Hitler? Those would be interesting questions to be able to answer. Only time will reveal the strange entanglement of alliances.

Germany feels that she was robbed, beaten, bound hand and foot, and turned over to her worst enemies when the Treaty of Versailles was forced upon her. She saw a wedge of Poland put between her and her province of East Prussia. Furthermore, her telegraph lines were all seized and turned over to her enemies. No communication could pass from Western Germany to East Prussia without being censored by her enemies. Few peoples would submit calmly to such encroachments.

She saw France succeed in encircling her with an iron ring of small nations who would be dependent upon France and the Treaty of Versailles for their very existence. These nations have united with one another in what is known as the "Little Entente." Just recently they have renewed their alliance and have made it more binding: the reason is that Hitler has announced a new drive against the Treaty of Versailles which will begin at once. That drive he hopes will gain the support of several strong parties in the world. Even Great Britain and the United States might help out on such a drive. The natural fear of the Little Entente is that the treaty of Versailles might be altered and that they might be the losers by that revision.

Italy, also, wants revision of the treaty, for she feels that only through her efforts independent of her former allies she gained any spoils of the war with Austria. She has thus naturally drawn herself into closer friendship with France's enemies. Could Japan do likewise? But Italy does not have much in common with Russia, who also wants revision: Fascism could not have anything in common with Bolshevism. Germany has, under her Hitlerite regime, also alienated Italy from her and stands pretty much alone in the world.

The situation in the political arena of the world is one that is full of all kinds of possibilities in all directions. Each nation is checking the other to see that it is not outdone. Each one plays its enemies off against each other. The two great forces at work in the whole thing are not religion as formerly, but the stakes of diplomacy, of commerce and international trade. How will the nations align themselves? Those things are in the hand of God. One chance against another as far as the diplomat is concerned is the order of the day; but "God moves in a mysterious way His wonders to perform."

Japan has friends in Europe, or she could not defy the Russian power as she has done. Russia has friends in Asia as well as in Europe and is playing her waiting game till the proper moment is presented for her to strike. Shanghai is only an incident. Soviet propaganda is at work; Fascism is making its plea. Which will win? Only God, who understands the inflaming desire of human nature, can read that future to know. But we look for the coming of that great Asiatic power from the North and East to go down to Palestine to take its spoil from those people there.

Hasten, oh Lord, the coming of that day, for it is the prelude to the greater one yet to come, is the prayer of the Bible student!

BIBLE STUDY

By C. E. Randall

THE Church of God has always emphasized the need of Bible study. The need of it is becoming more apparent every day. There are several reasons for such study. First of all it is necessary in order to know God's will toward us. It is the only way we can know His will. The Bible is our handbook of instructions. It describes in detail what we should do, how we should do it, and when we should do it. It is impossible to do the will of God when one does not know what that will is.

We need to study the Bible for the inspiration and blessing that come as results of daily meditation. The worshiper that does not study his Bible is never an enthusiastic supporter of God's cause. The "sincere milk" and "bread in due season" can only be found in the Word of God.

For many months a large number of people have by circumstances been forced to live off the fruit of other people. Many are content to continue this instead of attempting to earn their own living. The same condition prevails in the field of church activity. There are innumerable people who are content to eat what spiritual food they can get from other people and never exert any effort to provide their own spiritual nourishment by studying to show themselves approved unto God, workmen that need not to be ashamed, rightly dividing the Word of truth (2 Tim. 2:15). The Bible is the granary that holds our spiritual food. Go to it often; eat heartily of its food. Again, we need to study our Bibles to find out the dangers and pitfalls that lie ahead. There are many red lights on life's highway today; the Bible explains them.—*Church of God Messenger*.

THE ONE HUNDRED TWENTY-FIRST PSALM

Unto the hills I lift my eyes,
 For from there is my aid—
 From God Eternal and All-wise,
 By whom all things were made.
 He cares for thee through all thy days,
 And never shall He sleep;
 The Watcher over Israel's ways
 Unfailing guard doth keep.
 He shades thee from the day's hot sun,
 And from night's silver moon;
 Until thy life's last race is run
 His guard shall be thy boon.
 He guides thee in thy going out
 And in thy coming in;
 His love shall circle thee about
 Preserving thee from sin.

Abreast of the Times

"This day is this scripture fulfilled in your ears."—Luke 4:21. "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them."—Isaiah 42:9.

Church Forgiveness Week

*"Forgive us our debts, as we forgive our debtors."
—Matthew 6:12.*

TOLEDO, OHIO.—Believing that the church itself should be the first to manifest forgiveness, St. Paul's Evangelical Lutheran Church of this city has "forgiven" more than \$26,000 in unpaid pledges of its members. The church has 2,400 active communicants, which is said to be the largest Lutheran membership in America. Rev. S. C. Michelfelder, the pastor, explained the action taken in this way: "We believe," he said, "that many of our people having made pledges in good faith, but unable to keep them, are burdened by the debt they owe the church. We believe that the church which would teach others to pray the Lord's Prayer should be the first to 'forgive.'"

We recall that the Church of God at Grand Rapids, Mich., under the leadership of Pastor F. E. Siple, recently held a "Forgiveness Week," during which time morning devotional services were conducted and an effort made to forgive all wrongs among members.

O Shade of Martin Luther!

"The land hath committed great whoredom, departing from the Lord."—Hosea 1:2.

WITTENBERG, GERMANY.—Events of portentous significance occurred a couple of weeks ago, according to *Time*, in "sleepy old Wittenberg," the town of Martin Luther, who made it "the cradle of the Reformation," when 150 brown uniformed Lutheran theological students of Saxony marched into town carrying complete army equipment including campaign knapsacks. They had been sent by the Roman Catholic Chancellor of Germany, Adolf Hitler, ostensibly as a guard of honor to his friend, Dr. Ludwig Muller, the newly elected Protestant Evangelical Bishop of Prussia. The real object of their appearance before the synod, however, seems to have been to cow the delegates into submission to the will of the chancellor and induce them to elect Dr. Muller to the bishopric of all Germany.

"Last week," the report continues, "Dr. Muller was about to mold what amounted to a new German Evangelical Church. He wanted no trouble, no back-sliding at the last moment by conscience-stricken churchmen. The militant theological students were his praetorian guard. Menacingly they faced the Castle Church on the doors of which in 1517 Martin Luther nailed his 95 Theses, the charter of the reformation."

Addressing the synod, Bishop Muller said: "An attitude of our churches of unconcerned neutrality toward

the State now belongs to the past! We must all give loyal service to the State, which disavows—definitely and altogether rightfully—any liberal or social freedom of conscience." Recalling Martin Luther's declaration of the equality of all men in the sight of God, the Bishop added: "Equality before God does *not* exclude inequality among men, which is also willed by God. For this reason all non-Aryans (Jews) must be barred from holding office in the church."

Queen of Sheba Visits Jerusalem

"The queen of Sheba . . . came to Jerusalem with a very great train."—1 Kings 10:1, 2.

JERUSALEM.—Empress Waizeru Menen of Abyssinia, whose husband, Emperor Haile Selassie, "looks like an Old Testament bearded Jew" and traces his ancestry through an illegitimate line to King Solomon, recently visited Jerusalem as did her predecessor on the throne some three thousand years ago.

"According to the scanty native chronicles, Menelek, son of Solomon, was the first king of the Ethiopians." (Abyssinia is now again known as Ethiopia.) As the queen entered Jerusalem, a British band welcomed her at the railway station with the Abyssinian national anthem, "The Lion of the Tribe of Judah is Victor!"

That Ethiopia will have an important place in the events of the tribulation period is apparent from Ezekiel 38:4, 5, and Daniel 11:43. The potential strength of the army is 750,000. The full title of the king, "Negus Negust," means "King of Kings." A debased form of Christianity exists that is similar in many ways to the Roman Catholic.

Next War to be Swift and Deadly

"Their land shall be soaked with blood . . . for it is the day of the Lord's vengeance."—Isaiah 34:7, 8.

CHICAGO, Oct. 12.—The war of the future will be one of swift attack from the air, in which high explosives, gas, and even disease germ cultures will be rained on the civilian population of the great commercial centers, declared Dr. Charles H. Mayo of Rochester, Minn., yesterday to the Chicago Association of Commerce, according to the *Chicago Tribune*.

"No class A countries will ever fight another war with massed men. It will be too expensive," the eminent surgeon predicted. "The world must be ready for a quick jump. Planes will drop explosives, gas, disease. Their maxim will be, 'Jump in and destroy as quickly as you can.'"

National Berean Department

Miss Genniell Carpenter, Editor, Oregon, Illinois

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“EVERY ONE THAT ASKETH RECEIVETH; AND HE THAT SEEKETH FINDETH; AND TO HIM THAT KNOCKETH IT SHALL BE OPENED.” — MATTHEW 7:8.

THE HISTORY OF JERUSALEM

JERUSALEM is a product of the persistent efforts of a people and was not aided greatly by a beautiful site. The location was chosen at the beginning because of its advantage for a capital or fortress, but it needed the hand of man to shape it into a beautiful city. It was at first only a small township, but it became the “Mother of Prophets” and “Bride of Kings.”

When it was still called Urusalem, Jerusalem was an outpost of Pharaoh's troops, chosen because it was at the edge of the desert and on well beaten trade routes. Jerusalem has little timber and a poor water supply. Its industries are all local, and its visitors are nearly all pilgrims. In its thirty-three centuries of history it has been rocked by earthquakes, and sacked by invaders; it has been besieged and blockaded twenty times; has been reconstructed eighteen times; has had two periods of desolation, one after Nebuchadnezzar's invasion, and one after its capture by Hadrian: but this city still lives on.

Jerusalem was settled about 2500 B. C. by Semites. It was a vassal of Egypt until 1400 B. C., at which time Joshua invaded it. There are evidences that the Egyptians maintained a garrison there, but it was in the hands of the Jebusites when the Israelites came in. Jerusalem was then divided into two sections, those of Judah and Benjamin. Then seven years after his accession David united these two and changed the plan of the city. He placed the royal city on the east hill, the site of the temple on the north, and the civilian town on the west hill.

Later Solomon fortified the city with a wall, but it was torn up by the invasions of Shiahak, Jeroboam, Amoziah, Joash, and Amaziah. It was fortified by Hezekiah and later torn down by Nebuchadnezzar in 586 B. C.

In 445 B. C., Nehemiah rebuilt the city, making many important changes, but it was partly destroyed by Ptolemy I in 332 B. C. It was completely destroyed by Antiochus in 168 B. C. After a time the Jews rebuilt part of the city and made a first and part of a second wall to keep the Greeks out; but in 65 B. C. Pompey took the city just as its second wall was being completed. In 54 B. C. Crassus plundered the temple. In 37 B. C. Herod set up a dynasty and attempted to make a cultured kingdom. He sought the aid of Antony and Augustus. The latter is said to have found Jerusalem brick and left it marble.

When a third wall was being built by Herod Agrippa, Titus and the Romans attacked and took the second and third walls in 70 A. D. The Jews were defeated, the city plowed under, and a new city built. Temples to heathen gods were erected in this city; but in 326 A. D. Constantine ordered a few Christian churches built. In 637 A. D. the Romans were defeated by the Turkish leader, Omar. The Crusaders entered the city in 1099, and in 1187 it was taken by Saladin, who repaired the walls. As a result of the World War, Jerusalem was taken from the Turks and was made a British mandate.

At the present time Jerusalem is larger outside the walls than within, making the most rapid growth on the north-west side. Since 1917 the old aqueduct has been cleaned and it now leads water from springs fourteen miles away to a reservoir in Jerusalem, and also one in Lifta. Plans for several garden villages have been made and a chamber of commerce has been organized.

The Government Department of Antiquities has archeological schools of many nations under its control, and it is assisted by a board of representatives from these schools. Six thousand specimens have been catalogued at the Palestine Museum at Jerusalem. These represent only a small part of what is planned to be put on exhibit. A traveler will find roads for year round travel leading to Joppa, Jericho, Hebron, and Damascus. An Armenian patriarch was elected in 1921 with the consent of the British king, and the position of Orthodox Patriarch of Jerusalem has been confirmed by a British commission.

Apart from political and military interest, the city itself has come to mean less and less, but around it memories have grown up in men's minds, visions of an ideal city and a perfect order of society.

Evan Knodle, Oregon, Illinois.

(This historical essay was written as an assignment by a member of the Junior Golden Rule Class in the Sunday school at Oregon, Illinois.)

And when the lonely winter of our sorrow
Has rounded out for us earth's changing year,
Oh, on some radiant morn what long-hushed voices
Shall greet our listening ear!—*Annie Johnson Flint.*

THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



"Even a child is known by his doings, whether his work be pure, and whether it be right."

YOUR LITTLE WORLD AND MINE

THE very first law a boy or a girl should learn to keep is the law of obedience, because the keeping of that law makes the keeping of all other laws so much easier. It sounds tiresome, doesn't it, but let's think about it a while.

Why do we need law at all? Let's see; think a little! Not one of us lives alone, all by himself, does he? We are all surrounded by people younger and older than ourselves, and these, along with ourselves, go to make up our little worlds.

Each person in your little world has certain things that belong to him, certain rights that are his, certain duties he must perform for the good of all the other people in that world. If no one considered these possessions, these rights, these duties, what a frightful mixture we would have, to be sure! Jack would be running off with Bill's baseball. May would be tuning in the radio to the loudest pitch when Betty had to practice her music lesson. Mother would be going off to a movie when Father came home hungry and tired.

Don't you see, then, that obedience is just acting in such a way as to make our little worlds run as smoothly as possible, showing as much respect for the rights of others as we want them to show for ours? It's really quite simple and not tiresome, after all. For the doing of that is what makes everyone happiest, yourself as well as the other people, big and little, in your world.

And so, we say that learning obedience is the first, the finest, and the most valuable lesson for all of us. It surely follows that the boy or girl who learns that lesson early in life will escape many hard knocks when he grows out of the world of his home and his school, and enters the bigger world of life. For out in this world he will acquire greater possessions, meet with more important rights, and find at his hand greater duties to perform.

Also, when the boy or girl grows up into the greater world of life, he will meet with people who have not learned the lesson of obedience. Then he will see what shipwreck they have made of their lives, what handicaps they have put upon their progress. How glad he will be that early in life he had Christian parents and Christian teachers who wisely taught him obedience.

Paul, that great missionary of whom we are studying

this quarter, tells the secret which will help us more than anything else in learning obedience. It's just a little four-letter word, and it's—l-o-v-e. Why, of course, if we have love in our hearts for all the people who go to make up our little world, we just couldn't do anything to make them unhappy. We couldn't use any of their possessions without their consent. We wouldn't think of putting our own rights ahead of theirs. We'd never go selfishly off on our own pleasure when others needed us.

That is why the Apostle tells us that love keeps all law, and he knew what he was talking about. He understood all about the laws of his country, as well as the laws of home, which really are the same after all. And he didn't only tell others to keep them; he kept them himself.

Jesus, our great Example, put it all into simple words when He answered the lawyer's question as to what was the greatest law of all. He said it was first, to love God with all our heart, soul, and mind, and second, to love our neighbor as ourself. These are all that are necessary, Jesus said.

FOR YOUR SCRAPBOOK:

As before, write the number and title of the lesson, also the golden text, across the top. Write a little theme showing why obedience is the first and best lesson for all of us to learn. Then copy this little story or clip it out and paste it in your page:

The "True Blues" class were enjoying an outing on Saturday afternoon. They had just finished their picnic lunch and were resting a little after their games, before beginning to hike back home. In a shady nook some lovely wild flowers were peeping up above the long grass. Gerald and Geraldine, the class twins, had just begun a lovely rock garden at home, and their eyes eagerly alighted upon these beautiful specimens. "Let's dig just a few and take them home," said Gerald. To this his twin agreed, and they were about to begin digging when John ran up to them. John's father owned the picnic ground, you see.

"Oh, Gerald," he said, "Father wouldn't mind if you took a few wild plants, but say, you know, it's against the law. See that sign, 'Do Not Molest Wild Flowers. Order of County Commissioner.'" And John pointed out a sign in another part of the grounds.

Gerald and Geraldine took no wild flowers home for their rock garden, much as they would like to have had them. "We want to keep the law even if the county commissioner wouldn't see us," they said.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 5. — October 29, 1933

WORLD'S TEMPERANCE SUNDAY

Romans 13:12 to 15:3

Devotional Reading: Psalm 68:1-6

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: The Christian Use of Personal Liberty.

Aim: The Christian should do nothing that may lead another into sin, regardless of how harmless it may be to himself.

Basic Truth: "Whatsoever ye would that men should do to you, do ye even so to them."—Matthew 7:12.

I. Temperance and the Lord's Coming. (Rom. 13:12-14.) The night of misery brought on by sin is nearly over. The day of the Lord is at hand. As disciples of Christ we should "cast off the works of darkness, and put on the armour of light," that we may be found walking in His steps when He comes. "If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 John 1:6, 7. Drunkenness and other forms of self-indulgence are performed in darkness that they may not be seen. The Christian should live as ever under the eye of Christ, reflecting His light, for the Lord is at hand. Cf. Matt. 5:16.

II. Temperance for Christ's Sake. (Rom. 14:7-9.) As disciples we are "living epistles, known and read of all men." We are all of the Lord that the world can see. We are all men have by which to judge Him. Christ died that He might be true to His duty to us. We should strive to overcome self with its appetites and passions that we may be true to Him. In all things we should "live unto the Lord," for His sake, for our own sakes, and for the sake of the world which looks to us for light.

III. Temperance for the Sake of Others. (Rom. 14:15-21.) The non-Christian lives for himself alone. He assumes responsibility for no one else. But the disciple of Christ lives for all men. Whatever he does must be done with a recognition of its possible effect on others as well as upon himself. He is responsible to the full extent of his personal influence for their lives and conduct. He must not destroy the value of Christ's sacrifice to satisfy his own desires, nor do that which might cause a weaker brother to stumble.

PRACTICAL APPLICATIONS

Efficiency of Service: The new adjustment of business will in many instances call for shorter hours of service. This will mean that each individual must make the most of the time when he is actually in service, else the work will be slighted. The period of service for a Christian is from the time of baptism

until death. Since the time of death is uncertain, the true disciple will not wait until tomorrow to do the things that may be done today.

He will begin today to take an interest in things that will help him and his fellows to be better Christians; today he will handle his business as he conscientiously believes Jesus would have him do it; he will start today filling his mind with gems of Scripture that will help him meet temptation; he will begin today adding a Christian atmosphere to his home, his working group, his church.

Christian Liberty: There can be no liberty for self without consideration of others. The girl who grows envious of another's frocks and steals one automatically signs away her liberty. The man who beats his wife because she fails to have his dinner ready at a given time is placed under the jurisdiction of the court. So it is with Christian liberty. The one who by his example or words causes another to fall away from Christ will answer to God for that mistake. The young man or woman who is driven away from church because of your uncharitable criticism will be charged to your final account. May we all keep in mind that Christian works are works of peace and helpfulness that help to edify ourselves and others and that have a lasting effect for good on those about us.—G. M. M.

THE GOLDEN TEXT

"Love worketh no ill to his neighbour: therefore love is the fulfilling of the law."—Romans 13:10.

Love is of God, and everything that comes of God is not only good, but very good. We love God because He first loved us; therefore, we should love one another. If we love one another, God's love is perfected in us; therefore, we would do our neighbor (fellow man) no ill or harm in any way. Love brings forth good, not evil.

Since love is of God and works no ill to our fellow man, nothing should be done to cause anyone to be drunk or to use strong drink of any kind. Strong drink degrades all who use it; love lifts out of the mire and builds for eternity.

A part of the law was "an eye for an eye, a tooth for a tooth"; but not so with love. Love forgives and makes Christlike.—L. A. R.

YOUNG PEOPLE AND ADULTS

The Christian's Use of Personal Liberty

Paul wrote: "Every thing is allowable, but not every thing is profitable. Every thing is allowable, but every thing does not edify."—

1 Cor. 10:23 (Weymouth). This scripture and a similar one in 6:12 are used to prove that when once in Christ all things become lawful. The King James Version does say: "All things are lawful unto me." A careful study of Paul's teachings will prove that a Christian is not allowed to do all things and still attain unto eternal life. Paul was teaching that it was lawful for him to eat all things whether forbidden by the Israelitish law or offered to a heathen god. He said, "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself." He, therefore, could eat what was considered unlawful by the Jews. He could eat the meat offered to idols because, knowing an idol was nothing, he "cateth to the Lord" and "giveth God thanks."—Rom. 14:6, 14. Because of his knowledge Paul could give thanks to whom due. He did not eat to the idol, but unto God; therefore, all things were permissible, meaning that it was permissible for him to eat all foods. As to bodily actions not all things were permissible. He did not have the liberty to get drunk or to commit adultery. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."—1 Cor. 6:9, 10. No, it is not lawful to do all things. It is not permissible to do anything that might cause a weaker brother to sin. Rom. 14:20, 21; 1 Cor. 8:9-13.—H. A. S.

INTERMEDIATES

A New Way of Life

We pause in our following of Paul's footsteps through Asia Minor to study a temperance lesson, the text of which is taken from one of Paul's many letters. Paul was deeply interested in those to whom he had taught the gospel, and he was anxious that they should know the blessings which come from the service of Christ. Most of those whom Paul had converted had been worshippers of idols, and among them drunkenness and immorality of all kinds were the common thing. Now he had shown them a new way of life and taught them the things that Christ would have them do, and he was anxious that they should grow in this Christian way. They were "babes" in Christ and had to learn how to walk just as a baby does. They stumbled often and made many mistakes, but Paul was very patient with them. He had to tell them many things which we think, perhaps, they should have known; but remember the idol worshiper was surrounded with a darkness about which we know nothing. Yet there is much that we need in Paul's instruction. Discuss in class Romans 13:10, 13; 14:13, 19, 21; 15:1-3. In these verses every boy and girl may find much to do in following in the footsteps of Jesus. Notice that Paul never required of others anything he was not willing to do himself but was at all times an example to them. The teacher will find much to think of in this regard, humbly realizing the opportunity and responsibility devolving upon one in his position, knowing that Christ will stand by His true follower today as He did by Paul.—M. G.

AMONG THE CHURCHES

TO BRO. AND SR. A. J. EYCHANER

Recalling that next Sunday, Oct. 22, 1933, marks the passing of another milestone in your long life together, The Restitution Herald takes this way of offering its congratulations to you both on attaining to the 61st anniversary of your marriage, and at the same time acknowledge the indebtedness of the Church of God in America to Bro. Eychaner for the splendid and lasting service he has rendered the cause of Christ during his many years in the ministry. We thank you, Bro. Eychaner, and pray that God's blessing will continue to rest upon you both until the Lord comes.

MINNESOTA CONFERENCE

The Fall Conference of the Minnesota Church of God was held September 29 and 30 and October 1 at Mora, Minnesota. The following ministers were present: Thomas Savage, Sr.; Adna Hoskins; John Denchfield; Virgil Thoms; and Richard LeCrone. A splendid spirit prevailed, and we feel much good was done. The time was fully occupied with helpful Bible study and inspirational sermons, each minister assisting.

Mrs. E. J. Randall, Sec.

OMAHA AND BLAIR

The Omaha and Blair Churches of God feel much benefited by the recent visit of Bro. Hammond of California, who gave many interesting and instructive sermons on the book of Revelation. This was made plain by a chart which he made, and we all feel that it was through divine guidance that many of the truths were brought forth. It is felt that he has created a great interest in Revelation and caused a deeper study in this book.

Bro. Hammond is traveling east, where he will continue these sermons. From there he will return, traveling through Nebraska and back to California. He states that he will be more than glad to visit any group or isolated person and bring his truths to them. It is our earnest prayer that all will derive the same benefits of Bro. Hammond's sermons as we have.

Edna Kjargaard, Cor. Sec.

MOOREFIELD, NEBRASKA

We are glad to report an increased attendance at both Sunday school and church services. Several attended the baptismal service at Curtis Lake last Sunday afternoon, when four obeyed Christ in baptism. Their names follow: Mrs. Winniefred Reutzel, 62; Mrs. Susie Kugler, 48; Miss Dorothea Kugler, 13; Irene McKnight, 10. All of these reside at Moorefield and have attended church and Sunday school ever since we organized a little over a year ago. Mrs. Reutzel was sprinkled when a girl of 17, but now wished to be buried with Christ in baptism for a resurrection from among the dead. Mrs. Kugler never made a profession of religion until now. The girls belong to the Bereans and are a credit in every way to the society. A letter from any of the Bereans to the girls and from any of the older members of the Church of God to these mothers will be very much appreciated. There are many others that are almost persuaded to become Christians. Pray for these.

E. E. Giesler, Pastor.

BOSWORTH, MISSOURI

Information has reached us that F. L. Austin, the "Back to the Bible Evangelist" of Chicago, has been asked to conduct a special series of meetings for the brethren at Bosworth, Mo. Bro. Austin is a biblical scholar of long experience and of unusual attainments, and his work is especially valuable because of the high spiritual influence that pervades his presentation of saving truth.

As an evidence of their expectation of a successful meeting, the brethren have ordered a new supply of "The Gospel in Song." It is intended to continue the effort as long as a satisfactory interest on the part of the public is indicated.

GRAND RAPIDS, MICHIGAN

The fall of the year, bringing its brilliant colors, also brings its share of pain and suffering. Sr. Thomas recently submitted to a major operation; Vivian Witham, one of our former Sunday school girls, was hit with a car and very seriously injured, requiring a long hospital stay; Bro. James Cole is pained by very serious injuries to his mother in an automobile accident; Sr. Rachel Moore has been ill; and others have been in suffering and sorrow. These changing scenes in the drama of life keep us humble and make us appreciate our family relationship with a loving Father and our elder Brother, the great Physician.

The various departments and activities of the church are being advanced eagerly and earnestly, and all are looking forward now to our seventh birthday, October 29.

F. E. Siple, Pastor.

ENTHUSIASTIC MEETING IN CANADA

The following communication from Eld. A. E. Hoskins, pastor of the Church of God in St. Cloud Minn., but who is now engaged with C. E. Randall in holding a series of special evangelistic meetings in Welland, Ont., is of a most encouraging nature. Bro. Hoskins writes in part as follows:

"As you know, our meetings are being held in Welland, some five miles from Fonthill, Ont., and a good interest is being shown. Over sixty per cent of the attendance are strangers. They have thus far kept 'coming back for more,' the seats being largely filled at each service.

"Bro. Randall, with his chart 6x15 feet in size which covers the back stage of the room, is interesting the people with his dynamic messages on prophecy and the present condition of affairs, holding his audience spell-bound.

"Bro. Randall is doing a splendid work at Fonthill and also at Niagara Falls, and in both places he and his wife are beloved of all. Let us pray earnestly for their continued success, even unto victory.

"I am happy to report our work in St. Cloud, Minn., is doing remarkably well in our absence. Bro. Savage, who is occupying the pulpit, is giving the folks some fine sermons, and our people are coming out to support him splendidly. This speaks for itself, showing the loyalty of the church and that our past efforts are now bearing fruit. The spirit of Christians, 'Love thy neighbour as thyself,' is truly very evident in St. Cloud.

"We will be at Welland (D. V.) three weeks. I will report more fully later. Pray for us."

A. E. Hoskins.

SUNNYSIDE, WASHINGTON

Reporting briefly on the tour through the Northwest which they have been making since General Conference, Bro. and Sr. Clarence E. Lapp tell of the beautiful weather they have experienced, but more particularly of the gracious reception they have received everywhere.

Recently Bro. Lapp has preached at Wenatchee and Cashmere for the brethren, and on October 1 he was invited to fill the pulpit at Sunnyside First Brethren Church, where he had attended for 16 years in the past.

At Puyallup he held one service and renewed his fellowship with Bro. A. L. Corbally. He also writes of a pleasant visit with Sr. Lottie E. Young in Seattle.

The party, which includes Bro. and Sr. Lapp and the latter's mother, Mrs. Edna Brewer of Ohio, will call at Felida, Wash., and Corvallis, Ore., en route to Los Angeles, where they will spend a short time with the brethren.

From southern California they will start on their return trip to Illinois, calling on the way at Tempe, Ariz.; the Grand Canyon; Moorefield, Holbrook, Blair, and Omaha, Neb.

Bro. Lapp senses the pressing need of continued evangelistic work on the Pacific Coast. He feels that an able experienced evangelist should be kept busy out there and that if this could be done much good would be accomplished.

LOS ANGELES, CALIFORNIA

Bro. and Sr. Ray Saylor of Tempe, Arizona, came to Long Beach October 1 for the purpose of taking Bro. and Sr. L. E. Rich back to Tempe with them that Sr. Rich may have the benefit of treatments by an expert physician of that place. Sr. Judan reports that Sr. Rich stood the journey well. Let us all pray for God's blessings on these treatments, that Sr. Rich may soon be fully restored if it be God's will. The Long Beach Bible class is being held in the home of Sr. I. W. Gould, 1867 N. Chestnut St., at the present time.

Sr. Elizabeth Railsback is being confined to her room by arthritis since her recovery from the broken hip. We pray also for her speedy return to a normal condition.

Sr. Betty Blackwell was elected secretary of the Home Department work of the Los Angeles Sunday school on October 8. We feel that she will do good work along this line, for she is a willing worker.

On Sunday, October 15, a neighborhood Sunday school will be started in the home of Bro. and Sr. Roy Judan, 1001 N. Holly St., Compton. These meetings will be held at 2 p.m. under the supervision of the Los Angeles workers. It is hoped that these efforts will be the means of bringing not only the children but the parents into the truth.

Sunday, Oct. 8, Bro. MacLeod spoke to a well filled house on "The Stone of Daniel's Vision: Is It Great Britain?" Many remarks of approval were heard. There were some present who had not been able to be with us for a long time.

Bro. D. B. Jackson is not feeling quite up to standard at the present time, and we miss him from services.

The junior class of the local Sunday school which is taught by Sr. Railsback, is entering

into a contest on the study of the life of Paul. You will hear from them later.

Bro. MacLeod is resuming his work with the Santa Ana class Monday evening, Oct. 9. This class is held at the home of Sr. Elsie Elliott, 1911 N. Main St.

Sr. Olive Wood of Riverside is preparing to enter the Golden Rule Home at Oregon in the near future. We shall miss her smiling face from our quarterly gatherings, but we know that her life will be more pleasant in those congenial surroundings.

Sr. Mary Dawson has been on the sick list recently but was able to be out to services with her family October 8.

Emma C. Railsback, Secretary.

SPECIAL INDEBTEDNESS FUND

Received to date	\$540.50
Leila E. Whitehead	50.00
E. S. Logan	50.00
Glen Birkey	10.00
Hazel Wilde	10.00
W. H. and R. C. Boyer	2.00
Harry Goekler	5.00
Ella M. Siple	10.00
Ruchie Alexander	2.00
Mrs. R. A. Robinson	1.00
W. A. Reid	1.00
Total	\$681.50

CONTRIBUTIONS TO N. B. I.

Jas. A. Patrick	\$6.00
Mrs. Ida F. Orem	4.50
Total	\$10.50

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

W. A. Reid, \$2.00; Ida F. Orem; Anna Hammond; Mr. and Mrs. E. C. Railsback; Mrs. I. W. Gould; Mary Calkins; Anna Mae Bottolfs; Adult Class, Dixon, Illinois, Sunday School; Mr. and Mrs. W. V. Lansbery; Mr. and Mrs. Paul C. Johnson; Fay E. Brown; Mrs. Eva L. Page.

GOLDEN RULE HOME FUND

Lottie E. Young	\$10.00
Mrs. Lola Danforth	1.00
Total	\$11.00

HERALD RECEIPTS

James A. Patrick (for self and another); Lottie E. Young (for another); Flora E. Hogue; Ida F. Orem; Mrs. Olive Dick (for another); Ella M. Rose; Mrs. W. H. Dodge; D. F. Prime; Rosie Wilson; Lucille LeCrone.

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

THE ACTS OF THE APOSTLES

In his introduction to the Acts of the Apostles Luke informs us that he wrote the book some time after he had completed the Gospel that bears his name. Both histories were originally prepared as personal letters addressed to Theophilus, who was apparently a close friend of the writer.

From intimations provided in the book itself we find that Luke was a traveling companion of Paul during two separate periods and wrote as a personal witness of the events recorded, probably under the immediate influence of the Apostle.

The great value of the Acts lies in the fact that it provides us with the only authentic history we have of those stirring years that marked the establishment of the church of Christ throughout the Roman world. The trials, the sacrifices, and the sufferings of the early missionaries are vividly painted.

In addition to the historical value of the book, it contains a clear outline of the teaching and practice of the apostles at that time. From the sermons recorded and from the references made to the preaching of the apostles among both Jews and Gentiles we learn that their message consisted in "the things concerning the kingdom of God, and the name of Jesus Christ." The resurrection of Christ to them was the seal by which God assured all men that Jesus was the Christ, the Messiah, the coming King and Judge of the future

kingdom upon earth.

The book closes with a dramatic record of the final days of Paul spent in a Roman prison, but spent in "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence."

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—

Bro. L. E. Conner will spend next Sunday with the church at Morse Mills, Mo. Before returning to his home in Dixon, Ill., he will drive to Maey, Ind., near which his son is located on a farm.

The news from Europe is most depressing from man's standpoint, but very promising from that of prophecy. The protests and the agreements and conventions of men will never put an end to war. Only the coming of the Prince of Peace can do that.

An interesting little work entitled, "Christ's One Church Forever," has been received for review. It has to do with the unity of the true church of God. We plan to present a more detailed outline of the book a little later.

The pastor of the Oregon church is invited to give a prophetic address in Rockford, Ill., next Friday. Every opportunity should be embraced to get the vital truths of the Bible before the world at this time.

We rejoice to learn through the news items from California that Sr. Olive Wood of Riverside has decided to make her future home in "Golden Rule" at Oregon. Sr. Wood in coming to Oregon is returning to the vicinity of her childhood home, where she has many friends and close relatives who will give her a most hearty welcome.

Attention is called to the revised words of an old familiar hymn of praise, published on page 16, which many have loved for years but, owing to the unscriptural character of some of the verses, could not conscientiously sing. "Holy, holy, holy, Lord God Almighty!" There is a world of devotion in the words, and the music of the hymn is worshipful and dignified as suits so sacred a theme.

The last state conference to submit its ministerial list is Michigan. Our records are still incomplete. Will isolated pastors and evangelists kindly send in their names and addresses that the official listings may be corrected before the date of publication?

Writing from her home in Eureka, Calif., Sr. Richard E. Powell says, "I enjoy the paper so very much as we are far from any of our churches." May God help us to make The Herald an ever welcome visitor in the homes of His people everywhere.

The series of studies on Bible characters by Prof. Lange of Ames College hereafter will not be published in consecutive issues of the paper, but will appear from time to time during the next few weeks as special features. They are worthy of most careful thought.

Mrs. Mary A. Gesin and daughter Alice left Saturday for St. Louis, where the daughter is to undergo treatment for two or three weeks. Any desiring to send greetings to them will address them as follows: 4528 Geraldine Ave., St. Louis, Mo.

Articles continue to come in for the special gospel number. Among others R. H. Judd, Emma C. Railsback, Lyman Booth, Mary A. Gesin, George B. Alldridge, C. E. Randall, Gerald Cooper, and Rufus A. Curtis have prepared splendid material for this issue, which will be sent out under date of October 31. It should be widely distributed.

Mr. and Mrs. J. H. Williams of Rochelle, Ill., accompanied by their daughter, Mrs. G. E. Marsh of Oregon, spent a few days last week visiting relatives in Kentucky. They returned with no visible indications that they had traveled the historic "dark and bloody ground" of Daniel Boone.

MOSES, THE DELIVERER

WE HAVE already considered briefly the character of Abraham. We noted especially the old patriarch's confidence in the will of Jehovah and his unquestioning obedience even if it should necessitate the sacrifice of Isaac, his only son, on whom depended all the promises made by the Almighty.

I should like now to call your attention to another great figure in the Old Testament, namely, Moses. As in the case of Abraham, many details of his life have been obscured by the centuries, but again there can be little doubt concerning the essential nature of the man; his extraordinary ability in many directions; his dogged perseverance; and above everything else, in spite of occasional falterings, his firm conviction that if he followed the will of Jehovah all would be well in the end.

It is desirable to remind ourselves right at the outset that in Moses we are confronting a man the like of whom does not appear in every century. One glance at Michaelangelo's statue of the seated Moses offers conclusive evidence. We note especially that look of unswerving determination. No question there concerning the worth whileness of the task assigned to him by the Almighty.

According to the biblical account, the life of Moses falls roughly into three periods, each about forty years in length. During the first third of his life he was at the court of the Pharaohs in Egypt, at once a child of the enslaved and despised Israelites and the adopted son of a royal princess. In the thirteenth century before Christ Egypt had already made great progress in the arts and the sciences, and Moses appears to have mastered all the learning of the day. Regardless of his own good fortune, however, Moses could not forget the misery of the Israelites. Thus it happened that in a quarrel between an Egyptian and a Hebrew he took the part of the latter and killed the Egyptian. When this got noised about, Moses fled for his life into the wilderness of Sinai, a semi-civilized region inhabited by cattle and sheep herders.

Thus began the second period in the life of Moses. Finding a friendly reception and realizing the folly of returning to Egypt, he married a daughter of his host and became his partner. Try to visualize the situation. Here was a man forty years of age, trained in the best universities of his day, accustomed to all the pleasures and luxuries of an oriental court, suddenly transplanted into the semi-barbaric routine of a herdsman's life.

This was to last for forty years, certainly much longer than Moses had ever dreamed. But the exiled scholar and courtier apparently spent little time in self-pity. He was much too big for that. Instead he was pondering the fate of his enslaved brethren in Egypt. How could they be helped? He pondered for two score years before he was firmly convinced that the times were ready for their deliverance and that he was the chosen instrument of the Almighty to lead them out of bondage. Let us suppose for the moment that Moses had died at this point in his career.

He would have been one with the countless millions who pass into oblivion unnamed and unsung.

But in the case of Moses it was ordained otherwise. With most lives the account has closed on the eightieth birthday. Not so here. In fact, the career of Moses was just beginning with the eighth decade of his life, and it was to continue for another forty years. I shall not attempt to describe that life for you. Although it contains material for an epic equal to the greatest ever written, no poet has dared to attempt it. To be sure, it is difficult to improve the biblical account. One must read it for himself in order to appreciate properly the audacity of that hermit of the desert in pitting himself against the entire political and economic forces of the Egyptian Empire. One must read it in order to understand the difficulties, the discouragements, and the unutterable weariness that must have overwhelmed that dauntless spirit again and again as he led a horde of selfish, hard-hearted, and stiff-necked reprobates through semi-arid regions for nearly forty years, guarding them against attack from desert tribes, providing them with the necessities of life, weaning them from their idolatrous inclinations, and establishing a law and order among them which has influenced all western civilizations.

And what was his reward? A glimpse from afar of the land promised to his people but into which he was never to set foot. "Moses was a hundred and twenty years old when he died. "His eye was not dim, nor his natural force abated." Undoubtedly many of his contemporaries counted him a failure and a fanatic. He was not always certain of himself. But he hung on; although he did not share in the reward, he knew that the task he had set himself was all but done. And today, more than thirty centuries later, his example still guides and inspires the human race like some far-off mountain peak which continues to reflect the rays of the western sun long after the range from which the pinnacle rises has sunk into darkness.—*Published by special permission of Prof. Paulus Lange.*

HOLY, HOLY, HOLY

Holy, holy, holy, Lord God Almighty!

Early in the morning our song shall rise to Thee;
Holy, holy, holy, merciful and mighty,
God our Redeemer, great Thy majesty.

Holy, holy, holy! though the darkness hide Thee,
Though the eye of sinful man Thy glory may not see;
Only Thou art holy; there is none beside Thee,
Perfect in power, in love, and purity.

Holy, holy, holy, Lord God Almighty!
All Thy works shall praise Thy name, in earth and sky
and sea;
Holy, holy, holy, merciful and mighty,
God our Redeemer, we would worship Thee.

—*Revised.*

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Signs of Christ's Coming: In Israel

By Norman John MacLeod

THE JEW who walks down the street on Saturday to attend his synagogue meeting has gone through formulae the like of which would be extremely annoying to a Christian. He has eaten a breakfast prepared the day before; he dare not eat an egg laid by a hen on the Sabbath day; he dare not lift a weight heavier than that of a dried fig; he must walk no farther than the required length set down as a Sabbath day's journey. To the Christian he would appear to be formalized, ritualized, legalized, almost we might say sterilized.

Occasionally the exclusiveness of the Jew will cause the Christian to curse him and possibly persecute him. At best, the Jew is the offspring of the adversary: for did not he kill the Christ, they say. In like manner the Jew would disdain everything that the Christian would hold sacred: Jesus was an imposter; the Gentile Christian is not of the "Chosen People" and, therefore, can have no hope and is nothing more than a dog. If the Christian ignores the orthodox Jew, the Jew cannot ignore the Christian, for the latter has been too severe on him.

But in spite of the apparent diversity (which we might develop at length) of principles and interests of the two groups, they have several things in common if analysis be carried to the bottom. Judaism has principles which are likewise basic in Christianity: (1) belief in one God; (2) Israel is God's Chosen People; (3) they are to be regathered to their land; (4) Christ is to come to reign over the Israelitish kingdom; and (5) hence, that kingdom will be restored. Upon these principles both Orthodox Jew and Christian might unite if seen in their proper perspective by both groups. Because of this common groundwork of principles the position of the Jew is of vital concern to both. Both systems wait upon movements among the Jews for a vindication of their individual aspirations. For in Israel will be found one great sign, the regathering, which points the way toward the great central point of both religions: the second coming of Christ.

This article, delivered by the author as a sermon before the last Quarterly Conference of the Churches of God of Southern California, provides a resume of the present fulfillment of prophecies regarding Israel and offers some interesting speculations as to the future status of the Chosen People.

For centuries the Jews have waited for the coming of that great leader promised by God through the mouth of His prophets. Always has that hope been mingled with despair, for conditions are associated with the coming of the Messiah showing that the long expected day has

not arrived to relieve them of their lot of affliction.

From bondage in Egypt, to wandering in the wilderness, to vicissitudes of unfulfilled conquest, new captivities and the like, the Jews came to their great leader David. Surely the glories of God's kingdom were about to be fulfilled! But with the passing of David and his immediate successors, gloom fell upon the weary Israelites, for God had not given them world dominion. From that short period of glory they went into worse exile yet, as is said in Ezekiel 7:24: "Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled." All this was in accordance with what had been prophesied many times, but perhaps never more forcibly than by Moses: "The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone."—Deut. 28:36.

But they returned from their first exile after seventy years. The Prophet Isaiah, when predicting their exile, had also told of the fall of their enemy, the king of Babylon, and of the coming of one "Cyrus" who is called the "anointed." But the disappointed Hebrews found that instead of "saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundations shall be laid" he merely allowed the Jews to do those things with royal assistance. They must look for another "anointed" from among their own nation. Surely they had found him in Zerubbabel, of the seed of David.

In spite of their chagrin at the number of people who went along, they set out over the dreary way that led back to the homeland singing (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

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Paul C. Johnson, Associate Editor

“They that were scattered abroad went every where preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them.”—Acts 8:4, 5.

“HE BEING DEAD YET SPEAKETH”

How wonderful Thy works, O Lord!
In wisdom Thou hast made them all;
And in accordance with Thy Word,
Before Thy majesty we fall.

In all Thy Word and works and ways,
Thy goodness and Thy glory shine;
Thy love inspires our songs of praise,
And warms our hearts in every line.

In Thee, our God, we live and move—
And for Thy bounties rich and free
We offer now our grateful love,
And pledge our lives and all to Thee.

May all we say and all we do,
But show our high and holy aim
To keep the heavenly prize in view,
And glorify Thy gracious name.
—John L. Wince.

THE LORD'S WORK GOES ON

WITH the discovery of the ruins of an old church that was destroyed about seventeen hundred years ago at Amphipolis, Greece, we are reminded that not a single church established by the sacrifice and suffering of Paul in that country or in Asia Minor survived for more than a few hundred years. In most localities where he labored not a vestige remains to indicate the fact that gospel seed was faithfully sown and watered with martyrs' blood throughout that land.

But God's work goes on! Nothing can stay its progress! The seed sown in southern Europe so long ago came to a full fruitage, and its ripened seed pods of spiritual life were carried on the spreading winds of Time into all parts of the world and here and there found lodgment in good and honest hearts and brought forth fruit again.

Let us, therefore, not be discouraged should our efforts apparently come to naught, should they not remain active and fruit-producing in any one locality, “for in due season we shall reap, if we faint not.”

THE TUNE CHANGES .

THE tune sung by the chancellories of the various nations concerned in the latest international imbroglio now at a standstill in Geneva has changed remarkably during the passage of the past few months. Where once was an ode to peace there is now a hymn of hate, with all the accouterments of war accompanying the change in theme and tempo.

Whereas in May United States Ambassador-at-large Davis was observing to the assembled delegates at Geneva that the prospects for peace were great, today he washes his hands publicly of the inevitable war. Nor were these changes unforeseen. Henry Morgenthau and Lloyd George had predicted such conditions months before they actually occurred. Only those too blind to the realisms of diplomacy to make open confession were unwilling to admit that war has been unavoidable ever since the deadly farce staged at Versailles in 1919.

That diplomats would find themselves powerless or, indeed, unwilling to combat the onrushing tide of war during the period immediately preceding the return of Christ has been biblically established too well to require confirmation here. Joel, Daniel, Jesus Himself, in common with a host of other prophets, were chosen to the task of making public the fact that such circumstances as those now prevailing would come to exist. The very fact that, despite the work of peace organizations and half-hearted diplomats, Mars has supplanted Peace is ample justification for our belief in the fulfillment of Bible predictions.

Precisely where the inauguration of a definite militaristic policy by Chancellor Hitler of Germany, Dolfuss of Austria, and the cabinet of Japan will lead is by no means certain. In general, of course, it can lead to nothing but war; but how soon or in what place it is impossible to say. The hints at an Austro-German alliance, the definitely established Little Entente, the desire for a permanent military and economic alliance of the Balkan states, and the hopeless tangle at Geneva might seem to indicate Europe as the starting point of hostilities; but the forays of Japanese troops in China and the intimations of a Japanese advance into Siberia give luster to the theory that Asia will be the focal point of the coming war. At any rate, study of world affairs will benefit any Bible student.—A. M.

How the Bible Grew

By Lottie E. Young

THERE are so-called Christians who say they have no use for the Old Testament, as it is largely a book of history, that the words and deeds of Jesus Christ and the Apostle Paul are all-sufficient; but behind the gospel of "life only in Christ" lies God's plan of salvation, and one cannot separate the Old Testament from the New. What God began to reveal through first a man, then a family, next a nation, He brought to fulfillment in the person of Jesus Christ; and what the Savior began to do and teach when on earth was continued, as recorded in the Acts and Epistles, "after a cloud received him out of their sight."

Pentecost marks the birthday of the church, when thousands of Jews from many lands were gathered at Jerusalem to celebrate their great festival; and when they heard "these Galileans" speak in a multitude of tongues, they were amazed. As a result of the inspired words of the Apostle Peter, three thousand converts were made; and the returning throng of pilgrims carried the news of the newborn faith into the remotest corners of the Roman Empire.

It seems strange to us to think of a world full of sin and suffering without a Bible telling of a loving Father and a hope for the future, and stranger yet to think it was through severe persecution that this truth was spread through the world. If an open fire is fanned violently, we all know living embers are sent in many directions; and as, in the course of years, the immediate followers of Jesus seemed likely to settle down in Jerusalem and forget the command of the risen Savior, "Go *ye* into all the world, and preach the gospel to the whole creation," awful trials came which scattered them into the cities of the Gentiles so that these, too, might hear of a Savior who came, lived, and died that *all* might be saved.

When one realizes that by the end of the first century the apostolic church had preached Christ from Babylon to Spain (three thousand miles) and from Egypt to Rome (before the days of railroad, steamship, telegraph, radio, or any other of the marvels of the present day), the question forcibly presents itself as to how it was done. God was simply working out His plan of salvation through human means, some of them being the following:

The Jews have ever been merchants, and through heathen conquests and persecution thousands had been scattered throughout the Roman Empire, taking with them the knowledge of one God as against the many deities of other people. This will account for the synagogues the Apostle Paul found everywhere in which the gospel was first presented, and where some converts were generally made to the new truth.

Though Rome was dominant in war, Greek was the universal language of commerce, furnishing the tongue with which the Apostle Paul preached the gospel and in which his Epistles, which were sent to many different tribes, were written, all being able to understand it.

The Roman Empire was so mighty it was able to impose its laws upon much of the inhabited earth, its roads penetrating to the utmost bounds of the known world, furnishing paths for the ambassadors of the cross to tread. And so this "New Way" was carried by soldier, merchant, official, slave to all parts.

The fourth great help in the spread of Christianity was its nature. The Roman world was a hard and hopeless one; its religion of immoral gods and heroes was openly scoffed at by the intelligent leaders; and as one reads the inscriptions on ancient tombs, he is struck by the utter darkness as to the future. No wonder that the preaching of the gospel which told of a Father who loves and a Son ready to die that future happiness might be had for all those who put their trust in this "good news" brought many converts! What did Paul and others preach to a scornful world?

First. A crucified Man. This to self-satisfied Jews was a stumbling-block and to learned Greeks foolishness; but to those who believed, "the power of God, and the wisdom of God."

Second. A risen Christ. Triumphant and joyfully they witnessed to the certainty that God had raised Jesus from the dead; and as He had said, "Because I live, *ye* shall live also," death in its most terrible forms was calmly endured. In *Quo Vadis* the crazy Nero saw a group of Christian martyrs kneeling on the bloody sand of the Colosseum, singing a

God's Precious Word

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

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

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

—T. H. Gill.

hymn, undaunted by the horrors around them, and he said, "They see something! What is it?" And the answer came from one who knew, "They see the resurrection!"

Third. The early return of the Savior. While they had never seen Him, they believed the words of Paul, "For the Lord himself shall descend from heaven . . . 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." These triumphant words have been of inestimable comfort to more than these Christians to whom they were written.

Fourth. A gospel of active love. Jesus had said, "By this shall all men know that ye are my disciples, if ye have love one to another," and it was this brotherly care for the helpless, the feeding of widows and orphans, the solicitude

for sister churches suffering from famine, that impressed the hard Roman world to exclaim, "Look, how these Christians love one another!"

The same world, though vastly different in externals, confronts God's people today. Wickedness and crime are rampant, bitterness and cynicism are widespread, the pall of unbelief and hopelessness darkens the sky. If it could be said nearly two thousand years ago, "The night is far spent, and the day is at hand," how much more should we who are away down the stream of time lift up our "heads and rejoice," for our "redemption draweth nigh." Conferences and Bible schools are over for the season. May the cares and follies of this world not cause us to forget the helpful words spoken at these gatherings, but may the seed sown have fallen into such "good ground" that an abundant harvest may be the result.

THE HIGHER LIFE

"And let them make me a sanctuary; that I may dwell among them."—Exodus 25:8.

THE above instruction was given to the Israelites while they were in the wilderness. The Lord wanted to dwell among them. They needed His presence, for without this they would be lost. His presence was seen in the burning bush; the fire was there, yet the plant was not consumed. By the movements of the pillar of cloud and the pillar of fire the Lord not only showed them for forty years when to travel and where to camp, but also lighted up the camp every night. The power of God was also seen in a miraculous manner over the mercy seat (Lev. 16:13).

Let me also call the attention of the reader to the presence of the Almighty as it is revealed to His servants at the present time. If the silver thread that unites us with the throne be broken, we are in the dark. Those who have passed from death unto life rejoice in the presence of God, and they hear that still small voice that Elijah heard in his day (1 Kings 19:12). We should not permit a disconnection between us and the great King of the universe. In this enlightened age we should not be ignorant of the power of God as the twelve were who said they had never heard whether there were any Holy Ghost or not. Ample provision has been made that we can enter grace and grow up into Him in all things. We need the Spirit to make known to us our standing and our relationship to the Father and the Son.

The majority of persons are traveling through this world without chart or compass, without having a living connection with the Lord. They seem to be satisfied even when the golden thread between them and God is broken. They have not tarried before the Lord as Jesus told His disciples to do (Acts 1:4, 5, 8; Luke 24:49). They endure religion, but they do not rejoice with joy unspeakable and full of glory. Something is lacking in their Christian ex-

perience, and therefore they are up one day and down another. They are not stable soldiers of the cross, and we can easily distinguish the difference in spirit and disposition between the two classes. There is, however, another class of people in the world who trumpet their religion wherever they go. They have much to say about the Spirit's power, but in works they deny the Lord.

"He that saith he abideth in him ought himself also so to walk, even as he walked."—1 John 2:6. "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him."—1 John 2:29. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."—1 John 3:4. "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother."—1 John 3:10.

The above scriptures present the distinguishing marks between the two classes, showing that profession does not necessarily mean possession. Therefore, an individual might preach Spirit, Spirit, Spirit, in thunder tones, with much outward demonstration, and deceive many; but unless he does bear the fruits of that Spirit, it is only clouds without water, it is only an empty bladder. The inward sign that our names are in the Lamb's book of life and that our sins are covered with His blood is the Spirit's witness in our hearts and minds revealing to us our standing before the Lord and that He accepts us as His children (Rom. 8:14-16). But the outward sign and that which our neighbors notice is the fruits of righteousness in our lives. Says inspiration, "By their fruits ye shall know them." An apple tree does not bear thorns and thistles.

Reader, which side will you choose?—J. F. Jensen in *The Bible Advocate*.

Signs of Christ's Coming: In the Church and the World

By Emma C. Railsback

THESE are signs of our Lord's early coming not only in Israel, but in the church and the world as well. Brother MacLeod has given us a graphic description of signs in Israel, and I wish to call your attention to the scriptural statements concerning signs which will take place in the church and in the world, many of them being fulfilled at the present time.

From the Apostle Paul's instructions to the Thessalonian church we learn that sudden destruction is coming upon the world as a thief in the night. They have not heeded the warnings that have been all around them, they have positively refused to listen; therefore, they are taken unawares. The nations of the world are proclaiming peace and safety; they are saying, "Peace, peace," when there is no peace. The Apostle tells us that this is an indication of the "times and seasons" which precede the sudden destruction that will come upon the world. The church is not in darkness concerning this greatest event in history; therefore, the Apostle terms them the children of light and of day.

In 2 Timothy 3:1-5 we find a word picture of "last-day" conditions which are being fulfilled to the letter in the present time. The Apostle uses nineteen adjectives to describe the exceeding sinfulness of man in these last perilous days when evil men and seducers wax worse and worse, deceiving and being deceived. All an intelligent person needs to do to be convinced that the present is the time foreseen by the Apostle is to read the daily papers. With the reports of crime of every description are found suggestions of how to check the crime wave and blasphemous utterances against God because of the depression, such as the following clipping from a Lynwood, California, daily.

"Not satisfied with inflicting the worst depression in history upon us, the good Lord has given us a topsy turvy year in 1933. It will be a year long remembered for the monkey wrenches thrown into the economic machinery.

"Here are a few of the afflictions visited upon us by an all-wise and inscrutable God:

"Twelve millions of people out of employment. Other millions barely existing from hand to mouth.

"Foreign governments and corporations repudiating or defaulting on their honest debts due us.

"Destructive tornadoes and cyclones sweeping over the land.

"Cloudbursts and flood waters destroying everything in their path.

"Abnormal heat waves, leaving humans prostrate and

This article, also delivered as a sermon at the last California conference, is a fit corollary for Brother MacLeod's address on the prophecies relating to Israel. At no time in history has the church or the world been in such a condition of flux as at present, and this condition Mrs. Railsback interprets in the light of the Bible.

crops seared to destruction.

"Hail storms that wiped crops from the face of the land in certain localities.

"Wholesale kidnaping and gang domination.

"Business paralysis everywhere.

"Millionaires cheating the government out of their income taxes.

"Enough to satisfy even the most pessimistic growler—but we're still smiling, although a little wan."

The proclamation to the Gentiles to prepare war, to wake up the mighty men and let all the men of war draw near, to beat plowshares into swords and pruninghooks into spears, as foreseen by the Prophet Joel (3:9-12), is going forth at the present time. All nations are arming to the limit, and they are reaching an equality of armaments according to those who have studied such matters which means that war cannot be far off. The skill and diplomacy of the heads of all nations are being exerted to avoid an international conflict, while the best brains of the world are at work to keep down revolutionary upheavals and in trying to meet radical changes in economic and political methods. Had anyone predicted twenty-five years ago that in so short a period such a condition could come upon the world, he would have been classed with fanatics.

Our Savior, in Matthew 24:37-39, comparing the days of Noah with the times preceding His second coming, explains that they were eating and drinking, marrying and giving in marriage, and knew not until the flood came and took them all away. He makes no serious charges against them. They were following God's established laws, just as you and I are today, eating, drinking, and marrying. But when we look at the record of conditions in those days found in Genesis 6, we learn more of the particulars about this evil generation which was destroyed by the flood. "The sons of God saw the daughters of men that they were fair; and they took them wives of all they chose."—Verse 2.

These self-styled sons of God according to Genesis 4:26 (margin) were the seed of Seth, the righteous son of Adam. They called themselves by the name of the Lord, or sons of God, by way of comparison with sons of Cain, the unrighteous son of Adam. As a result of the intermarriage of the righteous with the unrighteous sons of Adam, giants were born in the earth, righteousness faded out of the picture, and every imagination of men's hearts was only evil continually. Noah only was found upright in the sight of God.

In the antitype, the modern self-styled sons of God have

seen the daughters of men that they are fair, and they have taken them wives of all they chose. In other words, the nominal church has been married to the world; and giants have been born into the world, giants in sin and crime of every description; and every imagination of men's hearts is only evil continually.

“The church and the world walked far apart
On the changing shore of time.
The world was singing a giddy song,
The church a hymn sublime.”

But alas! who can discern the church from the world at the present time? They have been walking hand in hand these many days; their practices and pleasures are the same. This is the evident meaning of the warning sign given by the Savior. God said His Spirit would not always strive with man, yet his days would be a hundred twenty years.

Noah, a preacher of righteousness, no doubt warned that wicked and adulterous generation of coming judgment, but they heeded not; and they probably scoffed, as Peter in his second epistle (3:3, 4) has warned this present evil generation that “there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.”

This scripture is being fulfilled in our ears at the present time. Scoffers are saying, “O, I have heard these things preached for the past fifty years.” Well, what if they have? Does that make them any the less true? The longer the time of God's longsuffering and patience, the more will men harden their hearts against God. They do not like to retain God in their knowledge; therefore, God will give them over to a reprobate mind. These warnings should be sounded out for one hundred twenty years to fulfill the type.

Another of the signs given by the Savior is recorded in Luke 21:25, 26: “And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth.” “Distress of nations, with perplexity”—is there a nation on the earth today that is not in distress of one kind or another? “The sea and the waves roaring” symbolizes the political turmoil found in all governments of the world. It is said that Rome is now the diplomatic center of Europe, that Mussolini's skill and diplomacy are unexcelled, that he strongly disapproves of Chancellor Hitler's anti-Semitism.

These conditions are significant to the student of prophecy. The world stage is being set for the man of sin. Men's hearts are truly failing them for fear in looking after the things that are coming on the earth. Knowing nothing of God's plan, not accepting the Scriptures as His revealed will, they can see the hopeless condition of world governments and only chaos ahead. Some have pinned their faith

to worldly possessions, which have taken wings; and self-destruction follows.

The Apostle James gives a striking sign of last day conditions in chapter 5:1-8: the oppression of the laborer by the rich employer, who keeps back his hire by fraud, causing the oppressed to cry out against the oppressor. This is taking place at the present time, and cries of the poor have entered into the ears of the Lord. James exhorts the brethren to be patient, knowing that this condition is a sign that “the coming of the Lord draweth nigh,” that the “canker” of hoarded gold will be a witness against the oppressor and will not be able to deliver him in the day of the Lord's wrath (Zeph. 1:18).

The antitypical days of Noah are described by Paul in 2 Thessalonians 2:1-3 by mention of the falling away from the faith which must precede the second coming of our Lord Jesus Christ. This is decidedly a sign in the church. Modernism has gone a long way in destroying faith in the Scriptures.

A book written by an ex-bishop of the Episcopal Church entitled *Communism and Christianity* lays bare the falsity of the doctrines of the orthodox churches. He says that he is an old man and regrets that he has spent his life preaching lies. He claims that Christianity as a religion has collapsed. It has promised the world peace and good will, and there has never been more of strife and hate. He attacks the doctrines of the immortality of the soul, of heaven and a hell of eternal torment, and of the trinity. He states that the consistent Christian says heaven is my home, while the consistent communist says earth is my home.

And so we see how the false teaching of the orthodox churches has driven men into skepticism and infidelity. Yes, it has done more to bring about the present conditions of unbelief in the world than indifference or any other form of godlessness. Intelligent men cannot accept the thought of a loving heavenly Father consigning any of His creatures to endless torment in an ever-burning hell. They are told that the Scriptures teach these awful doctrines, and they discard it all as a fabrication of some human mind.

False Christs and false prophets claiming divine powers, almost deceiving the elect, speaking lies in hypocrisy, having their consciences seared with a hot iron, are with us. The time has come when the people will not endure sound doctrine; but after their own lusts they have heaped to themselves teachers, having itching ears; and they have turned away their ears from the truth and have turned unto fables.

In these days of stress, dissipation, delusion, and sin, how comforting it is to have an understanding of what all these conditions signify, to be able to look at Jehovah's chart and see just where we are on the stream of time. The assurance of the Apostle Paul that there is a crown of righteousness laid up for all those who love Christ's appearing, those who have purified themselves even as He is pure, is worth more than the highest worldly position. “What I say unto you, I say unto all, Watch.” Even so, come, Lord Jesus, come quickly.

DAVID, THE KING

AMONG the Old Testament figures there have been few which have appealed so much to the Christian world as David, the second king of the Israelites, who reigned about two hundred fifty years after Moses and about a thousand years before Christ.

In the two hundred years between the entrance into the Promised Land and the reign of David many changes had taken place in the fortunes of the Jewish people. Without being aware of it the twelve tribes of semi-barbarians had become a settled and united people with a monarchical form of government. Like all other nations, the quality of its kings varied; but among the earliest was also one of the best, namely, David, the son of Jesse.

David, it will be remembered, had no other start in life than that which a poor sheep-herding father could give him. Yet it is not for his rise from poverty and obscurity to power and fame that David is known to posterity. Others who have risen higher from meaner beginnings are lost to history. Neither does David deserve any great credit for clarifying the idea of God. His contribution in this respect was certainly less than that of either Moses or Abraham. David was neither a philosopher nor a theologian; and many of the Psalms which are traditionally ascribed to him were, in the opinion of modern scholars, written by others. Nor is David noted for his saintly life. Only with many exceptions would one care to set him up as a pattern for either young or old.

Nevertheless, David remains one of the best loved characters in the Bible. The reason for it, it seems to me, lies in the fact that with all his faults he is one of the most human and the most idealistic of men. This may be said, I think, in spite of the many things in David's life that no one could approve. We must also bear in mind that the moral standards of his day were vastly different from ours. Furthermore, David was not only a man of enormous energy, but he was also a soldier and a statesman in an age when Greece was just rising above the horizon of history and Rome was still buried in the darkness of primeval barbarism.

David's personal qualities are revealed as clearly as anywhere in his relations with Saul and Jonathan. Saul, the first king of the Jews, disobeyed the command of Jehovah, given through the Prophet Samuel, that he should utterly destroy the heathen Amalekites. When, thereupon, Samuel announced to Saul that the crown would pass from his family, the king was overcome with periods of prolonged melancholy. To drive away these attacks, he secured a skillful harpist, who was none other than the shepherd youth David, already anointed to be Saul's successor as king of Israel. David rose so rapidly in Saul's favor that he was soon the royal armor-bearer. Furthermore, Jonathan, one of the king's sons, was much attracted to the youth. Lastly, Michal, Saul's daughter, fell in love with David; and to win her to wife, David killed twice the number of Philis-

tines which Saul had stipulated in lieu of the dowry.

By this time the popularity and ability of David had aroused both the envy and the wrath of Saul. As a matter of fact, Saul had disregarded the dowry in the proposed marriage with his daughter because he had hoped that David would perish in his campaign against the Philistines. When he came back not only alive but successful beyond expectation, "Saul saw and knew that Jehovah was with David." Under such circumstances it was inevitable that "Saul was yet the more afraid of David; and Saul was David's enemy continually."

The immediate effect of this antagonism was an attempt on the part of Saul to kill David; the second was that for years David led a kind of Robin Hood existence, partly among the Philistines, partly among those of his own tribes who were friendly toward him.

The bond between David and Jonathan, celebrated in the literature of the entire Western World, grew stronger with passing years. Regardless of many opportunities to kill the king, David consistently refused to lay hands on the anointed of the Lord; nor did he permit his men to do Saul personal harm. Saul's career, which had gone from bad to worse, came to an end in a great battle with the Philistines. David was so little pleased with the death of his enemy that he caused his slayer to be put to the sword; and then he composed that magnificent dirge, found in the first chapter of 2 Samuel, which ends with the lament, "How are the mighty fallen, and the weapons of war perished!"

Much else there is that one would like to say about David. I sometimes think the true character of the man nowhere revealed itself so clearly as during that fateful hour when the Prophet Nathan recited the parable of the poor man whose ewe lamb, his sole possession, was taken from him by a rich neighbor with "exceeding many flocks and herds." Few scenes in the literature of the world are more dramatic than that moment in which the Prophet with accusing finger and devastating anger exclaims, "Thou art the man!"

If David had been a Herod, Nathan would have suffered the fate reserved for John the Baptist. Instead, the conscience-smitten monarch acknowledged his guilt, cast himself upon the earth, refused to partake of food, and did penance for his sin.

And therein lies the greatness and the inspiration of those Old Testament characters. None of them were perfect; none of them pretended to be. With few exceptions they lived in an environment where the law of the jungle prevailed. Yet somewhere they had gotten a gleam of something over and beyond the present, something which raised them above the brute and brought them nearer to the stars. Again and again they stumbled and fell, but they never stayed down. That is why I like to read about them.—*Published by permission of Prof. Paulus Lange.*

SIGNS OF CHRIST'S COMING: IN ISRAEL

Continued from Front Page

psalms of joy and led by dancing girls. But when, after they had returned to the dreary wastes of Palestine, they found that this was no Messiah for whom they were looking, they turned in despair to other pursuits.

Then came that other greater prophet. And the question that John the Baptist sent to Jesus sums up the hope and the longing and despair of the whole Jewish nation: "Art thou he that should come, or do we look for another?"—Matt. 11:3. Then that glad day came to the people of Judea when He rode into the city in triumph and was hailed the long-awaited Son of David. But for most of them again disappointment! And finally, the most bitter trial of all, their city was again destroyed, and they were scattered over the earth. The skeptical and the doubter among them no longer looked for the Lord to come: had He not disappointed them many times already? But still the orthodox Jew looked and longed for the time when the Messiah should come and should lead them into all ways of truth.

For many years the hopes of the Jews were in a state of recess. Little there was in life to give courage to the forlorn hope that was once "God's Chosen People"; "behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts," and "lo, they were very dry" in the words of the Prophet Ezekiel. "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," said the Prophet Hosea (3:4). But the Jew could not remain ever in that state, for the Lord had also spoken other things by the mouths of His prophets.

The despot of Prussia, Frederick the Great, thought well to bring all bright minds to his court regardless of race. Many Jews came and received favor at his hands. They saw the light of freedom again beginning to dawn. The French Revolution brought them out of their Parisian Ghettoes to carry terror into the hearts of Catholic kings and dissolute nobles. Though restoration of that monarchy later brought them temporary disillusionment, a taste of freedom had made them long for more.

Gradually the idea came to be prevalent among them that they could be proud of their race and religion and could feel that they were God's Chosen People even though in exile. Attempts were made to buy lands from the "unspeakable Turk," but such schemes were doomed to failure. But at last came the full burst of the religious Zionist Movement. In the depths of the heart of the orthodox Jew lingered that longing for Zion, that thirst for the homeland that God had promised him. But the realization of that dream has brought many things with it: hopes and fears for the Gentiles; hope and despair again for the Jew.

No sooner did Zionism get under way as a great religious crusade than the other necessary accompaniments were seen. In order to obtain free access to that homeland,

the Jew must secure the aid of powerful allies; that was done. But in getting that aid, many handicaps were also brought along. The welter of politics must be entered: for are not politics and a homeland and king necessary corollaries? Then must come the speculator and the merchant, for the farmer, even though a pioneer in restoring a wasted land, must have tools with which to work. A modern farming crusade cannot be carried on with ox and wooden stick plow! One thing has led to another, until today we wonder how far the movement has gone.

Upon the course of Jewish events rests the indication to the orthodox Jew and the Christian alike of the nearness of the coming of Christ. The regathering is taking place; when will the restoration come? The people are again in their land: what else do the Scriptures teach must be done there before God is going to send His Son to take charge? How many Jews must go back to the land? How much must take place there before the nations from the north and east will come down to take their spoil; before the nations from the west will go to the tardy defense of Jerusalem?

Further in our text we read: "Afterward shall the children of Israel return (they have done that in large numbers), and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days."—Hosea 3:5. That gives us little chance to determine by itself just what the status of the Jews will be. But we read again: "And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them." (They have done all that.) "And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."—Amos 9:14, 15. What will happen? How far must this process go before the great and terrible day of battle will come in Megiddo?

Zionism is a complicated movement: it is not only religious and political, it is also social and economic. Just what has been its progress? Will an examination of events in the land give us any clew as to the nearness of Christ's return? Migrations to Palestine have gone on more rapidly than we commonly suppose: just recently, when 200,000 German Jews asked to go there from the oppression of the Hitler regime, they were told that there was no farm land available. Does that mean that all Palestine is under cultivation? 6,000 German Jews have gone there, mostly since a year ago. The British Government objects to any more going there for several reasons: no more land is available unless expensive irrigation projects are undertaken; no land is available unless Arab farmers are dispossessed; the rising tide of Jewish immigration is likely to interfere with British schemes for reaping the profit themselves; and Britain fears too strong a Jewish power in so vital a spot in her strategic communications with the Far East, for who knows that some other nation might scheme with the Jews to oust the British from their wealthy mandate?

But regardless of the influx of new immigrants, the land

has developed beyond the wildest dreams of Zionists and non-Zionists; the increase in the population is noted in the rise of such cities as Tel-Aviv, which in 1919 consisted of 2,000 inhabitants, but is now running close to 100,000. That sounds like figures from a southern California chamber of commerce! Its industries have grown accordingly: so greatly has the orange crop increased that orange land has risen to a point that investments are yielding only a small margin of profit. Jewish speculative instinct is running riot. The age of the "Pioneer Farming Zionism" has passed, and the age of the speculator has come. Social upheaval all over Jewry in its disturbed condition has led many a Jew, even though not religiously inclined nor suffering from economic despair as in Russia and eastern Europe, to turn his thoughts to Zion. Economic disaster which has stalked throughout the world has not yet found its way to Zion: surely, here is an opportunity for the Jewish trading instinct to find itself!

Economically the future of Palestine is practically assured. Political prestige usually comes with economic self-sufficiency. How long will the British and the Arab be able to keep the Jews of Palestine from seeking political independence? Just as long as they are inferior in numbers and wealth, and no longer. Socially the new homeland cannot yet compare with the other countries from which the Jews have returned. Traces of nationality that have been adopted from other parts of the world must be worn off by a mingling of various national groups of Jews. Pioneer social conditions still exist.

What of religious Zionism? It has almost been lost in the shuffle. But needless to say Jewish synagogues are a foregone conclusion: they have arisen and will arise. But the crowning feature is the sentiment connected with the temple. It must be restored to complete the age-long desire of the orthodox Jew, who still forms the backbone of the Hebrew colonies of Palestine. But here the hardest point of all to attain will be found. Arab prejudice will keep the British uneasy and thus keep the Jew from attaining his dream. But indications point toward the accomplishment of even that. The religion of Mohammed is in a state of decline that promises its extinction within a few years if something is not done to revive it. Even among its adherents it is fast losing its force. It is much more decadent than even the much declining Christianity. It is divided into so many sects, Turkish, Arabian, and Indian, that almost no unity exists. On the other hand a renewed Judaism, born of hope and vigor of new activities, is coming out of the rest of the world. With the hand of God working in Israel, how soon will these things come to pass?

In the crucible of war many things are wrought. I have mentioned a great war that is gathering in the Far East that will eventually extend its tentacles into the Holy Land. Dr. Wellington Koo, the learned Chinese diplomat, says that unless the League of Nations does something immediately to enforce its decrees against the Japanese in Manchuokuo the world will soon witness another major war in the Far East.

The Zionist Movement lagged until the last great war: then how quickly events moved! Religious Zionism that

waits upon the coming of Christ is lagging; what might not another war do? As far as human eye is able to discern, all the prophecies in regard to Palestine are fulfilled but the restoration of the old time religious services. Morris Jastrow, Jr., the late Jewish historian, says that every Jew expects to see the old temple worship restored even to the animal sacrifices. What a thrill that thought gives us when we read in the book of Malachi: "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the soocerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. . . . 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."—Malachi 3:4, 5; 4:2. "And the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."—Malachi 3:1.

That is the event toward which we all turn our attention. How soon it will come, mortal man cannot say; but as far as we can see, all that remains is the establishment of that worship which will be acceptable to the Lord and the setting up of that kingdom of God which will come in the midst of war, the instrument of the wrath of God. Oh, hasten the day, Lord God, is our prayer and supplication!

"BITS OF ABILITY"

"It is quite true," said the woman with glowing eyes and white, white hair, "it is true that we have no great or brilliant leader in our congregation; no one with wealth; no one with leisure time. But each one of us has a bit of ability. Each one of us can do something for the kingdom of heaven. Let's put our bits of ability together, dedicate them to Jesus, and see what He will do—not for us—but with us!"

Thus spoke a humble servant of our Lord.

And do we find here the secret of all the big, fine things that have been done for God on this earth?

"Bits of ability," dedicated to God, always triumph. Gideon and his three hundred; the well-nigh empty cruse of Zarephath; Dorcas and her needle; the five loaves and two fishes; that "certain widow," who gave "two mites"; the humble Galileans of the apostolic company; Paul, with his "thorn in the flesh" and fettered by prison chains; Aquila and Priscilla, with their tent-making tools; the church at Jerusalem town, "scattered abroad" because of "great persecution"—all these were but "bits of ability," consecrated to the glory of God and the kingdom of heaven.

Little woman, we thank you for your fine phrase. And may we, through the grace of Jesus, change "bits of ability" into "bundles of power" to the glory of His name.

—E. C. Baird in *Christian Standard*.

Abreast of the Times

"This day is this scripture fulfilled in your ears."—Luke 4:21. "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them."—Isaiah 42:9.

Compulsory Military Service

"I say unto you, Love your enemies."—Matt. 5:44.

CHICAGO, Oct. 5.—That the Methodist Church has officially taken a definite stand against its members taking part in war was reasserted at the recent Rock River Conference of that denomination. In the report of the committee on public policy, social service, and state legislation, it was urged that compulsory military training be dropped at the University of Illinois and asked that Methodist students be exempt from such training if they so desire "in accordance with the official position of the church."

The committee cited the case of Ennis Coale, Methodist student at the University of Maryland, who sought exemption from military training on the ground of the official pacifism of his church. His appeal for exemption was refused and he was sustained in the lower courts, only to have the decision overruled by the Supreme Court of Maryland. According to the *Chicago Tribune* Coale will appeal his case to the United States Supreme Court.

The General Conference of the Church of God passed a resolution August 17, 1922, providing for individual appeals for exemption from military service on the grounds that the Church of God as a denomination had declared itself opposed to such service. The General Conference could go no further than this owing to the fact that the Church of God is congregational in government, and each local body must act independently in matters of this kind.

Disarmament Conference Fails

"We looked for peace, but no good came; and for a time of health, and behold trouble!"—Jeremiah 8:15.

BERLIN, Germany, Oct. 14.—With the dramatic if not altogether unexpected withdrawal of Germany from the League of Nations and also from the Disarmament Conference, the possibility of another great European war becomes menacing and imminent. Lloyds of London declares that according to the best international observers the chances that a general war will break out on the Continent within the next eighteen months are two to one. Authorities concede that the final hope for disarmament as a result of the Geneva conference is shattered by Germany's decision, that the temporary suspension of military preparations that has been maintained during the negotiations is now ended, and that the feverish competition in armaments which contributed so largely to bringing about the World War will now be resumed with vigor.

According to the Manchester (England) *Guardian* Europe will "be mastered by the fear of war which fills the background of these (Geneva) negotiations," and if the Conference fails, as it seems destined to do, "more than half of Europe will not sleep at night!" The *Guardian*

might well have included all the rest of the world in that final statement, for if a general European war does come, it will be impossible for nations elsewhere not to be sooner or later embroiled in it.

Arming of Gomer

"Be thou prepared, and prepare for thyself, thou, and all thy company."—Ezekiel 38:7.

WASHINGTON, D. C., Oct. 15.—"There was hope of averting hostilities in Europe," said Henry Morgenthau, recently chairman of the American delegation to the wheat conference, "so long as there remained a chance of effecting a reconciliation between France and Germany. With the rise of Hitler to power that hope departed. . . . I have reasons for conviction that Germany is not so 'disarmed' or unprepared for war as many have assumed. It would be found that she has rifles, small arms, ammunition and infantry equipment, with industrial facilities for further supply."

The Cost of Repeal

"Wherefore do ye spend money for that which is not bread?"—Isaiah 55:2.

VICTORIA, B. C., Oct. 12.—A few years ago when the strict prohibitory law of British Columbia was up for repeal, the "wets" affirmed that to repeal prohibition and substitute government sale would result in much profit to the government, balance the budget, reduce taxes, and extinguish the provincial debt of \$34,000,000. Those who favored repeal also declared that drinking would be reduced and intoxication eliminated eventually.

Under government sale the public debt more than doubled during the first three years, according to the *National Enquirer*. Taxes have gone to the highest level they have reached in the history of the province. The last year of prohibition the liquor bill was \$909,884. During 1923, the first full year under government sale, it jumped to \$9,275,993, or more than ten times the amount spent the last year of prohibition, and by 1930 it had reached \$16,489,693, eighteen times the amount spent for liquor under prohibition.

The Canadian repealists contended that prohibition breeds contempt for law. "In 1919 under prohibition the British Columbia jail population was 686. By 1931 under the government sale regime the number of inmates in the jails had climbed to 3,741, a jump of 441 per cent." At the same time convictions for drunkenness mounted to 46 per 10,000 population. New York City, perhaps the wettest spot in the United States under prohibition, had six convictions for drunkenness to 10,000 population.

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SCIENCE AND CHRISTIANITY

IN THE current discussions of the relations of Christianity to science, there is one fact that seems to have dropped out of notice; yet it is full of meaning and deserves, for Christianity's sake, to be raised and kept before the public. Who, or what, has raised science to its present commanding position? What influence is it that has trained the investigator, educated the people, and made it possible for the scientific man to exist and the people to comprehend him? Who built Harvard College? What motives form the very foundation stones of Yale? To whom, and to what, are the great institutions of learning, scattered all over this country, indebted for their existence? There is hardly one of these that did not have its birth in, and has not had its growth from, Christianity. The founders of all these institutions, more particularly those of greatest influence and largest facilities, were Christian men, who worked simply in the interest of their Master. The special scientific schools that have been grafted upon these institutions are children of the same parents, reared and endowed for the same work. Christianity is the undoubted and indisputable mother of the scientific culture of the country. But for her, our colleges would never have been built—our common schools would never have been instituted. Wherever a free Christianity has gone, it has carried with it education and culture.

Now, if Christianity is the foe of science, has she not taken a singular method of demonstrating her enmity? Today, as freely as ever, she is feeding the fountains of scientific knowledge. Her most devoted ministers, crowned with the finest culture of the time, preside over the schools which educate her enemies. Where is the sign of her illiberality, the evidence of her timidity, the lack of confidence in ultimate results in all this? The easily demonstrable, nay, the patent, truth is that Christianity was the first, as she remains the fast and fostering, friend of science; and all attempts to place her in a false position will be sure to react upon those who engage in them. The devotion of the Christian church of this country to education is one of the most notable facts in its history; and there is nothing to which it points with so much pride and satisfaction as to its educational institutions.

The radical difference in the standpoints of the two parties in this great controversy explains the controversy and shows its motives at their sources. To the man of

faith all science is a knowledge of God, through a knowledge of His works and His processes. That which increases the knowledge of the great Creator of all, through the study of His creations and His methods, is regarded as a purely Christian work. That which enlarges the mind of man, gives him power over nature, carries him farthest toward the Being in whose image he was made, comes within the office of Christian teaching. Science is thus the handmaid of Christianity and will in all coming ages be cherished as such. To the man of science who rejects faith, science is simply the study of nature. He sees no God where the Christian apprehends Him. He finds in matter all the potencies which produce its combinations, qualities, life. He dismisses a personal God from the universe and makes of himself only an exalted brute. The real controversy touches simply the question of the existence of a God. The question of revelation is practically nothing to the ultra scientist, because he does not believe in the personality revealed.

Now, if this is simply a question of opinion, we would like to ask—granting for the nonce that there has been no demonstration on either side—which opinion has been and is most fruitful of good results to the world? Can motives be found in that of the ultra scientist sufficient to elevate a race to knowledge and culture? Would our country be as learned, enlightened, scientific, and polite as it is today if a community of ultra scientists had settled Plymouth colony and Massachusetts Bay? We presume that no man would be so simple as to suppose it would. Where, in that science which recognizes no personal God, is to be seen the motive of self-sacrifice which would have founded the institutions of learning that are the glory of our country? It is not there; and, if not, is a lie better than the truth? Has it more vitality, more munificence, a better estimate of human nature, more power for human good, more liberality, than the truth? These are questions that it would be well for scientific men to answer in a scientific way. Simply to show that the Christian idea of a personal God is one which leads to the abnegation of self in devotion to the common good; simply to show that there is something in the Christian scheme which furnishes motives for making mankind happier and better, and happier and better than any scientific affirmation or negation can make them, is scientifically to demonstrate that a personal God lives and that Christianity is a scheme of truth. Would it be hard to show this? It certainly would be impossible to show the contrary.—J. G. Holland in *Everyday Topics*.

THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



"Known unto God are all his works from the beginning of the world."

WORKING AND PLAYING TOGETHER

HAVE any of you ever held court? When a few in your crowd disagree on something or other, have you called the rest together and tried to settle the question? It's a pretty good way to bring about peace, and sometimes the only way you can. Next time there is an argument or difference of opinion between some of you, try this way.

First choose a judge, some one that has plenty of good common sense and is impartial. Then choose speakers from each side. Let the speakers present their opinions fairly and without interference. Then let the judge give his decision, and all of you do just as the judge decides.

Another thing! All courts, you know, are founded upon laws; and the most important law to keep in mind for your court is the golden rule. Treat the other fellow just as you want him to treat you. If everyone in your crowd will do that, your troubles will be settled almost before they begin.

Well, even the early disciples had their differences! And today we will follow our dear friend Paul as he goes to "court" to help try to settle one of them. He had just been back in Antioch a little while from his first missionary journey when he was commissioned to take Barnabas with him and go to Jerusalem.

Can you see Paul as he starts out with a little company of brethren? In the East, you know, they had a very pleasant custom of going part way with a friend when he started out on a journey, just as many of you boys and girls go part way home with a friend who has been visiting you. The little company of church people, we are sure, visited along the way, talking of how good God was to them in sending Jesus to be the Savior.

We can just imagine Paul telling them again how wicked he had been, without intending to be wicked, and how the light sent from heaven had shown him the right way to go that day on the road to Damascus. Also, he no doubt told the brethren always to love the Lord Jesus and be true to Him.

As the little party traveled toward the south along the coast, in every village they met Christians, because Philip, another evangelist, had preached there fifteen years before. And when people meet each other, they always talk about the things that are dearest to them. Can you guess what they talked about as they met these new brethren?

Paul told them for one thing about his missionary trip into Asia, and we read in verse three that his new-found friends were very, very happy that others had heard and accepted the gospel. About three hundred miles in all they walked from Antioch to Jerusalem.

When they arrived at their destination, the leaders of the church first of all wanted to hear all about Paul's missionary trip. Just imagine, preaching the gospel to people who had never before even heard of God or of Jesus! That is what Paul had done, and the elders of the church were anxious to hear all about how he had succeeded.

Afterwards they held "court," and there were several of the apostles present—Peter, John, and James, our Lord's brother; others also, Mark and Titus, perhaps. The first speaker was who? Why, Peter, of course! And the judge, who was he? None other than James, the brother of Jesus.

The question to settle concerned many of those whom Paul had converted—Gentiles. Should they, as Christians, keep all the laws the Jewish Christians had been keeping? The wise judge said no; but that if they believed on the Lord Jesus Christ and obeyed Him, they would be saved.

Then they all went home peaceably, agreeing with the wise judge, each doing his part to spread the gospel and teach those who were in darkness the new way of life. And, you know, we teach more by our actions than we do by our words.

What would have happened if Paul, for instance, had thought he knew more than James did and had not stood by the judge's decision? You all know what happens to your nice game of baseball when one or two won't agree with the umpire. Let's remember the golden rule every day.

FOR YOUR SCRAPBOOK:

For this lesson write the story telling how you made peace between two who were quarreling; how a friend made peace between you and some one else who had an argument; or how you wish you had made peace instead of keeping up the trouble that had been started between two of your friends.

Copy this:

"I've won my point; I've had my way;
But I'm not happy, strange to say;
I thought with joy I'd long recall
This hour—it isn't so at all."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 6. — November 5, 1933

PAUL IN JERUSALEM

Acts 15:1-35

Devotional Reading: Romans 8:1-11

GOLDEN TEXT

Where the Spirit of the Lord is, there is liberty.—2 Corinthians 3:17.

A STUDY OF THE SUBJECT

Topic: Paul in Jerusalem.

Aim: To show that false teaching is dangerous and leads to trouble in the church and in society.

Basic Truth: "These were more noble . . . in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."—Acts 17:11.

I. Paul Meets With False Teaching. (Acts 15:1-2.) Men who speak without divine authority provided by the Word of God and who seek a personal following rather than to advance the cause of Christ cause a great deal of distress in the church. Paul met with this difficulty; and rather than attempt to settle it himself or with the aid of the local church, he submitted it to the consideration of the leaders of the church in general. "In the multitude of counsellors there is safety."

II. Paul Attends a General Conference. (Acts 15:3-21.) "The apostles and elders," representing the experienced spiritual leaders of the church throughout the world, "came together to consider" the matter of dispute that had arisen in the church at Antioch. There is nothing to indicate that the question was presented for the discussion and decision of anyone but the "apostles and elders," the teachers of that period. Before any teaching that differs from the generally accepted view of the church is presented to the public, it should first be submitted to a council of experienced church leaders and Bible students.

III. Paul Accepts the Decision of the Council. (Acts 15:22-31.) Organized work of any kind cannot be carried on without establishing and maintaining some standard of purpose. The men who insisted that Gentiles must be circumcised were forbidden to teach their subversive doctrine in the church at Antioch. Had they continued to do so, a division would soon have appeared; two parties opposed to each other would have been giving their time and attention to disputing within the church rather than to spreading the gospel to the outside world. The restoration of harmony in the congregation no doubt brought as much rejoicing as did the knowledge that the Gentiles need not keep the law.

PRACTICAL APPLICATIONS

Dissension: The church at Pentecost and for a short time afterward worked in absolute harmony under the direct guidance of the Holy Spirit. But with the declaration of the gospel to the Gentiles there arose new conditions for consideration. The Gentiles were as steeped in the traditions of idol worship as the Jews were in the traditions of the

fathers. But the Jewish Christian felt an unjustified sense of superiority because of his prior call.

How often today we find the same condition existing. John Doe and his wife helped to organize the church in their locality, and certain customs have been adhered to ever since. After years of changing conditions some one suggests that a variation in the worship program might be helpful or that one or two new officers are needed. Or, possibly, the minister has baptized some one whom they do not like. Many problems of lesser or greater import may arise to which John Doe objects because of habit, not because of conscience. But because of his seniority he insists on his will being supreme or he will "stop coming."

Authority: Unfortunately, there is often a lack of the spirit of arbitration shown by the early church in its trouble. A group of people representing both sides of the controversy was sent by the church to Jerusalem for the advice of the apostles and elders. They recognized the authority vested in the apostles. It is true the church has not the miraculous guidance of the Holy Spirit now. But in its place we have the record of God's will concerning us. Let us, like the people of Antioch, place our disputed points before some one in whom each faction has confidence. Be sure the one appealed to will study the problem by a comparison of similar problems in the Word of God. And when the decision has been rendered, may God give us grace to accept the result as did the devout men of Antioch.—G. M. M.

THE GOLDEN TEXT

"Where the Spirit of the Lord is, there is liberty."—2 Cor. 3:17.

In 2 Corinthians Paul is comparing the law with the gospel. Keeping the letter of the law amounted to little, but keeping the spirit of it was quite another thing. Keeping the letter of the law was keeping it for fear of punishment, but keeping the spirit of the law was keeping it because it was right; and as long as right prevails, we are free to do as we please.

Just so, if the Spirit of the Lord is in us, we do what we do to please Him; and as long as we please Him, we are at liberty to do as we like; but all we do must be something that pleases the Father and His Son. The Father's will must be our will; and if so, the Spirit of Christ will be in us, and our only wish will be to please the Father.—L. A. R.

YOUNG PEOPLE AND ADULTS Heeding the Voice of the Church

Everywhere in the New Testament the church of the living God is spoken of as a

governing body which has the right to exercise great power over its members. Jesus taught that if a brother had been offended he was to go to the offending brother and seek reconciliation. If he failed, he was to take one or two others with him and make another attempt. If the offender still refused to heed, the matter was to be taken to the church for final settlement. Matt. 18:15-17. Again, Paul taught that if any had any trouble with a brother he should not go to law before the unjust but should lay the grievance before the church and abide by its decision. 1 Cor. 6:1-8.

Thus Jesus and our special apostle each referred to the church as final authority. Since God has placed the church in a position of authority, it is easy to understand that to refuse to heed the voice of the church is equivalent to refusing to heed God Himself. The same individual would still be subject to the judgment of the church, for "do ye not know that the saints shall judge the world?"

The heads of each church are its elders. We must heed them. Paul's last charge to the elders of the Ephesian church was: "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."—Acts 20:28. An overseer is one having authority over some group; in this case the group is the church. Again, he commanded Timothy to "preach the word; . . . reprove, rebuke, exhort with all longsuffering and doctrine." God has established the authority of the church over its members and the authority of the elders over the church. In obedience to Him we must heed the commands of both.—H. A. S.

INTERMEDIATES

Looking to the Church for Guidance

Between Paul's first and second missionary trips he stopped in Jerusalem to confer with the elders of the church on questions which troubled many of the Gentiles to whom he had taught the gospel. This is the first Christian conference on record. The teacher should explain to the class how God had chosen Israel for a particular purpose—to exalt His name before the heathen; how they were His people for centuries, during which time they often strayed off into idolatry; how, when their long promised Messiah came in the person of Jesus Christ, they crucified Him; how God then turned to the Gentiles. Show how the Jews came by the feeling that the Gentiles were "outsiders," and it was hard for them to think the Gentiles could be included among God's people. All this led to the discussion before the conference at Jerusalem, where the Jews thought the Gentiles should perform the same rites required of the Jews.

In your Christian service you will find many questions and problems that will puzzle you. You may go often to God's Word for guidance. But in youth it is hard to find "the answer" sometimes to our doubts. Go to your pastor, your Sunday school teacher, or an older friend in your church for advice. But always seek guidance from one whose faith is firm and sure, so that your own may be strengthened. And when the storms of life break heavily over you, may you find a safe anchor through your faith in God and His promises.—M. G.

AMONG THE CHURCHES

PLUM RIVER, ILLINOIS

Our Sunday school has been going along very nicely since Rally Day. We have had an attendance of 30 the past two Sundays, which is only five less than Rally Day. The Sunday school hour was changed back to ten o'clock, morning worship at eleven, and evening services at 7:45.

There will be no church services here on Sunday, October 29, as the pastor will be at his home in Nebraska for a short visit, the Lord willing.

Harvey Krogh, Pastor.

GRAND RAPIDS, MICHIGAN

At the close of the morning sermon October 15, four adults came forward for baptism. Three of these have previously done active church work over a period of years, and it does our hearts good to have them now come with true and fuller understanding to be buried with Christ and to carry on the good work.

Next Sunday, our anniversary, we hope to have guests from both the other active churches of the state, Dutton and Blanchard, and also to have their respective pastors, Bros. Barney and Smead. F. E. Siple, Pastor.

RALLY DAY AT GOLDEN RULE CHURCH Cleveland, Ohio

Sunday, October 15, was Rally Day at Golden Rule. 215 were present at Sunday school. The adult class led with a new high of 49 in attendance. Watch this class; they are really working hard to increase attendance and interest in the Lord's work. The classes caught the true spirit of Rally and helped to make the program educational and inspirational to all. We hope to add many new members to our Sunday school during the coming "Rally Year."

A Sunday school library was inaugurated and thirty-six books were donated the first day. Our goal is two hundred volumes by next Rally Day.

One face was missed by all, that was the smiling face of our assistant superintendent, Bro. J. O. Conrad, who is in the hospital with a broken leg. We pray earnestly for his speedy recovery and return.

The church services were well attended both morning and evening. Several of our shut-ins and isolated members were in attendance. The pastor emphasized the need to carry the "Rally" spirit through our year's activities and make of it a "Rally Year." The morning sermon, "The Remnant," and the evening, "Mother Eve," were both of much spiritual value.

Our church exterior has a brand new coat of paint and our church lawn has been beautified with an eight foot Norway Spruce, the gift of our earnest member and worker, Bro. Geo. McMurtree.

We are hoping and praying for more workers in the Lord's vineyard as a result of our Rally Day endeavors.

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

HERALD RECEIPTS

Mrs. Ora Burnett (for self and another); Fred C. Smith; Mrs. Anna Fales; Mrs. Elizabeth O. Frier; Mrs. A. M. Linsenmeier; Mr. and Mrs. M. Feters; Jessie M. B. Kauffman (for another); Mrs. E. F. Orchard; Mrs. Susan T. Long.

IOWA FALL CONFERENCE

There was a good turn-out at the Fall Conference held at Pleasant Prairie near Sac City, Iowa, October 7 and 8. Many precious truths of the Bible were presented by Bros. J. W. Williams, A. M. Jones, and H. S. Hunt.

Sunday afternoon it was a pleasure to witness the baptism of Harriette Ruth Fales of Storm Lake by Bro. J. W. Williams in the lake bordering the city of Lake View. We hope this young lady in her early "teens" will find much comfort and strength in having her life hid in Christ at this early age. After the baptism a communion service was held at the church.

Bros. A. M. Jones and J. Arthur Johnson have been working faithfully around Storm Lake and Marathon. Folks came from Clarks-ville, Cedar Falls, Eagle Grove, Stanhope, Storm Lake, Gladbrook, Sac City, and Lake View. Sr. D. M. Spencer of Gentry, Mo., is living with her daughter Agnes (Mrs. Guy Selleck) this winter; we were glad to meet them at the meeting. As a whole, the meeting was very enjoyable.

Bro. Williams stopped on his way home and gave the Stanhope congregation a sermon on the "Natural Mind and the Spiritual Mind."

Esther Sealine, Cor. Sec.

ARKANSAS CITY, KANSAS

Again it was our privilege to work with the Church of God at Arkansas City, Kansas, in a series of meetings from October 8 to 15. Bros. Drabentstott and Clayton Long of Hartford City, Indiana, Sr. Magaw and our son Malcolm accompanied us on the trip. The brethren at Arkansas City are to be highly commended for their labors this past summer. With much zeal and with but little finance the erection of a church building was undertaken, and though yet incomplete it served very well for this first series of meetings within its walls. The church measures thirty by fifty feet, is well built of brick, and has full basement beneath. It is hoped that by next spring or summer the structure may be ready for dedication.

On October 13 it was our pleasure to baptize into Christ Bros. Burt Smith and Raymond Werneke, both of Arkansas City. The baptismal service was held at Walnut River east of town. We pray God's richest blessings upon these new members and upon the church as a whole.

On the closing Sunday it was our privilege to conduct the first wedding ceremony in the new church building, when Miss Faye Morgan became the bride of Mr. Raymond Werneke.

On our return trip we stopped off at Indianapolis for a two or three hour visit with Mrs. Magaw's Aunt Ella Skinner, who a few years ago visited the Holy Land. Her hospitality and interest in the Lord's work were much to be enjoyed. We left her with her promise to attend our fall series of meetings at Brush Creek, Ohio.

Sydney E. Magaw.

CONTRIBUTIONS TO N. B. I

Mary E. Elton	\$10.00
Luella Caples	9.00
Dr. J. W. Lent	5.00
Mrs. J. M. Prime	1.00
Total	\$25.00

SPECIAL MEETINGS AT BRUSH CREEK, OHIO

Beginning on November 19 and continuing through December 3 our special annual fall meetings will be held at Brush Creek. Bro. J. H. Anderson of Michigantown, Indiana, will be present to assist in these meetings from November 21 on throughout the balance of the meetings. Pray and plan for the success of this coming effort. Begin your plans to attend.

Sydney E. Magaw, Pastor.

EDEN VALLEY, MINNESOTA

There was a reception Tuesday evening, October 10, at the home of Bro. and Sr. W. F. Hoskins to honor Bro. Richard LeCrone and to welcome him into our midst. We thought that a better acquaintance between pastor and congregation brought about in this way would be helpful to all concerned. Sr. Hoskins as hostess had planned a nice little program which was enjoyed by all. The rest of the evening was spent in visiting, after which a dainty lunch was served. Upon leaving, Bro. LeCrone was given a gift of silver.

The Ladies' Aid met this month on Thursday, October 12, at the home of Sr. J. B. Gaspar. An enjoyable afternoon was spent in a social way following a year of quilting after which a lovely lunch was served.

The Sunday school officers and teachers met with our pastor at the home of Bro. and Sr. Floyd Mills Wednesday evening, October 11, to make plans for a Rally Day program. They decided to make November 5 our Rally Day and to make it the beginning of a Rally Year.

Our Bereans meet now on Thursday evenings. There is a good attendance and much interest is being shown. Most of the subjects are chosen by the young people themselves. The adults are meeting at the home of Bro. and Sr. Herman Ruhn for their first Bible study and prayer meeting of the season this Wednesday evening, October 18.

Bro. John Deuchfield visited over the week end here with the church people. He is planning to leave soon for work in the northern part of the state.

Sr. Floyd Mills has been ill the past week with quinsy; and Sr. William Ruhn has been carrying her hand in a cast due to a bruise.

Mrs. Herman Ruhn, Church Clerk.

WERNEKE - MORGAN

At high noon, Sunday, Oct. 15, 1933, following a sermon on "Christ's Love for His Bride," a beautiful wedding ceremony was performed in the new Church of God edifice in Arkansas City, Kansas, when Miss Faye Morgan became the bride of Mr. Raymond Werneke. Miss Taylor, a friend of the bride, and Mr. Richards, a friend of the groom, were bridesmaid and best man; Miss Hamilton, another of the bride's friends, played the wedding march and sang "At Dawning"; Bro. Chas. Morgan, father of the bride, led his daughter to the altar and gave her away in marriage. The groom is a business man in Arkansas City, and the newly-weds will begin their married life in the home town among many friends. Following the marriage at the church a wedding dinner was served at the groom's home. We pray for these splendid young people a long and happy marriage and lives of richest blessings from the Lord whom both serve.

Sydney E. Magaw.

ZECHIEL - GROSVENOR

On Thursday evening, October 19, 1933, at our home in Tippecanoe City, Ohio, it was our privilege to unite in marriage Mr. Ferris Zechiel of Culver, Indiana, and Miss Leona Grosvenor of Bourbon, Indiana. Many will recall having met these young folks at our last General Conference at Oregon, Illinois. On the day following the wedding the newly-weds left for Winchester, Indiana, to attend a religious conference for young people. In a few days they will return to the groom's home near Culver where he is engaged in farming. We trust and pray God's richest favors upon them throughout a long and happy married life.

Sydney E. Magaw.

MRS. KARL EYCHANER

Emma Stewart was born in Charlotte, N. C., on October 16, 1890, and died, after a long illness, on September 11, 1933, in Asheville, N. C., where she had spent some time in the hope of regaining her health. She was united in marriage with Karl K. Eychaner on December 29, 1910, in Tampa, Fla., which city has been their home. She is survived by her

husband, Karl Eychaner; her mother, Mrs. Stewart, who has devotedly nursed her during her illness; and her father and brother, R. P. and W. J. Stewart of Palmetto, Fla.

Emma Eychaner had many friends who loved her for her quiet, unassuming ways, and for her sterling qualities of mind and heart. Of a cheerful, hopeful disposition, which continued throughout many years of patient suffering, without word of complaint she made a brave fight for life. She will be remembered by many Iowa friends who met her, when in August, 1923, she and her husband attended the Iowa Conference at Waterloo, making the trip from their home in the South to attend the conference and to visit his parents, Mr. and Mrs. A. J. Eychaner of Cedar Falls, Iowa.

The funeral was held in the late afternoon of Tuesday, September 12, from the Tampa Funeral Home, which was filled with beautiful floral offerings, the services being attended by many sympathizing friends. Rev. Hardin Branch of the Hyde Park Presbyterian Church conducted the services. She was laid to rest in the Tampa Cemetery, awaiting the Master's call.

BETWEEN YOU AND ME—

Delayed reports of two Iowa weddings that took place during the summer and which are of interest to many of our readers have just been brought to our attention. The first is that of Miss Bernice Fish of Maxwell to Mr. Harlan Witmer of the same place, which occurred on June 10, 1933; and the second is that of Miss Bernice Sealine and Mr. Leonard Anderson, both of Stratford, which was consummated on August 26, 1933. Although a little late, The Herald prays for a long and happy life, overflowing with God's blessing, for these young people.

Word reaches us from Waterloo, Iowa, that the treasurer of the National Bible Institution, T. J. Ellis, has been obliged to retire from active work with the Illinois Central Railroad, by which he has been employed many years, owing to "his heart, which is not strong enough to stand the work." We regret Bro. Ellis' inability to go on with his regular work, but at the same time feel that he has served his company faithfully and deserves retirement. May God continue to bless him in whatever lot his life may now be cast.

An Appointed Time

By C. E. Randall

WHAT a great God we worship! How marvelous are all His works! When He formed His plan and purpose, He knew exactly what He wanted to do, how He wanted to do it, when it would be started, and when it would be completed. God's clock of time is accurate; it never is slow, it never is fast. There is a time and place for all His doings. All these appointments are kept on time.

God told Abraham that his seed would be a stranger in a land that was not theirs and would serve and be afflicted four hundred years. Four hundred years is a long time; but when the period was up and the appointed time arrived, even in the "selfsame day" God remembered His promise and delivered the children of Israel from Egypt (Gen. 15: 13; Ex. 12:17).

Speaking through the Prophet Jeremiah, God foretold of the seventy year Babylonian captivity. At the appointed time God in a miraculous manner delivered these people. So dependable and accurate were these appointments of God that Daniel was able through the study of Scripture to tell that the time of deliverance was at hand.

Four thousand years prior to the event God told and promised the coming of the "Seed of the woman" which would bruise the enemy's head. During this long interim many had embraced the hope of Christ's birth and redemptive work. Some gave up hope, but there were a few at the time of Christ's birth that were waiting for the "Consolation of Israel." When the star appeared, they recognized it and knew that it was the sign of that great event which had been appointed four thousand years previously (Gal.

4:4). When the appointed time came, the Christ was born.

The end of the "times of the Gentiles" has likewise been set for a certain time. Nations cannot and never have gone beyond the "bounds of their habitation." Their times have been "before appointed" (Acts 17:26). The end of the world has been set for a certain day and hour (Matt. 24: 36). It will come at the appointed time. "For at the time appointed the end shall be" (Dan. 8:19; 11:27, 36, 40; 12: 4, 9, 13). While we do not know the "day or hour" of Christ's second coming, yet when we see certain things coming to pass as foretold and predicted by God, we are told to "look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

All signs indicate that we are at the close of this age, that soon "he that shall come will come, and will not tarry" (Heb. 10:37). To those who are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" it will be a day of great rejoicing; but to those who have been indifferent and have grown cold it will be a day of great mourning, and the sinners will call for the rocks and mountains to hide them from Him that sitteth on the throne. The world is full of signs of Christ's early coming and is aflame with strife and trouble. We have many sorrows, but they are just the beginning of the sorrows that are due the old world of sin. The wise will see these many signs and will take heed and prepare themselves for His coming.—*Church of God Messenger*.

HUNTING GOLD

IN THE early days of the settlement of the West, men went into the mountains seeking gold. Some found fine gold mixed with the sand of the flowing waters, but which, being in such fine grains, seemed not worth the time and labor required to separate it; so the searcher continued on his way looking for the large deposits and quick wealth. In later years, when life was well spent and younger men, or those of more patience, had through much labor and constant effort panned out untold wealth from the rivers, the old prospector realized his mistake.

So it is in seeking the good things hidden in God's Word. Many people hunger and thirst for more of the spiritual food and a closer walk with God, but are passing by the fine grains of kindness and love that are the manifestation of a divine nature, promised to those that diligently seek. "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.

"Without faith" is the cause of many a wrecked life that at some time has earnestly sought the higher ways but had rejected knowledge that comes through the study of the Word. "Faith cometh by hearing, and hearing by the word of God."—Rom. 10:17. Why is it so difficult for people to realize that it is impossible to learn of God except by hearing or reading His Word? Any subjects of occupation of this life must be studied either by experience or reading in order to be useful. The following of that trade is then but manifesting faith obtained through learning.

In the early times God spoke direct to His people, or in dreams, or by angels. Everything He did was to teach them that His creative works were all for their benefit and His pleasure. All He required was faithfulness to Him and kindness to one another. The dealings of those days have been recorded for our benefit that we may learn of the plan and purpose of creation.

Jesus came as the greatest of all teachers, fulfilling in His life the true condition of the mind toward God and fellow beings, the condition called spirituality, or the spirit of God. While He was with the people of His day, they looked to Him for strength, comfort, and consolation. As long as He was present, they failed to develop a personal character built upon faith. When assurance of God's power over death had been given by example, Jesus was taken away with the promise to return and gather the faithful ones. During His absence He promised the Holy Spirit should be given to those that love Him. He said the Holy Spirit is the spirit of truth. In that case the person receiving the Holy Spirit will have a mind desiring the truth and must follow the instruction of Jesus in saying, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."—John 5:39.

If the Scriptures testify of Jesus and we love Him, then we should study them to learn of God's purpose and how He used Jesus to fulfill that purpose. "These are the

words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me."—Luke 24:44.

This, then, is our method of obtaining faith: hearing the Word. Make it a personal study to gain personal faith through diligent seeking. Even Peter in later years said, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord."—2 Peter 1:2. Then a knowledge of God brings grace and peace. Grace is the favor or love of God, and comes only by knowledge that produces faith. The kind of faith that is diligently followed by virtue, which is strength to overcome and stand firmly by that which the knowledge teaches, is the just requirement of God.

To this is to be added temperance, patience, godliness, brotherly kindness, and charity as evidence of that divine nature. "If ye do these things, ye shall never fall." What comfort in these words, to be assured that what God requires is not unreasonable nor impossible, but just that which is for our own good, and satisfying even in this life. "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."—Micah 6:8. Jesus said that the Holy Spirit is the Comforter. When Jesus was here, He was the comfort of the people in that they looked to Him for a message of truth, physical benefits, and a source of peaceful meditations. After His departure the Holy Spirit was to bring to the mind all things He had told them. These were comforting messages of the power of God concerning His purpose in the earth and Jesus' return to gather the sleeping saints and faithful living.

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—2 Peter 1:11. Through the Holy Spirit the apostles were able to bring to their remembrance the things Jesus had said, that they should be recorded and preserved for future generations. Thus we have access to the words of Jesus and His love that assures us of the promise of the Holy Spirit which creates a love for truth, the spirit of truth, within us a comfort. All this combines within the sincere seeker of the Holy Spirit a deeper realization of God's power in transforming or re-creating a man in righteousness and true holiness. As was the old prospector who sought the gold and neglected the precious grains, so is the Christian that neglects to pick out the precious truths offered by all the prophets which, applied to the character, will develop into that divine nature, of which it is said, "Great peace have they which love thy law: and nothing shall offend them."—Psalm 119:165.—Roy Davison in *The Bible Advocate*.

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"I like to think when day is done
And toil begins to cease,
That I have tried to do my part
In bringing others peace."

THE RESTITUTION HERALD

VOLUME 23

OREGON, ILLINOIS, OCTOBER 31, 1933

NUMBER 5

The King's Gospel

By J. W. Williams

WHEN the King came, because He was also the Prophet, He preached. His message was the gospel of the kingdom. It consisted of the proclamation, "The kingdom of heaven is at hand."

This was also the message of His advance herald, for John preached, saying, "Repent ye: for the kingdom of heaven is at hand." It was also the message of His twelve ambassadors, for He told them to preach, saying, "The kingdom of heaven is at hand." A varied form of this gospel was also what the seventy additional heralds were told to preach, "The kingdom of God is come nigh unto you." For in other places in Matthew's and Luke's accounts what one calls the kingdom of heaven the other calls the kingdom of God.

The thought of God's sovereignty over Israel was not new to them. Their king's throne was in their inspired historical records called "the throne of the Lord." The change from judges to kings did not shift the sovereignty. In both forms of government God was the real Ruler: the judge or the king was merely His representative. Hence, when the King of the Jews announced the kingdom in His gospel, it was well understood by the Jews that it was the restored Israelitish monarchy, as the disciples expressed it when they asked, "Wilt thou at this time restore again the kingdom to Israel?"

For restitution was a familiar idea to them. Isaiah had predicted, "I will restore thy judges as at the first," reenforced by such prophetic promises as Ezekiel's, "It shall be no more, until he come whose right it is, and I will give it him," Jeremiah's, "The days come when I will raise unto David a righteous branch, and a king shall reign and prosper, and execute justice and judgment in the earth," and Micah's, "Bethlehem . . . out of thee shall he come." So Peter could properly speak of "the times of restitution" (Acts 3:19). Hence, though the disciples were mistaken as to the time of this restitution in Luke 19:11, they were more cautious later when they asked their question as to the time of restoring the kingdom to Israel. *(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

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations."—Matthew 24:14.

PRAYER OF DEDICATION

Most gracious Father, with humble hearts we come asking Thee to accept at our hands this special issue of our paper, which we hereby dedicate to the proclamation of the gospel of Thy Son. Bless to Thine own glory this our earnest efforts to advance Thy truth among men. Amen.

GOOD TIDINGS

"BEHOLD, I bring you good tidings of great joy, which shall be to all people!" These words which rang through the Judean hills so long ago have now encircled the earth and brought hope and comfort and rejoicing to myriads of sorrowing hearts. So wide and deep and satisfying is the truth they reveal concerning God's love for men and the way in which He has made provision for their redemption from sin and its dreadful results that it sets the heartstrings vibrating with ceaseless joy.

The old, old message has lost nothing of its power with the passage of the years. It is still as vibrant and inspiring as it was two thousand years ago. And while its promises are not as yet fulfilled, one of its blessed purposes is being accomplished daily—it is bringing hope and comfort to sorrowing men and women everywhere. Nothing but truth, the heart-satisfying truth of God Himself, could do this. The reasoning of men, the efforts and the promises of men, can never bring the joy to the suffering world that the simple assurances of the gospel provide, for the gospel only "is the power of God unto salvation to every one that believeth." O let the glad news ring out again! Let it echo from the mountain peaks and be carried by the waves of the ocean to the farthest reaches of the earth, that all may know its saving power and be made to rejoice in the salvation it affords.

THE GLORY OF THE GOSPEL

SO VAST is the scope of truth covered by the glad tidings of the kingdom of God that it is quite impossible for one to grasp it all in a lifetime. The endless ages that stretch away before the saved ones after the Master comes will continue to unfold in constantly changing scenes of glory the wondrous possibilities of God's purposing.

And it is all included in this one enticing word *gospel!* Life and home and peace and joy—the hopes for which men have suffered and sacrificed and died; the loftiest aspirations, frustrated by mortality today; the fondest desires, unrealized here; the most holy cravings after God—these, all these, will be fully known and endlessly enjoyed throughout eternity in the new heavens and the new earth—the end and aim of the gospel!

"For the joy that was set before him" our Lord endured the cross and despised the shame. He caught a vision of the eternal world—not of heaven, that was to briefly be His home, but of the earth, to which He would speedily

return and with the glory of His presence fill with fadeless beauty, deathless fragrance, and supernal love! On the Mount of the Ascension He stood gazing into promise-filled future, with

"—All eternity before Him there, While those He loved were coming —and the dawn

Was on the hills—the birds' song on the air.

How beautiful"

He was now the Master of Life! He had conquered death for every man, and He realized the greatness and the far-reaching effects of His victory. And now He stands looking into the glowing future for the glory that is yet to be revealed when you and I, with the saved of all the ages, shall stand beside Him on the shores of the timeless sea, enthralled and speechless with the wonder of it all, the grandeur of it all! God's kingdom on the earth! Our home for evermore!

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THE GOSPEL

By Lyman Booth

"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."—Galatians 3:8.

WHEN God called Abraham to leave his native land and kindred and to go into a strange land, He said to him, "I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."—Gen. 12:3. Paul calls this promise "the gospel." The adjective "the" denotes but "one gospel." It is always mentioned in the singular number and never in the plural. It is a definite gospel. It is mentioned as "the gospel of God" (Rom. 15:16), "the gospel of Jesus Christ" (Mark 1:1), "the gospel of the grace of God" (Acts 20:24), "my gospel" (Rom. 2:16), "the gospel of the kingdom" (Matt. 4:23), "the gospel of God" (Rom. 1:1), "our gospel" (2 Cor. 4:3), "the glorious gospel" (1 Tim. 1:11), "the everlasting gospel" (Rev. 14:6).

Since there is but one gospel and since it was first preached by God, all of these terms apply to the one message. God being the author of it, we may with perfect propriety refer to it as "the gospel of God." No matter what phrase His agents use in referring to it, the meaning is the same definite gospel. If there were more than one gospel, how could we know which one is intended by the phrase "the gospel"? No one could tell with any degree of certainty. But when we say, "The gospel of God," we know positively the one intended.

Faith and hope are based upon the solid foundation of the one gospel. There being but one, it can produce but one faith and one hope. Paul taught the Ephesians that there is one hope, one Lord, one faith, one baptism, and one God and Father of all (Eph. 4:4-6). The gospel contains the evidence that produces faith, and faith begets hope. We can have neither faith nor hope in a message or statement in the absence of the necessary evidence of its truthfulness.

The word "gospel" is of Saxon origin and means "good news," "good message," or "good spell." If we let the Bible define the word, we shall find it means "good news," or "glad tidings." In Luke

4:16-18 Jesus said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor." This prophecy which He read is recorded in Isaiah 61:1 and reads, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek." We notice that what Isaiah calls "good tidings" Jesus calls "the gospel." Therefore, we conclude that the gospel means "good tidings"; and Paul calls it "glad tidings" (Rom. 10:15). The Prophet Isaiah said, "How beautiful upon the mountains are the feet of him that bringeth good tidings . . . of good."—Isa. 52:7. From this testimony we conclude that "gospel" means "good news," or "glad tidings." But these terms alone do not clearly and fully convey to our minds the nature or character of the news or tidings. To say to a friend, "I have good news for you," does not give him any idea of the nature of the news. He would not understand what the news was until I told him, unless, perhaps, he may have

been expecting favorable news, and even then he could only guess at my meaning.

It was even so with the Jews when Jesus came preaching the good news of the kingdom. They had been given to understand that the kingdom of Israel would be restored under the rulership of the Messiah, who would deliver them from Gentile rule. Though His preaching was good news, they did not accept it, and rejected Him because He did not come in the manner in which they thought He would. When the angel brought glad tidings to the shepherds, they did not understand the nature of the glad tidings until he said, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke 2:11. That they considered the angel's message glad tidings is proved by the haste with which they journeyed to Bethlehem.

Since God preached before the gospel to Abraham and Abraham believed Him, has the Lord made known to us the subject of the gospel or glad tidings which His

Please turn to Page Fifteen

Good News

Good news! He is coming! Our King!
Be ready to meet Him, He says;
And throngs of bright angels He'll bring
To join in our anthems of praise.
His sign shall appear in the heavens,
In the clouds of the air He will come,
And those unto whom it is given
Shall enter His banqueting room.

The rocks and the earth will be riven,
The dead from their graves will arise,
When shall come the new earth and new heaven
With our glorified Lord from the skies.
Then the city celestial will brighten
The world with its glory and power;
Every heart that has loved Him will lighten
With joy and with peace in that hour.

Good news! He is coming! Our King!
Almost the long warfare is o'er;
When the earth shall triumphantly sing,
When there shall be weeping no more,
When the sun and the moon shall not shine
More brilliant than light we will see,
For the Lamb in His splendor divine
The light of the city shall be.

Therein shall all faces be glad;
All hearts be uplifted with praise;
Not even a memory sad
Shall mar the delight of our days.
Then let us be ready, and still
Watch and pray for His steps at the door,
That His peace so enchanting may fill
Our souls, and be ours evermore.

—Lucy M. Burgess; selected by L. Booth.

Modern Youth and the Age-Old Gospel

By Mary A. Gesin

REGARDLESS of his status in the world of today one is constantly confronted with the bewildering assertion that the faith of his fathers is no longer adequate for modern youth. The contribution of the twentieth century in the field of religion has been rather a subtraction than an addition, for in educating man to high and ever higher attainments in the realms of philosophy this age has taken away his strongest anchor and abandoned him to that weakest of all supports—his own desires.

A multitude of creeds and "isms" has failed to furnish a substitute for that faith which weathered every storm and stress of life. For the modern man, though he no longer believes in a God with a plan and a purpose for His creatures, nevertheless feels the need to believe in something. Hence, he continually seeks new shrines before which to kneel, shrines which more often destroy than preserve his faith.

But perhaps the modern mind has arrived at this confusing and devastating crossroads through altogether apparent means. When professedly enlightened Christian educators aver that we can no longer picture God as the Father of mankind, how can we expect an intelligent person to believe in Him as the One who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"? When prominent ministers of the gospel contend that God is a principle, not a personality, why expect that youth will fear to offend such a God or will strive to emulate the example He sets before him?

But, after all, it is no new thing that the faith of their fathers has failed to satisfy the youth of the land. At the peak of every age man has become so imbued with a sense of his own importance and his own attainments that he begins to doubt the simple teachings of his predecessors culled from the pages of the Book of books. And following fast upon the heels of doubt and disillusionment comes immorality of every kind, the sweeping away of all barriers, finally bringing ruin and oblivion for that people. A survey of the history of the world will serve to prove that assertion correct.

From Pericles, who lived more than four hundred years before Christ, to the Apostle Paul, who found the Athenians rejecting the faith offered them and spending their time in hearing or telling "some new thing," among educated men everything was in dispute: "political sanctions, literary values, moral standards, religious convictions, even the possibility of reaching any truth about anything." How true of even our own time and our own "educated" men in this "enlightened" century!

If, then, this confusion and consequent period of dissolution has been peculiar to every age, are we not safe in assuming that man is at fault, not the faith of our fathers?

The lack is not in the gospel, which has the power to save that it always had, but in man, whose greatest offense toward God always has been and still is unbelief.

When youth is robbed of the stabilizing influence of a faith in the gospel of salvation, he is thrown back on his own resources, which are often destructive. And this most apparent fact clearly proclaims that only outside of himself lies the power upon which he can rely. The very evident results when the restraints engendered by a faith in God are removed declare only two loudly that in man "dwelleth no good thing."

The faith that sustained as keenly intelligent a mind as that of the great Apostle and which caused him to discount the worldly honor and advancement that might have justly been his due should be sufficient for the modern "educated" youth. The heroism that enabled Paul to count as naught the extreme sufferings he endured for the proclamation of the gospel that saves certainly had its source in a divine power, even in the Author of that gospel.

Assuredly no other than God Himself could have inspired the words uttered by an ancient writer, when he declared, "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." And that more than fifteen hundred years before the first appearance upon earth of his Redeemer!

Without a doubt the One for whose coming Job awaited is identical with the One from whom Paul expected to receive the reward for fighting the good fight of faith. His life was filled to the brim with attainment, gratification, though not of self, the pursuit of that which brings lasting happiness to himself and those about him. A life devoid of faith in God, spent in pursuit of self-gratification, brings also its toll of suffering, but at what a cost! It could never wring such words from one at the end as those uttered by the Apostle who said, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed."

If only one, still in the younger years of life, upon reading these weak and halting words should decide to discard the vain traditions of men and choose instead the saving power of the gospel of Christ, what inestimable blessing would result! May you, my dear young reader, say with the great song writer:

"My hope is built on nothing less
Than Jesus' life and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.
On Christ, the solid Rock, I stand;
All other ground is sinking sand."

ADOPTED SONS

By Emma C. Railsback

GOD had only one begotten Son after the natural order. He was also God's Son after the spiritual order. All others on whom God's name is called must come into Him by complying with the divine laws of adoption, which are made very clear in His Word. The Apostle Paul speaks of adoption in a number

of places. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law . . . that we might receive the adoption of sons."—Gal. 4:4, 5. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."—Rom. 8:15.

Now what are God's laws of adoption into His spiritual family? James states (1:18), "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." John 1:12, 13: "As many as received him, to them gave he power ("right, or privilege," margin) to become the sons of God, even to them that believe on his name: which were begotten (Diaglott), not of blood, nor of the will of man, but of God."

James tells us that God begets by the Word of truth, and John states that belief on the name of Christ constitutes a divine begetting. The Apostle Peter speaks of being begotten again (1 Peter 1:3): "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." The apostles had all been begotten by the Word of truth, belief in Jesus as the Christ; and Peter made the good confession when Jesus asked, "But whom say ye that I am?" Peter replied, "Thou art the Christ, the Son of the living God."

But in spite of this begetting, when they saw their Lord and Master yield to arrest, suffer all manner of reproach, finally die upon Calvary and be laid away in the tomb, their faith died, too, and they returned to their old walks of life, that of fishing. Yet when convinced of the resurrection of Christ, they could shout the blessings and praises of God, who had begotten them again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. This incorruptible seed, the gospel, which is God's power to save; the glad tidings of the kingdom of God and the things concerning the name of Jesus Christ, which are the Word of truth implanted in the hearts and minds of men, with obedience thereunto constitute a divine begetting to the spiritual life.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John 3:1, 2.

In 1 John 5:1 we find this statement, "Whosoever believeth that Jesus is the Christ is begotten of God: and every one that loveth him that begat loveth him also that is begotten of him." Now to believe that Jesus is the Christ means to believe that He is the seed of the woman that is to bruise the serpent's head, that He is the promised seed of Abraham, the antitypical Passover lamb, the antitypical manna, the smitten rock, the serpent lifted up, the child that is born, the son that is given, the One on whose shoulder the government will rest, the root and offspring of David, the long promised Messiah, who is to restore the kingdom to Israel and to reign over the house of Jacob forever and of whose kingdom there should be no end.

The Savior explained to Nicodemus that water birth must precede Spirit birth, both of which are absolutely essential to an inheritance in God's kingdom. This order of first hearing the Word of truth, the things concerning the kingdom of God and the name of Jesus Christ, belief and obedience thereto in the waters of baptism, which is a type of burial and resurrection and the means whereby we put on Christ, was the practice of the apostolic church.

So when John states, "Beloved, now are we the sons of God," he has reference to the begotten state, the embryonic condition, through which all of God's adopted sons must pass before reaching the Spirit birth, before becoming partakers of the divine nature, before mortality can be swallowed up of life. And the context shows that John has reference to this condition, for he concludes that "every man that hath this hope in him purifieth himself, even as he is pure."

Following the divine begetting, growth and development must take place: grow in grace and knowledge; add to your faith, virtue, and to virtue, knowledge; crucify the old man; walk after the Spirit, not after the flesh; be not conformed to the world, but be transformed by the renewing of your mind; be steadfast, unmoveable, always abounding in the work of the Lord. Then, after having complied with all these divine laws of adoption into God's family, we are exhorted by the Apostle Paul in Romans 8:23 to wait "for the adoption, to wit, the redemption of our body."

Christ is the firstborn from the dead, "afterward they that are Christ's at his coming." Then the waiting for the full adoption into God's family will be ended; then the adopted sons of God can say, "O death, where is thy sting? O grave, where is thy victory?" Even so, come, Lord Jesus.

Facts Concerning the Kingdom

By Rufus A. Curtis

"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.

JESUS was anointed "to preach good tidings" (Isaiah 61:1). The "good tidings" that Jesus preached are termed "the gospel" (Luke 4:18). It is also termed "the glad tidings of the kingdom of God" (Luke 8:1). In Luke 4:43 "the kingdom of God" expresses the sum and substance of the gospel, which was preached before unto Abraham, which contemplates the blessing of "all nations" through "Abraham and his seed," "which is Christ" (Gal. 3:7-9, 16, 27-29). Jesus not only instructed the people concerning "the kingdom of God," but He commissioned "his twelve disciples" "to preach the kingdom of God," also (Luke 9:1, 2, 11).

The kingdom of God is of paramount importance to all things else; hence, the divine admonition, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6:26-34. Even in these turbulent days of lawlessness and unemployment, the question of "What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" is of secondary importance to the needful preparation for an "entrance" "into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:4-11; Acts 14:22).

God's call to us is "unto his kingdom and glory" (1 Thess. 2:12). We should "give diligence" to make our "calling and election sure" (2 Peter 1:10). This kingdom which the God of heaven will set up "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.

This divine theocracy in the fullness of its manifestation will be neither ephemeral in character nor local in power, for God has said, "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 will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Psalm 2:6-8; 89:34-36. This involves a post-resurrection event (Acts 13:30-33). "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.

There need be no mistaking the chronology of these

This exposition of the gospel, consisting of an analysis of the scriptures bearing upon the kingdom of God, is one of the few original contributions from Mr. Curtis, whose selections for the paper have long been of interest to its readers. The author's residence is 1825 First Avenue, Dayton, Ohio.

marvelous events. It is when "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ," who "shall reign for ever and ever" (Rev. 11:15). Quoting again from the prophecy of Daniel, we read, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Daniel 7:13, 14. This rulership of God's resurrected and anointed Son will extend "unto the ends of the earth" and include in its scope "all nations," until through His beneficent rule "the whole earth" will "be filled with his glory."

No amount of sophistry can make these "wondrous things" of prophecy find their fulfillment without the personal, visible, and premillennial coming of the absent Nobleman, who "went into a far country to receive for himself a kingdom, and to return" (Psalm 72:18; 1 Thess. 4:16, 17; Acts 1:9-11; 2 Tim. 4:1, 7, 8; Luke 19:11-15).

As this kingdom will have "no end," transitory "flesh and blood" creatures, whose "life" is compared to "a vapor that appeareth for a little time, and then vanisheth away," will necessarily have to "be born again" if they ever enter into that "Spirit" existence like their adorable Master, who now lives "after the power of an endless life" (1 Cor. 15:45-50; James 4:14; John 3:5, 6; Psalm 110:4-6; Heb. 7:15, 16). When earth's rightful ruler comes, He will make "wars to cease unto the end of the earth" (Psalm 46:6-10; Isa. 2:1-4). "Sorrow and sighing" will give place to "songs and everlasting joy" (Isa. 35:10; 25:7-9). He, whose omniscient eye can scan the interminable past and the limitless future, has declared, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:3, 4. "And there shall be no more curse."—Rev. 22:3.

In that blissful "regeneration," "when the Son of man shall sit in the throne of his glory," He will say unto His faithful followers, "Come, ye blessed of my Father, in-

herit the kingdom prepared for you from the foundation of the world" (Matt. 19:28, 29; 25:34). Although numbered with "the poor of this world," I am an heir "to an inheritance" that is incorruptible, undefiled, and fadeless; which is "ready to be revealed in the last time" and includes in

its marvelous scope God's "kingdom which he hath promised to them that love him."

Brethren, "Rejoice evermore" (1 Thess. 5:16), for soon "thine eyes shall see the king in his beauty: they shall behold the land of far distances" (Isa. 38:17, 20-22, 24).

The Gospel of Resurrection

By C. E. Randall

THE hope of resurrection is a part of the "gospel of God" (Rom. 1:1). Through resurrection the goal of the "gospel of the grace of God" is realized (Acts 20:24). Resurrection is the only door through which those who have "fallen asleep in Christ" can ever enjoy the full blessings of the "gospel of your salvation" (Eph. 1:13; 1 Cor. 15:18). Resurrection makes possible the benefits of the "gospel of his Son" reaching all who have died in Adam, "for as in Adam all die, even so in Christ shall all be made alive" (Rom. 1:9; 1 Cor. 15:22). Resurrection makes the "gospel of Jesus Christ" possible to the millions that have never heard it and have died but who some day will have opportunity to hear and be taught it (Mark 1:1; John 6:45). Resurrection gives life and hope to the "gospel of the kingdom," for it is only through resurrection that those who lived in faith and died in hope in ages past and all who have been felled by the enemy death can ever live to come from the "east and west, and sit down . . . in the kingdom of heaven" (Matt. 4:23; 8:11).

Resurrection is a "common salvation" that has been promised to all mankind; not that all peoples will be raised with the same type of life and body, but "as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life" (Rom. 5:18). The "justification of life" which is a "free gift" reaches out as far as the "offence . . . to condemnation." Ultimately, this "justification of life" from death caused by the Adamic offence will reach out until both "just and unjust," "small and great," yea, and the sea will give up her dead, and death and hell (margin, "grave"), also; and all will hear the voice of the Son of God (Acts 24:15; Rev. 20:12, 13).

Christ has the "keys of hell (grave) and of death," and the keys that open these prison houses of death are the resurrections, when all will be "made alive. But every man in his own order" (Rev. 1:18; 1 Cor. 15:22, 23). It is through resurrection that Christ will "ransom them from the power of the grave." It is through resurrection that Christ will redeem them from death. It is through resurrection that Christ becomes death's "plagues." It is through resurrection that Christ becomes the grave's "destruction" (Hosea 13:14).

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all

people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Have these "good tidings of great joy" reached "all people"? Will these "good tidings of great joy" reach all people? Will the millions of people made in the image of God and after His own likeness who have died because of Adam's transgression without ever hearing of these "good tidings" ever have the "great joy" of hearing about the "Saviour of all men"? Ah! the promise is here, what will become of it? Our God is a covenant and promise-keeping God, He will fulfill. We have our answer in resurrection. Oh glorious resurrection, the life-giving handiwork of God is our hope and stay! The resurrection is the only way through which the "grace of God" as evidenced in the death of Christ when He tasted "death for every man" can bestow its full blessing (Heb. 2:9).

The blessing promised through Abraham when God said, "And in thee shall all families of the earth be blessed," can only be fulfilled through resurrection. There are more families that have lived and died since this promise was made that have never heard of it than there are those that have been told. Resurrection overcomes this barrier (Gen. 12:3; Acts 3:25, 26).

Resurrection is necessary for rewards. "And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."—Luke 14:14. When we realize how all-important resurrection is, we shall join in chorus with Paul in saying, "If by any means I might attain unto the resurrection of the dead."—Phil. 3:11. It is easy to understand why he was willing to be "called in question" "touching the resurrection of the dead" (Acts 24:14, 15, 21). Paul could not understand why people should think it a thing incredible that God should raise the dead, and he stood ready to be accused and judged for his defense of the gospel of resurrection (Acts 26:6-8). The cause of his persecution was his espousal of the "hope and resurrection of the dead" (Acts 23:6).

The gospel of resurrection is a vital part of our message. The carrying out and fulfillment of God's plan and purpose is dependent on the "resurrection of the dead." The hope of the church rests in the resurrection. "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."—1 Cor. 15:16-18.

OUR GOSPEL

By Gerald L. Cooper

SO MANY times we hear people ask the question, "But do you think that certain Scripture is for us? Wasn't it given to the Jews alone? Or wasn't it only for the apostles?"

For answers to these questions I would refer questioners to 2 Timothy 3:16: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." While there may be parts of the Scriptures that do not refer to us or to the times in which we live, either directly or indirectly, yet it is profitable for us to read for doctrine, reproof, correction, and instruction in righteousness. It is, then, our gospel. Let us see what it meant to the people of old and what it means to us.

The meaning of the word "gospel" is "good news." The first "good news" that we have record of in the Bible is found in Genesis 3:15: "And 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." What is this good news? The promise of a Redeemer to destroy sin from the earth. This is the promise along with others that God's nation Israel had before Christ came to earth the first time. When He came, they did not realize it, for they were looking for some one with kingly splendor and great power to come and conquer their enemies. Enough believed, however, to form the nucleus of present Christianity. This Christianity, among true followers of it at least, has the same good news to buoy it up that the Jews had and have. We who attended the General Conference heard in a sermon there that one Jew said, "The Church of God believes much as we do. We are both looking for the coming of the Messiah."

The angels' song that was sung on that night some two thousand years ago is also a part of our "good news." "Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:14. To the Jews, some of whom heard this song, it meant no more oppression by other nations and being allowed to live their lives in peace. To us it means more, much more. Today we are living in a time of turmoil such as the world has never known, with no prospect of its being any better permanently. Especially is it hard for the Christian, for a true Christian business man will not condescend to the low methods involved in making money in business today. Neither is there good will among men. Peace on earth, and good will toward men! What a glorious promise!

It is our gospel! The promise of Jesus' early coming is our "good news." Pray for it to be soon, brethren, for then "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:4. What a glorious culmination to all our hopes!

THE GOSPEL MESSAGE OF JOHN 3:16

By R. H. Judd

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

THE verse I have chosen to consider is perhaps the best known gospel text in all Scripture. It is the basic gospel text with every section of evangelical Christendom. It is truly a wonderful text and has been instrumental in bringing blessing, not only to thousands, but to millions, of men and women. A little quiet study of the verse may reveal to us some of the reasons for its unquestioned popularity.

Probably the first point of interest is its attractive simplicity. There is no attempt at sublimity of language, though the importance of the subjects treated cannot be estimated. Its words are simple, everyday words of easy comprehension to the average mind, every one of them expressing the thought desired without any necessity whatever of seeking a substitute for making its meaning clear. It starts out, as the Book itself starts out, with definite assertion of the existence of God. "For God . . ."—"In the beginning God . . ."

On the authority of the Canadian Christian Crusade there are now sixteen million atheists organized for the express purpose of overthrowing the Bible and eliminating the memory of God from the earth. When their feeble efforts have ceased and they themselves are buried in the dust of the earth, God will still remain, for He is from everlasting to everlasting and His "years are without end."

The Book itself begins with the statement that "God created . . ." Our text begins with the equally striking statement that "God . . . loved . . ." Note the contrasts—"God *created* the earth . . ." "God *loved* the world . . ." We have proof abundant of the first, for "the heavens declare the glory of God; and the firmament sheweth his handywork." That He could not have created a world of such boundless resources—seen and unseen—without love would seem to be a reasonable conjecture; but that it was *not* the "world" of mountains and valleys, flowing streams and majestic forests, of rolling seas and mirrored lakes, that drew forth from God Almighty the wonderful statement of the Creator's *love* may be gathered from the fact that the early account of creation, though remarkably brief, teems with detail concerning the atmosphere, the sun, moon, stars, birds, beasts, and fishes, and of shade trees, fruit trees, and the grasses of the field. Not one of these, nor all combined, were sufficient to draw forth the declaration that "God loved." It was the "world" of living men that God loved.

His wonderful works and His mighty acts give us some means of understanding His power and His might, but how can we comprehend His love? It is so incomprehensible to

the human mind that it can only be understood by comparisons emphasized by the word "so." The statement that "God *so* loved the world" exemplifies this fact, for it intimates that there is a standard of measurement by which we may be brought another step nearer to "understanding and knowing" Him who is "the only true God" (Jer. 9:24; John 17:3). A further thought will make this clear and show us how every word in this wonderful verse is necessary that we may get its full significance.

Before considering the comparisons alluded to, let us add the next two or three words to those we have already noticed. We will underline these. "God *so* loved the world, *that he gave . . .*" Here is a fact well understood in human affairs, that true love always results in action, and its first spontaneous gesture is *to give*, and in giving to seek to give what will best represent the value of our affection toward the one to whom our gift is made. Then what did God give? He gave His only begotten Son.

This brings us to the point of our remarks with reference to comparisons. Here we have the relationships of parenthood and sonship brought in, and the full meaning of that little word "so" begins to dawn upon us: "God *so* loved the world, that he gave."

Many of the well known sayings of the world are trite with truth, but the one that states, "True love is blind," is wide of the mark. True love gives, as we have said, but it always gives of its best and gives with a purpose in view. Wonderful indeed are the facts of God's love for mankind and the gift of His only Son, but John 3:16 might as well never have been written had it stopped there. Thank God it did not. What, then, was the purpose? "That whosoever believeth in him should not perish, but have everlasting life."

I wonder if you have ever thought of these words just quoted as being equivalent to the statement that not anyone has eternal life, for "whosoever" includes every unit? If eternal life is offered to "whosoever" (and that includes me, and it includes you), then no one can be immortal, man's opinion to the contrary.

Again we ask, What, then, was the purpose? Again we reply, "That whosoever believeth in him should not perish, but have everlasting life." Can any purpose for mankind be greater? The great need of mankind is life, for in the midst of his days he is "cut off." "For thy pleasure they were and are created." But there will be a new creation in Christ Jesus.

THE KING'S GOSPEL

Continued from Front Page

The fond hope expressed by Zacharias that through the King who should follow his son Israel should be "delivered from the hand of our enemies" seemed now about to be realized, though later it was dashed to earth by the King's execution; so the disciples later sadly said to Him in their

failure to recognize Him as they walked together to Emmaus, "We trusted that it should have been he which should have redeemed Israel." For David and Isaiah had promised that He would break the oppressor to pieces and espouse the cause of the poor and downtrodden.

The King had seemingly fed this hope by choosing twelve judges with a view to seating them on thrones over the twelve tribes when He should reign; and later He had appointed seventy, evidently to constitute the restored council of elders instituted under Moses. Thus He organized a completely restored government with Himself as King, and so He announced Himself in His gospel. But since He foretold His death, He knew He could not wear the crown till He should bear the cross, but His followers did not know this. The spirit of self-righteousness prevented them from seeing the Lamb of God for sin in Him who was prospectively also the Lion of the tribe of Judah. The Jews, also, said that they had heard out of the law that when Messiah should come He would abide forever as a reason for disbelieving His declaration that He would be lifted up on a cross.

But He knew, as written later of Him, that He appeared in the end of that age to put away sin by the sacrifice of Himself and that before the glory that should follow lay the thorny path of the sufferings. So the secret of the date of the restoration of the kingdom must not then be divulged, for Paul says that if the rulers had known the secrets he was then writing to the Corinthians they would not have crucified the Lord of glory. To accomplish this sin offering He must offer Himself to Israel as their King and be rejected on Calvary. In doing this He must make His message a national offer, presenting Himself and His organized government to Israel officially, at the temple, and to the rulers.

But the kingdom gospel operated individually as well as nationally, for individuals accepted what He offered in His gospel when the nation rejected, and to them He gave the same individual blessings that would have come to the whole nation if they had accepted. To the sick He gave the same health that will be all Israel's nationally in the coming kingdom, and to bereaved ones He brought the comfort of resurrection life for their dead as He will in future give to the nation restored national life, as Ezekiel 37 promises. The riding of an unbroken colt and the stilling of the storm gave them temporary enjoyment of what will be permanent among the animal creatures and the peace of nature when He reigns without interruption by death.

Thus the miracles were a foretaste of the kingdom and samples of what then will be, and so made it at hand by making future kingdom conditions present. Therefore, He told the seventy to say to the people when they performed these miracles that the kingdom had come nigh unto them. For when the monarchy of Israel was in operation in the days of their kings, miracles were present. Hezekiah's sickness was healed, and the widow's son was raised. Elijah smote his enemies dead by word of mouth, as Peter also did to a couple later. Thus the miracles which attended

monarchy were not lacking when He said the kingdom was at hand. So when He read the prediction of the Prophet in His home town in the public service in the synagogue, that He was sent to bind up the broken-hearted and comfort all that mourned, He said, "This day is this scripture fulfilled."

The same message also warned of the day of vengeance, to correspond with the judgment of the ungodly in the kingdom and with the miracles of judgment, such as the blinding of Elymas, the death of Ananias and Sapphira, and the cursing of the fig tree. It was not the kingdom that brought this comfort to the broken-hearted, but the King Himself, as a Savior present to them, a kingdom at hand because a King present.

The miracles called attention not so much to the future kingdom, but to the King then present. He was of preeminent importance. He told the Samaritan woman, "I am he," and the same to the man healed of blindness in Jerusalem. John says that all the signs written in his record are for the purpose that people should believe that Jesus is the Christ. The preaching of the gospel to the poor and the forgiveness of sins by the King are of greater benefit than the healing of disease or the feeding of the multitudes with loaves and fishes; so Paul emphasizes this forgiveness solely in Colossians 1:13, 14 when speaking of people then being translated into the kingdom. Mary exhibited this at the feast in Simon's house, showing the grateful love that follows forgiveness.

The kingdom was in the above sense so close at hand to them then that the King told a certain scribe that he was not far from the kingdom when he correctly comprehended the love just mentioned above. He also told the scribes and Pharisees that the publicans and sinners were entering the kingdom then, before they themselves did, and that all men were pressing into it. If the kingdom had not then come upon them in that sense, the scribes and Pharisees could not have shut it up against men and forbade those who were entering it to do so, as He said again. And if a concrete kingdom had not been among them, it could not have suffered violence by those who seized it by force, as He also said. In seizing John and beheading him they had done violence to the kingdom in the person of one of its officers, as they later did to the King Himself and the twelve judges whom He had chosen.

We cannot now properly preach the King's gospel because we cannot proclaim it at hand and make it so by miracles as He did and as He told the twelve and the seventy to do, and show that the kingdom had come upon the people then, as indicated by the miracles they did (Luke 11:20), but we can feast our hope on the prospect of the near return of the King to bring the kingdom permanently, not alone by miracles which temporarily made it present then and later vanished away, as Paul said in 1 Corinthians 13:8-10 that the miracles would cease, an imminent event when he wrote those words. This is the reason we cannot proclaim the kingdom at hand and make it present by miracles.

The error of claiming the power to perform some of the

miracles, such as healing and tongues, and failing on some of the other miracles of mercy, such as stilling storms and raising the dead, becomes yet more manifest when we consider that the gospel of the kingdom at hand was accompanied by another form of kingdom signs, the miracles of judgment. When the kingdom comes in the future at the coming of the King, judgment will be inflicted upon the nations; so when the King and His officers proclaimed the kingdom present at His first advent and made its presence evident by bringing the merciful kingdom blessings of food, health, and life from the dead, they also made the judgment conditions of the kingdom present by the judgment miracles. The fig tree was smitten for fruitlessness, Elymas was blinded for blasphemously contradicting Paul's preaching, and Ananias and Sapphira were smitten dead, all three miracles by mere judicial pronouncement. For the same power of the Holy Spirit that could cure blindness and raise the dead in mercy could blind and kill in judgment.

The purpose of both classes of miracles was to confirm the gospel, prove the preaching true. The preaching said the kingdom was at hand; the miracles made the kingdom, in conditions, present. But most modern claimants of miracles do not even believe in the coming of the King and His kingdom; hence, the discrepancy between such claims and the scriptural relation of the miracles to the kingdom becomes manifest. No one should claim miracles without proclaiming the kingdom and also proclaiming it at hand, as they did then; and contrariwise, no one should proclaim the King's gospel of the kingdom present without the performance of the attendant miracles; and when miracles are claimed, the more difficult merciful ones of eye-opening and resurrection, and of judgment blinding and death, should be performed in evidence of the proclamation of the King's gospel, for mutually exclusive religious bodies both claim such easier ones as healing and tongues. When Jannes and Jambres counterfeited a few of the lesser miracles of Moses, he went on and worked some more difficult ones which the magi dared not follow in attempts at imitation. So if the true church can perform miracles, it will confute all false ones by more difficult works.

Though the hope of the establishment of the kingdom two thousand years ago vanished with the ceasing of the miraculous kingdom signs, the hope of its early coming with the return of the King is now a cheering prospect. Soon the void of hunger will be filled by Him who can multiply loaves and fishes; the pain of sickness will cease from the citizens of that holy land; the tears of bereavement will give place to the joy of reunion. The carnivorous beasts will live in amity with those which previously were their prey, and a little child will lead them forth in peace. The ransomed of the Lord will return to Zion singing when sorrow and sighing flee away forever. He who appeared once to put away sin by sacrifice will appear the second time to save unto them that look for Him. If we share with Him the fellowship of His sufferings, we shall with Him occupy His throne. Having borne His cross, we shall share His crown.

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“FOR THE WAGES OF SIN IS DEATH; BUT THE GIFT OF GOD IS ETERNAL LIFE, THROUGH JESUS CHRIST OUR LORD.”—ROMANS 6:23.

HOW TO STUDY THE GOSPEL

IN AN ISSUE of THE RESTITUTION HERALD that is devoted especially to articles on the gospel of the kingdom of God it is only right that some mention should be made of the best ways for studying that gospel. Undirected or un-systematic Bible study is always of some benefit; but it is obvious that, particularly for the beginner, some outlined course of study is the best.

With this idea in mind the authors of the lesson books published by the National Berean Society put forth every effort to keep their lessons in exact harmony with the Bible and to have them teach the essential elements of the gospel taught by the Christ. How well they succeeded in their purpose is amply testified by the growth of Berean societies and the large independent use that is being made of the books by Sunday schools and individuals.

The new series of senior books is especially designed for the study of the gospel; indeed, the first volume of the series is entitled, *The Gospel Plan*, and furnishes an outline of the things that must be believed before salvation can be obtained. The following books, *Life and Immortality* and *God's Kingdom* (the latter of which will be off the press within a few weeks), take up phases of the gospel for exhaustive study.

All three of these books constitute an excellent theology for the Church of God, being composed altogether of lessons on the truths set forth by that body. Each of the volumes would be beneficial for subject study by any student, whether experienced or inexperienced, young or old.

Any one of the volumes of this series may be obtained by addressing the National Berean Society, Oregon, Illinois. Their price is 25 cents a single copy, 22 cents a copy for 5 to 24, 20 cents a copy for 25 or more; all books are sent postpaid immediately upon receipt of an order. Information regarding other publications, including free tracts, will be supplied gladly.

But the National Berean Society, feeling that not even these lessons will be of the greatest possible benefit unassisted, has not stopped with the publication of books. It has also provided committees for the direction of those who wish to study the Berean outlines under supervision of expert teachers.

Two such committees have been created: the junior section, which works with those under fourteen; and the senior section, which works with those older than fourteen.

Mrs. Virginia R. Kincheloe, Box 33, Fairfax, Virginia, is in charge of the former committee; Miss Verna Himmelright, 206 South MacDonald Street, Attica, Indiana, controls the senior section. Either chairman would be very glad to hear from anyone interested in such work.

IOWA BEREANS

AN INTERESTING communication comes from Sister Blanche Harland concerning the Berean work at Waterloo and Cedar Falls reading as follows:

The Waterloo-Cedar Falls Berean Society held their annual election on September 10. The following officers were chosen: president, Ronald Howe, 1036 Newton St., Waterloo; vice president, Mrs. J. L. Harland, 1118 Rainbow Dr., Cedar Falls; secretary and treasurer, Miss Ferne Moore, 200 Norwood St., Waterloo.

The society decided to have three classes this year if possible. In the adult class the members take turns leading, the leader being appointed each time by the Berean president. The young people's class is under the leadership of Mrs. J. L. Harland, but some of the lessons are led by members of the class. The junior Berean class is taught by Alta King.

SUBMISSION

O Lord, my best desire fulfill,
And help me to resign
Life, health, and comfort to Thy will,
And make Thy pleasures mine.

Why should I shrink at Thy command,
Whose love forbids my fears?
Or tremble at the gracious hand
That wipes away my tears?

No, rather let me freely yield
What most I prize to Thee;
Who never hast a good withheld,
Or wilt withhold, from me.

Thy favor, all my journey through,
Thou art engaged to grant;
What else I want, or think I do,
'Tis better still to want.

—William Cowper.

THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



"Come over into Macedonia and help us."

CARRYING THE LIGHT TO EUROPE

You boys and girls who like stories of adventure can find no more thrilling ones than those that happened to the Apostle Paul. If you like stories of the sea, storms, and shipwreck, you will want to read how Paul was saved from death in the waves; if you like tales of the overland trail, you will hold your breath while you follow Paul through mountain passes into the wild interior. In all the books in your school library you'll not find one more absorbing. And best of all, the stories of Paul's adventures are true, every one of them! There is no make-believe about them.

One night, as Paul and his new helper, Silas, lay asleep, Paul had a dream. And the dream seemed so real to him that after he awoke he couldn't believe it was only a dream. They were now over on the west coast of Asia Minor, a long way from home, and they expected to visit many more places in that neighborhood.

But in his dream Paul heard a man calling to him to come over into Europe and preach the gospel. Paul and Silas hadn't thought of going out of Asia into Europe, and so we know it was God who sent that dream to Paul. Just think of being the first person to carry the light of the gospel into Europe! That's what Paul did, for we read that immediately they planned to go.

"Immediately" says a lot, doesn't it? It tells us one of the most important things about Paul. Are you an "immediately" person? Or are you an "after awhile" person? Remember, the "immediately" person is the one who amounts to something when he grows up.

Who do you think was the first person in Europe to accept Jesus? Why, it was a woman; she was a business woman, and her name was Lydia. We read that she sold "purple," and that means the very finest of material, the kind from which the kings' and queens' robes were made. So it was probable she was wealthy; and after she and her family were baptized, she invited Paul and Silas to come and make her house their home. We know Paul and Silas had a comfortable home at least while they were in Philippi—except one night which they spent, where do you think?

If you like stories which make you hold your breath, read what happened that night. In Acts 16:22-34 you will find the story. Who do you suppose sent the earthquake?

And who was it gave Paul and Silas courage to sing under such painful conditions? In a letter Paul afterward wrote to the church he started in that city, he said, "I can do all things through Christ which strengtheneth me." He most likely was thinking of the night he spent in prison there, for one thing.

Soon after this they left Philippi and went to Thessalonica, where the envious Jews wouldn't let them preach in peace. And so Paul and Silas had to leave at night secretly in order to preserve their lives. They came to a city whose name is well known to all our boys and girls and young people—Berea. Many of you have memorized that verse in Acts 17 which describes the Bereans.

Notice that it says in verses 11 and 12 the Bereans heard Paul preach the gospel; then they studied their Bibles to see if he was telling them the truth; and then, when they found that he was, they believed. A good plan to follow, don't you think? And now we'll leave Paul at Berea for today.

FOR YOUR SCRAPBOOK:

First, the number and subject of the lesson and the golden text. Next, the little map. Draw the shore line of the Mediterranean Sea as before and continue it up around the west coast of Asia Minor. There you have the Aegean Sea, between Asia and Europe. Find the city of Troas on your Bible map and locate it on your own map, writing "vision" under it.

Now draw the shore line of Macedonia, and locate Philippi, Thessalonica, and Berea. Connect these places with colored pencil. Paul stopped for just a brief time at a couple of other places near these, but we will not locate them.

Then write the story of the night in prison; make it just as real as you can. Draw little pictures to illustrate it. Don't forget about the jailer washing the bruises he had made on Paul's back. That showed he was really converted, didn't it?

Draw a picture of the people of Berea studying their Bibles and write underneath the words of Psalm 119:105. Paste in any pictures you may have showing Paul at one of these places.

"I like to think when day is done
And toil begins to cease,
That I have tried to do my part
In bringing others peace."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 7. — November 12, 1933

PAUL IN MACEDONIA

Acts 15:36 to 17:15

Devotional Reading: Matthew 5:10-16

GOLDEN TEXT

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

A STUDY OF THE SUBJECT

Topic: Paul in Macedonia.

Aim: To show that every opportunity should be embraced to preach the gospel.

I. Paul Sees a Vision of Need. (Acts 16: 9, 10.) The call to Christian service does not often come in the form of a vision as it did in the case of Paul. It more frequently reaches us through our recognition of the need of all men for the Lord Jesus Christ and the gospel of which He was the heart. Probably no Gentile or Jew in all Macedonia was actually at that time praying or consciously desiring the coming of some one to teach him the way of life; but God saw the need and sent Paul the vision, and he immediately responded to the appeal.

II. Paul Teaches Beside a River. (Acts 16:11-15.) Paul had given himself wholly to the Lord. His body, with the strength of all its members; his mind and heart, with their faculties, affection, and powers; his entire life, with all its hours, days, and years, all had been consecrated to God's service through Jesus Christ. Therefore, wherever he found himself and whatever the time might be and to whomsoever he might be with, he taught the joyful message of salvation through faith in the gospel of Jesus Christ. Wherever men and women met for prayer, for business, or for pleasure, Paul, also, was there preaching the Word!

III. Paul Preaches in a Jail. (Acts 16:16-31.) Paul and Silas probably held the first "jail meeting" in history. In spite of the fact that they had been beaten with many stripes and cast into the dungeon of the inner prison because they had cured a poor demented woman and deprived her masters of the profit they had gained from her deceitful claims, these men of God did not cease their ministry for Christ, nor did they show the least anger toward their persecutors. On the other hand they "sang praises unto God," voluntarily remained in prison when they might have escaped, and gladly led their jailor into fulness of faith in the gospel of Jesus Christ!

PRACTICAL APPLICATIONS

Desire: How many have planned the course of their lives only to have it frustrated at every turn! The young woman who plans a career as a pianist may find herself at twenty-five with one arm hopelessly crippled from arthritis. The young man who plans for a life's work in surgery finds before the end of the first year's study that his eyes are growing dim. Picture Paul and his party as they worked their way eastward in Galatia planning to penetrate the Asian provinces to carry the Word. What turned them back we do not know, except that it was God's leading.

Their next plan would lead them into Bithynia. But again "man proposes and God disposes," for they followed a westward way.

To say that "if we want a thing enough we can accomplish it" shows a lack of faith in God's guidance. For God has unmistakably changed the course of men's lives at times. The young woman may feel that she could devote her musical talent to church service. The young medical student may have an earnest desire to save lives. Why, then, should obstacles be placed in their way?

Realization: Paul accepted the vision as a suggestion that God had work for him in the colonies to the west, and the promptness with which he set out is mute testimony of his earnest purpose to serve God. How often two courses of action which seem to us to be equally right give us pause! As surely as we pray and keep ourselves in a willing frame of mind, God will eventually open the way to the thing that will bring the greatest blessing to His work. Had Paul gone into Asia in spite of the obstacles, perhaps we would not now be studying his history and epistles. If we continue to kick against the pricks, the realization of our ideals will be only ashes. If we make God's way our way, the realization will be contentment in this life and a crown in the life to come.—G. M. M.

THE GOLDEN TEXT

Wherever Paul went, he preached the gospel; therefore, when the jailor asked, "What must I do to be saved?" Paul was ready with the answer, "Believe on the Lord Jesus Christ, and thou shalt be saved." But that was not all, belief was followed by baptism. When one really believes, he is moved to repentance and baptism, then a holy life. This is the Christian life.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." The Christian life is the only true life, for it brings joy in this life and in the world to come life everlasting.—L. A. R.

YOUNG PEOPLE AND ADULTS

The Gospel and World Peace

It is generally believed that God gave the gospel to the world so that it would receive, among other things, world peace in this age. This is not the teaching of Scripture. True, Jesus did say: "Peace I leave with you, my peace I give unto you." Here He was not speaking of peace as opposite to war but rather of "peace with God." Rom. 5:1. This is evident from His next remark: "Not as the world giveth, give I unto you."—John 14:27.

On the contrary Jesus said: "Think not that I am come to send peace on earth; I came not to send peace, but a sword."—Matt. 10:34.

The purpose of the gospel in this age is not world peace or the establishment of God's kingdom on the earth, but rather to take out from among the Gentiles a people for God's name. Acts 15:14. The Israelites and the Gentiles killed the Prince of peace, then refused to repent, and thus forced Jesus to delay the day of universal peace.

When Jesus comes again, "he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2:4. All of this is to be accomplished when the nations are rebuked by Him who rules from Jerusalem. "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—V. 3.—H. A. S.

INTERMEDIATES

Finding and Following God's Way

Paul was not content that merely the people of Asia should learn about his blessed Lord, but he longed to preach in other lands, also. And God wanted him to go still farther, too, for in this lesson He sends him a call in his dreams. Paul and Silas found a new helper on this trip, one who was young and energetic, who had had good training in childhood (Acts 16:1). How fine for a young man to be chosen to assist an older one in doing God's work! This was such a great work—bringing the gospel of God's love to people who had never heard of it. Wouldn't you find joy in teaching the gospel to one who had never heard of Jesus? Just what does it mean to teach the gospel? What did Jesus teach when He taught the gospel (Matt. 4:23; Mark 1:14; Luke 4:43)? Find out all you can about that kingdom. That will be God's way of bringing joy to the people of earth. We are sure that is what Paul taught the people of Europe, for he wrote about it in his letters to them—the book of Philippians, 1 and 2 Corinthians, 1 and 2 Thessalonians, etc. The teacher should assign two pupils to tell the story of the slave girl and of Paul and Silas in jail; several others to look through Paul's letters and find references to the resurrection, the coming of Christ, and the blessings that He will bring. Learn 1 Thessalonians 4:13-17.

Trace on your map Paul's second missionary trip, starting from Antioch in Syria overland to Derbe, Lystra, Iconium; over the provinces of Phrygia and Galatia to Troas; by water to Neapolis, Philippi, Thessalonica, and Berea. Next Sunday we find Paul at Athens.—M. G.

AMONG THE CHURCHES

SOUTH BEND, INDIANA

Beginning with November our preaching service will be on first and third Sundays of each month instead of second and fourth.

Our next service will be November 5. A welcome awaits you.

F. A. Stilson, Pastor.

STORM LAKE, IOWA

A card from Anna Boyanovsky announces that two sermons are to be delivered at the residence of Anna Fales at Storm Lake, Iowa, on Sunday, November 5. The hours of the services and the speaker are not named, but further information can be obtained by addressing Mrs. Boyanovsky at Marathon, Iowa. All in the vicinity who can attend are urged to do so.

KANSAS - OKLAHOMA

The Kansas-Oklahoma Annual Meeting at Arkansas City began on October 8 in the new church building.

The interior of our church is unfinished yet. The church brethren, by hard work, made it very comfortable for our meeting. One dear sister donated the material for the ceiling and willing hands put it on. Other dear ones donated the money to put in the wiring, others the fixtures inside and out. Seats were rented to seat the church, also a pulpit; and at the last moment two gas stoves in the basement were connected, and we had heat in all the building the following week.

But even though there were handicaps this time, we all feel amply repaid in having this meeting and having Bro. Sydney Magaw of Tippecanoe City, Ohio, with us again. He brought us many messages of divine truth. We will have this spiritual food to feast on in the days to come, helping and strengthening us.

There were two baptisms: Bro. Raymond Werneke and Bro. Bert Smith accepted and obeyed the gospel call and were buried with Christ in baptism Friday afternoon, October 20, in the beautiful Walnut River.

The meeting closed Sunday night following communion service. Bro. Magaw and party started on their homeward journey Monday morning, and we trust it was safely made and that God's richest blessing may attend them all in their work of love for the Master.

Sr. Lorena Waters Southard has had a backset and is very sick yet. Pneumonia was at first thought to be the cause, but now it is thought to be of a different nature.

Bro. Waters and family need your prayers. They have passed through deep afflictions the past year. Sr. Waters passed away September 26 just after our conference closed last year; and his daughter, who keeps house for him, has been ill for about four weeks. Their address is Newkirk, Oklahoma.

Mrs. A. J. Chaplin, Secretary.

HERALD RECEIPTS

Wm. M. Huffer; Mrs. Page Mills; Miss Anna E. Drew; R. L. Funk; Miss Alma Brandt (for self and another); Mrs. J. Hoffman; Mr. and Mrs. B. F. Cook; Miss Effie Harris; Mrs. Mae Mick (for another); R. A. Humphreys; Miss Abbie H. Fiske; H. H. Stebbins; Mrs. A. M. Scroggs; S. T. Shirley; Mrs. Allen Claypool; Mrs. Alice Williams.

NIAGARA FALLS - FONTHILL

The annual Fall Meeting of the Blessed Hope Church of God was held Sunday, October 29. No services were held at Fonthill, Ontario, on that date. Adna E. Hoskins of St. Cloud, Minnesota, who, with C. E. Randall, the regular pastor for the district, has been conducting a series of meetings in a hall at Welland, Ontario, was the outside speaker.

The program for the occasion as released on October 20 follows: 10:00 a. m., Sunday school; 11:00 a. m., A. E. Hoskins, speaker; 12:00 noon, dinner; 2:30 p. m., C. E. Randall, speaker; 3:30 p. m., communion; 5:30 p. m., supper; 7:30 p. m., A. E. Hoskins, speaker. No sermon subjects were announced in the church bulletin. All meals were served in the church, cafeteria style.

On Sunday, October 15, the entire Gardiner family and Janet Nicholson of Lancaster, New York, attended services held at the Niagara Falls church. They were expecting to return for the Fall Meeting.

The pastor of the two churches has moved into another residence at Fonthill.

Adna E. Hoskins filled the local pulpits during October. His messages, according to all reports, "were greatly enjoyed."

GRAND RAPIDS, MICHIGAN

The pastor regrets very much having been away from home when the car load including Bro. and Sr. Hammond of California and Bro. Smead of Blanchard, Mich., stopped on the 24th. We are thankful, though, that Bro. Smead will be with us for the daytime part of our anniversary Sunday, returning to Blanchard for the evening meeting.

Our church at a business meeting Oct. 24 adopted a "moral code," which will be found in the next issue of The Herald. We trust that this code will be of value in giving a frankly stated position on the points involved, so that all teachers and workers will have a uniform footing on which to stand.

We are thankful that many of our people have been privileged to attend the Century of Progress at Chicago throughout the summer and fall. Some of the most recent families to attend have been the Townsends; Brandons; Halls; and Bro. James Cole, who attended while returning from taking his family to Rockford, Ill., for a visit.

F. E. Siple, Pastor.

TITHING LITERATURE

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For 80 cents, samples of all our pamphlets, bulletins, and tabloids on various phases of tithing will be added.

When you write, please mention The Restitution Herald; also give your denomination.

The Layman Company,

730 Rush Street, Chicago, Illinois.

MARSHALL, ILLINOIS

During the past summer it has been the writer's privilege to act as pastor for the Salem Church near Marshall. Services have been held the second and fourth Sundays of each month and if weather and roads permit will continue throughout November.

Splendid interest and attendance have been manifested at all services, especially the Sunday evening service. The attendance on the evening of October 22 totaled more than 100, of whom more than half were young people. It is really gratifying to see this fine attendance, and we sincerely hope that it will continue.

Harry Goekler.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. M. Fetters; Luella Caples; Mrs. C. H. Bassett; Adult Class of Cleveland Sunday School; Golden Rule Sunday School, Cleveland, Ohio; Marian R. Richards; Mr. and Mrs. G. B. Sprinkle.

HELPING FUND

Alice L. Beavers \$2.00

SPECIAL INDEBTEDNESS FUND

Received to date	\$681.50
Mary E. Elton	50.00
Elizabeth Montross	10.00
Mr. and Mrs. Harry Sheets	10.00
Mrs. Susan T. Long	8.00
Mr and Mrs. W. J. Halls	100.00
Frances Walls	25.00
Eldridge Ellis	5.00
Mr. and Mrs. E. H. Mogle	5.00
John Ralton	4.00
Doris Reye	4.00
Total	\$902.50

CONTRIBUTIONS TO N. B. I.

Mauertown, Va., Sunday School	\$2.40
Wm. M. Huffer	1.00
J. W. Sweet	1.50
Total	\$4.90

GOLDEN RULE HOME FUND

To date	\$11.00
Golden Rule Sunday School, Cleveland, Ohio	7.00
Total	\$18.00

"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—

In order to give the space to articles on the gospel we are omitting "Abreast of the Times" from this number.

Mrs. Emma O'Byrne of Golden Rule Home celebrated her 89th birthday last Thursday, at which time the missionary society of the M. E. church, of which she has long been a member, gathered with the Home family to offer their congratulations and best wishes.

"I think there are wonderful articles appearing in The Restitution Herald," writes Mrs. James Prime of Omaha, "and we enjoy the paper very much and look forward to receiving it on Thursday."

In your study of the gospel number of The Herald, do not forget that the National Berean Society sells the Bible lesson book, "The Gospel Plan." The price is 25 cents a single copy, 22 cents a copy for 5 to 24, and 20 cents a copy in larger quantities, all postpaid. Orders will be filled promptly.

The editor joins with our readers in expressing his gratitude to our splendid corps of writers who have made this special issue possible. Some articles are of such length that it has been necessary to continue them in our next number, and others have been condensed (much against our desire) just a little to fit them into the limited space of the paper.

THE RESTITUTION HERALD

Published by

National Bible Institution

The RESTITUTION HERALD advocates: the near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the 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 GOSPEL

Continued from Page Three

anointed Son came to preach? Jesus answered the question when He read Isaiah's words, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel." That Jesus fulfilled the mission for which He was anointed is proved by the testimony of His apostles. Mark 1:14 reads, "Jesus came into Galilee, preaching the gospel of the kingdom of God." Matthew 4:23 reads, "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." Matthew 9:35 reads, "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom." Thus we learn that the motive that prompted Jesus to preach to the multitude who gladly listened was His desire to present to them the good news of the kingdom. Indeed, He could not have given them any better news, for it is recorded that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:27). In this prophecy the kingdom is located on earth, not in heaven, neither in the hearts of men. It is to be an everlasting kingdom.

The Prophet Isaiah gives a brief account of Jesus' work: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."—Isa. 9:6, 7. There can be no greater nor firmer assurance that Isaiah's prediction will be fulfilled than that the Lord of hosts will seat His Son on David's throne to rule in peace and with righteous judgment and unerring justice forever.

That the kingdom of God was the subject of Christ's preaching is evident from His own words, "He said unto them, I must preach the kingdom of God to other cities

also: for therefore am I sent."—Luke 4:43. He was commissioned or ordained by His Father to preach the gospel. The record shows that He faithfully and fearlessly fulfilled His mission.

Christ's mission was to preach the gospel and to save His people from their sins. In speaking to Joseph concerning the birth of Jesus the angel said, "Thou shalt call his name JESUS: for he shall save his people from their sins."—Matt. 1:21. If Jesus will save His people from their sins, it is evident He must do it through the preaching of the gospel. In His first sermon He "came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."—Mark 1:14, 15. He thus made it necessary that people should believe the gospel, and repent.

That Christ considered preaching the gospel of the kingdom of the greatest importance was shown when He said to His apostles, "Seek ye first the kingdom of God, and his righteousness."—Matt. 6:33. Seek the kingdom in preference to all worldly goods such as food, raiment, and shelter. He meant that they should be devoted wholly to God's service and not let covetousness or anxiety divert their attention or divide their services, thereby teaching that if we gain the whole world and fail in gaining an entrance into the kingdom we shall be poor indeed. A thousand worlds sink into utter insignificance when compared with "the eternal weight of glory" to be realized in the kingdom.

After Christ was raised from among the dead to die no more, He spent the last forty days He was with His apostles in instructing them in the things pertaining to the kingdom of God (Acts 1:3). When He directed them to the ministry of the gospel, He said, "Go ye into all the world, and preach the gospel to every creature."

James spoke of the gospel of the kingdom as the only hope of his poor oppressed brethren. He said, "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"—James 2:5. The most valuable inheritance to which a Christian can become an heir is the kingdom. An heir is not a possessor, but is an expectant possessor. *(Concluded next week)*

GOOD NEWS

By George B. Alldridge

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people."—Luke 2:10.

DURING these days of the depression people of every country and clime are yearning for good news. Preachers and writers are telling doleful stories of coming events, emphasizing the righteous judgments of God soon to be visited upon the inhabitants of the earth. This is proper and in harmony with the teachings of Christ, the prophets, and the apostles. I recall Acts 24:25, "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee."

We all remember that when that great heart, John the Baptist, lay confined in his lonely dungeon in the prison of the gloomy castle of Fort Machaerus he had no hope but in Jesus.

John's influence as a preacher was so great that we read, "Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan." In introducing Jesus to these immense crowds, John said, "He shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire."—Matt. 3:5, 12. In Luke 3:9 we read, "And now also the axe 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."

There is no question but that John was filled with the Holy Spirit even from his birth (Luke 1:15), so his utterances were always inspired by the Holy Spirit. Yet we read in Matthew 11:2, 3, "Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another?"

There are some characters in the Bible that just fascinate me. John the Baptist is one. So faithfully and loyally to God he delivered his message! But this One whom he introduced as "the Lamb of God, which taketh away the sin of the world": where was the fan in His hand, where was the axe that was to fell the trees of unrighteousness, and where was the unquenchable fire? Jesus had heard John tell all this; so John, so dear in the sight of God, gave way and said, "Art thou he that should come, or do we look for another?"

Now listen to Jesus' reply and let these words burn themselves into your soul as they did into John when his disciples reported Jesus' answer. "Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended

in me."—Matt. 11:4-6.

John was well acquainted with the history of his people, as were also Paul and Stephen. They knew God in His power of justice, the mighty God of battles in destroying nations and even empires, dethroning wickedness in high places. Even Jesus said upon one occasion, "Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"—Matt. 23:31-33.

God has always been longing ever since He created man for man to understand Him as a God of love. So in His beloved Son Jesus God revealed Himself. Through human flesh He revealed to us the very essence of God Himself, which is, as John says, love. I like to read Hebrews 2:16-18: "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

What is the good news of the gospel in a nutshell? Here it is, so simple, so plain, and the need of every man: "For the Son of man is not come to destroy men's lives, but to save them."—Luke 9:56.

What constitutes men's lives? Josiah Strong says, "Superfluity on the one hand, and dire want on the other—the millionaire and the tramp—are the complements each of the other." The one who is rich needs the saving of his life equally with the one living in abject poverty. "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."

Before Jesus was born, His mother Mary announced His mission. "He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away."—Luke 1:52, 53. Proving how God was with His Son, by a strange coincidence the first text Jesus preached from actually verified this prophecy of His mother, uttered before His birth! "And when he had opened the book, he found the place where it is written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Concluded next week

THE RESTITUTION HERALD

VOLUME 23

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NUMBER 6

Remember Our Forgotten Man

By Arlen Marsh

ALTHOUGH few members of the Church of God are aware of the fact, the debt owed by them to an almost forgotten religious leader is an enormous one. Upon the shoulders of James Arminius (the Latinized spelling of the original Dutch *Hermanns*) rests the responsibility for systematizing the biblical evidence concerning the much discussed problem of divine predestination. Calvin's work was copied frankly from Augustine; and Augustine, in this as in many other matters, had evolved an abstruse theory in order to reconcile his personal opinions with the obvious statements in the Bible.

The science of logic is too frequently ignored in the teaching of Christianity, but Arminius, stirred to a righteous indignation by the mighty onslaughts of the Calvinists, determined to establish the scriptural evidence that predestination of men's acts was not a fact. With this thought in mind, he devoted a considerable share of his life, which extended from 1560 to 1609, to an effort to correlate the texts bearing on man's free agency and to uncovering the fallacy of the conclusion that God had selected definite men for salvation regardless of their individual characters.

These opinions held by Arminius were radically opposed to those expressed by Calvin in his famous assertion that "from all eternity God chose or elected some men—certain definite persons of the human race—to everlasting life; that He decreed or determined certainly and infallibly, and not conditionally and mutably, to bring those persons to salvation by a Redeemer; that in making this selection of some men, and in decreeing to save *them*, He was not influenced or determined by anything existing in them or foreseen in them—such as faith or good works—by which they were distinguished from other men, or by anything out of Himself, or by any reason known to us or comprehensible by us; and that this eternal purpose or decree He certainly

This brief monograph, with its companion exposition by R. H. Judd, provides an exposition of a subject that has aroused much discussion among all religious groups and for which men have fought and died. Arminius, forgotten man of Christianity, is here brought to public attention as the successful expounder of a doctrine considered by many to be one of the most important teachings of the Bible.

and infallibly executes, in regard to each and every one included under it; while all the rest of men not thus elected He decreed to pass by,—to leave in their natural state of sin and misery, and finally to punish eternally for their sin."

Contrary to the hypothesis laid down by the eminent Calvin, Arminius' theory was that

"God has from eternity decreed to give eternal life to as many as repent and believe, and foreseeing who shall repent and believe He has determined to give life to these. The 'peremptory' election of individuals to life eternal proceeds only on the foreknowledge of their faith and obedience, so that, as the Remonstrants explicitly affirmed, the decree proper in predestination is that decree by which it is determined on what grounds or conditions God assigns sinners to salvation." (Marcus Dods, D. D., *Encyclopedia Britannica*.)

Obviously these two conclusions differ most decidedly, although both are based upon the conviction that Jehovah rules among men. On the one hand is the belief that God forces men to perform each act of their lives, whether it be evil or good; on the other hand is the idea that God leaves men open to choose between good and evil, ordaining only that those who voluntarily seek the good and abide by it will be granted eternal life. It is this last thought to which the Church of God clings and which, indeed, is expressly taught by the Bible.

Proceeding on the foundations laid by Arminius, it becomes easily apparent that God has at no time in history controlled the acts of men to the point of dictating whether or not they shall do certain things or not do them. Various circumstances have been *allowed* to come into existence which influence men's activities, but they have come into existence as the result of natural causes. The contention that Jehovah's love has established that specific men will be saved while others will be (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

"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."—2 Timothy 3:16, 17.

I THANK THEE, LORD

God, You have given me beauty
 In flowers and shrubs and trees,
 In music of running waters,
 In brawling of honeybees,
 And so, as I turn the furrow
 Or labor with scythe and hoe,
 In silence I am adoring
 The glory the angels know.

God, You have given me kindness
 In harvests of golden grain,
 In Jesus, whose hands are solace
 For dreams that are dreamed in vain,
 And so, in my humble toiling
 From dawn till the shadows start,
 I silently lift to heaven
 The gift of a thankful heart.
 —Edgar Daniel Kramer in *Christian Herald*.

A NEW POINT OF EMPHASIS

FROM the beginning of its denominational history the Church of God has been aggressively protestant in its method. That is, it has waged a relentless warfare of protest against religious error, and especially against such teaching as was found to be opposed to the great principles of truth for which it stood.

Believing the gospel to consist essentially of the things concerning the kingdom of God to be established when the Lord comes, it gave particular attention to His coming and to the nature and location of the kingdom over which He was destined to rule. Thoroughly convinced it was to be on the earth, the church consistently taught that to deny that fact was to deny the gospel. And for this reason it continued to protest earnestly against the teaching that the eternal abode of the saints was to be in heaven.

This belief concerning the place of future reward and blessing led to another difference of faith between the Church of God and other religious bodies. Resting its conviction on the plain teaching of Scripture that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord," the church rightly contended that

belief in the inherent immortality of the soul was unscriptural and also inconsistent with the thought that the earth was to be the eternal home of the saved. Therefore, it protested vigorously against the generally accepted fallacy that the righteous go to heaven and the wicked to a hell of literal fire at death. Both good and bad, contended the Church of God, must await the coming of Christ and the resurrection of the dead for final judgment.

Upon these two cardinal principles, the kingdom on earth, and life only through Christ and a resurrection from the dead, rested many other important and interesting facts of revelation, such as the regathering of Israel, the restitution, the new heaven and the new earth, and kindred promises of grace and glory to follow the Lord's return.

All doctrine contrary to its own teaching it combated as vigorously as it advocated and defended what it believed. It is seen, then, that the Church of God devoted almost, if not quite, as much effort to the overcoming of error as it gave to the proclamation of truth. Its opposers on the field of religious controversy followed the same tactics. Each denomination advocated and strenuously defended its own tenets and sought to undermine and disprove from the Scriptures the contrary teaching of all others. *And in every instance the Bible was the final court of appeal.*

This situation, however, no longer obtains in the religious world. Many ideas most tenaciously held in the past have been quite generally discarded or have been made ineffective through disuse. So few and so indifferent are the advocates of the old ideas of heaven and hell and the immortality of the soul that it seems almost a waste of time to devote much effort to attacks upon them.

But with the withdrawal of these unscriptural doctrines from the field another champion of error challenges our courage and faith. It is the rapidly growing group within the churches which denies the inspiration of the Bible. Here is a foeman-worthy of our steel! He is armed with the test tubes of science, with the sophistry of philosophy, with all the accouterments of the modernist bent on the overthrow of the miraculous in all its forms! Here, we declare, should be our new place of attack! The integrity of the Bible should be our new point of emphasis! Here we should place our heaviest shells of truth and of argument, for on the truth of the Bible rests the entire superstructure of our faith.

The Fruit of Thought

By Harvey Krogh, Jr.

"I hate vain thoughts: but thy law do I love."—Psalm 119:113.

DID you ever realize while thinking that your thoughts might eventually be actions? Actions are the product of thought. Thought not only produces actions, but it makes character and forms personality. When we think good thoughts, our character is built up and made better; but when we think bad thoughts, the reverse is done.

Psychologists tell us that if we think of pleasant things our thoughts will tend to make for us pleasing personalities. If we think of our work all of the time and brood over the unpleasantness of our labors, we are bound to be weary. On the other hand, if we sing (whether we can sing or not) and think of the joys of life and the blessings from the Lord, we will not be so tired when the day is ended.

Thoughts have a great influence on all of us. When a man continually thinks of how he can get even with one who has harmed him, his natural tendency is to become cruel and heartless. If one dwelt on such things too long, he might go to almost any means to avenge.

There is another line of thought that we often follow. It is when there is impending danger, and we think of all the things that might happen to us or some one else. This is called *worry*. Now to think requires nerve energy; and if we use too much energy worrying, we will not have enough to meet the difficulty or danger when it does come. So we see it is very important that we direct our thinking on the proper things. Of course, it is easy for me to write this and tell you just how and what to do; but I am trying to follow this advice, too.

Jesus knew all that the psychologists of today know about thoughts. Our Savior implied that thoughts were almost the same as actions when He was giving His wonderful sermon on the mountain side. Jesus told the people that they had heard it said that they should not kill and whosoever would kill would be in danger of the judgment; but He said to them: "Whosoever is angry with his brother without a cause shall be in danger of the judgment."—Matt. 5:22. Some people think that is an unfair way of looking at things, but Jesus knew that thoughts produce actions and that it is not always the fault of the thought that the action is not produced.

Suppose a man intended to murder his neighbor, but this neighbor moved far away before he had the opportunity to kill him. Would not this man be a murderer at heart since it was not his fault his neighbor escaped? Surely the thought would have become the sinful deed.

David was a servant of God who thought upon things that build character. Though David was a sinner, yet he probably was not so sinful as you and I would be if we had some of the temptations David had. We know that David meant well, because we have many of his thoughts in the Psalms. We also have God's testimony concerning him: "I have found David the son of Jesse, a man after mine own heart."—Acts 13:22.

The first Psalm is a striking example of good thoughts. "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." Just think what a blessed land this would be to live in if all men had their delight in the law of the Lord and thought about it every day.

David knew the advantages of thinking of the proper things. He said, "I will remember the works of the Lord: surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings."—Psalm 77:11, 12. David really felt his religion and meditated much on God's works. The eighth Psalm is an example of that meditation: "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?" Thoughts such as these will make one humble before his Creator. When we remember God's great works and all that He has done for us, our character is molded and fashioned in a way that is pleasing to God.

The beloved Apostle Paul concludes the lesson on thought in his letter to the Philippian brethren. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure,

A Psalm

Lord, who shall sojourn in thy tabernacle?
Who shall dwell in thy holy hill?

He that walketh uprightly,
And worketh righteousness,
And speaketh truth in his heart.

He that slandereth not with his tongue,
Nor doeth evil to his friend,
Nor taketh up a reproach against his neighbour.

In whose eyes a reprobate is despised;
But he honoureth them that fear the Lord.

He that sweareth to his own hurt, and changeth not.
He that putteth not out his money to usury,
Nor taketh reward against the innocent.

He that doeth these things shall never be moved.
—Modern Readers Bible.

whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think on these things.*"—Phil. 4:8. Oh! that we might all think on these things, and we would have no time to think on things that are not good to think on!

If these few words inspire just one person to think on

the things that build character and produce good conduct, I shall be exceedingly happy, for happy is he whose efforts are not in vain.

With the help of our Savior let us think on the things that are true and honest and pure, and may the meditation of our hearts be acceptable in the sight of our Lord,

The Mystery of Life

By Brayton E. Crandall

ONE of the commonest things in the world is life, and yet it is one of the most mysterious things. It appears to me that a mystery can be nothing more or less than the plain admission that we lack the understanding of an existing fact.

I wish to recall to your mind the account of a man who but a few years past desired to peek through the curtains of the future. This he hoped to do by administering to his body an anaesthetic with an apparatus especially designed for that purpose. It was possible by automatic control for him to administer one drop more each day. At last the final drop came. He has not been back to tell us what he saw as he hoped to do. Had this man acquainted himself with the divine law of God concerning man and believed it, he would have known the results of such efforts.

Imagine, if you can, the degree of eyesight a man must possess if he were to peer down through the grave, up the other side unto the resurrection and the day of judgment, down through the thousand year reign of our Lord, and so on. Read Revelation 20 and 21.

It is evident that life had become a mystery to this man not only in this world, but also in the one to come. We remember Paul's words recorded in 1 Corinthians 1:20 that God has chosen the foolish things of the world to confound the wise.

Taking up the subject of life, we read in the first chapter and second verse of Genesis that the world was without form and void in the beginning. Thus it was that it must be formed and inhabited with life. But from whence came this life? If these words are untrue, then there is but one thing left for us to believe. Has it always been as we find it today? Again this idea would be contrary to the law of standards. For understanding has taught that each performance of past and present has a beginning.

Thus we are convinced that somewhere there was a beginning of life. Shall we welcome the idea that life sprang up from dead organic matter without any apparent cause? Not even is this true in our present day with plant life, for a plant must start from a tiny germ placed within what we call a seed. But what shall we say of human life? Did it come from the ground as a plant and later become the subject of experiment, being changed to what we now know as birth?

Let us imagine for a moment a tree of humanity. We will say this tree budded and blossomed, and after the blossom passed away a tiny infant hung dangling in the breeze fed by the sunlight above and elements of the earth beneath. At what age and by what process did man receive his sight, hearing, power of thought and speech, and other gifts that man is known to possess? If it were possible for man to begin life in such a manner, why should there be any change to the present method?

We find that some of our noted scientists have given years in study and experiment combining various chemicals and dead organic matter in futile efforts to produce life. What would it have meant to those of the proven faith had but one attempt proven successful? Nothing less than the undermining of the precious Word of God, leaving those that have given much time and study with a desire to build up for themselves and others a better and lasting future. It would mean robbing humanity of every possible authority by which to live and to die. It would mean the ending of one hope and the beginning of another hope. We thank God that He has not permitted these things to happen.

Physicians all over the land admit that diseases commonly known to the human system begin from a germ possessing life. Must it be said in a land among civilized society that life must come from life only, that we do not seek the living among the dead because the dead know not anything (Eccl. 9:5)?

Why have we spent time and effort in an attempt to tear down the Scriptures when they afford proof in abundance everywhere about us for their foundation? Why has man been so unmindful of God and His promises? As I picture the countless numbers about me, I think of those souls of priceless value on their long march to sure destruction. Where may the key be found that will open those hearts of stone that they may be filled with that incomparable love of God?

Man's days are fast coming to an end. God is emptying His vial of great wrath upon the fallen race of humanity as His last attempt to persuade His loved ones to recognize Him. Let us not keep Him waiting; let us be prepared and waiting for Him.

JESUS, THE CHRIST

IN JULY, 1922, H. G. Wells contributed an article to *The American Magazine* in which he discussed the six greatest men that had ever lived. Those of you who are acquainted with the writings of this extraordinary man, especially his *Outline of History*, know how intensely his versatile mind is interested in the welfare of humanity. What he says about Jesus in that article is of more than ordinary interest for two reasons: In the first place, Wells does not include Jesus among the six greatest men because in his opinion Jesus towers so far above all other human beings that comparison would be useless. In the second place, Wells is not a professing Christian.

The following paragraph attracted me particularly: "The historian," says Wells, "disregarding the theological significance of His life, writes the name of Jesus of Nazareth at the top of the world's greatest characters. For the historian's test of greatness is not, 'What did a man accumulate for himself?' or 'What did he build up, to tumble down at his death?' Not that at all, but this, 'Was the world different because he lived? Did he start men to thinking along fresh lines with a vigor and vitality that persisted after him?' By this test Jesus stands first."

Mr. Wells also sets forth the chief reasons for this commanding position of Jesus. "We sense," he says, "the magnetism that induced men who had seen Him only once to leave their business and follow Him. He filled them with love and courage. Weak and ailing people were heartened by His presence. He spoke with a knowledge and authority that baffled the wise and the subtle. But other teachers had done all this. These talents alone would not have given Him the permanent place of power which He occupies. That place is His by virtue of the new and simple and profound doctrine which He brought—the universal loving Fatherhood of God, and the coming of the Kingdom of Heaven."

Because of H. G. Wells' wide acquaintance with social and political theory, his estimate of the effect of these teachings is of more than ordinary value. He believes that the two doctrines of the Fatherhood of God and the coming of the kingdom of heaven are "the most revolutionary doctrines that have ever stirred or changed human thought." The followers of Jesus, in his opinion, failed to grasp the true meaning of their Master's teaching. For that matter, "No age has even partially understood its tremendous challenge to the established institutions of mankind. But the world began to be a different world from the day that doctrine was preached; and every step toward wider understanding and tolerance and good will is a step in the direction of the universal brotherhood, which He proclaimed."

Certainly one of the most significant thoughts in these paragraphs is the remark that no age has even partially understood the tremendous challenge of the teachings of Jesus to the institutions of mankind. One needs but slight

acquaintance with history to appreciate the force of that comment. And along with that appreciation comes this disturbing thought: If the gospel of Jesus has been but inadequately understood in past ages, how well is it being understood by our generation? How much superior to our predecessors are we in that respect? Is it not barely possible that our preoccupation with natural science, physical well-being, and rapid accumulation of wealth has made us even less sensitive than some previous ages to those intangible values which Jesus emphasized?

Let us consider for a moment the doctrine of the Brotherhood of Man. How does it square with the principle of "dividends first"? How does it square with the idea that capital investment is the primary consideration, no matter what happens to the worker? Or what would Jesus say of a nation that has the resources to produce all the food, all the clothing, all the shelter it needs—yes, with a little extra effort could produce twice as much as it needs—yet it has ten million workers without the ghost of a chance to make a living for themselves and those dependent upon them? Does it not under those circumstances come perilously close to mockery to speak of the Fatherhood of God and the Brotherhood of Man?

Or what would Jesus say of a commonwealth that cannot keep its public schools going except by exploiting the appetite for alcohol among its weak-willed citizens?

It is a commonplace to remark that as a nation we have become cynical and disillusioned. But nations are merely individuals of a larger growth; and whether we like it or not, we cannot escape that penetrating question of Jesus which every generation for these nineteen centuries has answered in one way or another, "Whom say ye that I am?" There is no avoiding it. We may shrug our shoulders and turn away in indifference, yet a shrug is an answer; and history will judge us both as individuals and as a nation accordingly. As individuals, we may soon be forgotten; as a nation, we stand in the floodlight of eternity. No, there is no escaping the question.

Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil
side;

Some great cause, God's new Messiah, offering each the
bloom or blight,

Parts the goats upon the left hand, and the sheep upon the
right,

And the choice goes by forever 'twixt that darkness and
the light.

The implications of that choice have never been set forth so clearly as by that humble Carpenter who was cradled in a manger and who, blameless of all evil, like a common criminal was crucified upon the cross. That is why mankind made His advent the dividing line between the centuries.—Published by permission of Prof. Paulus Lange.

"A Place Called Armageddon"

By Norman John MacLeod

"Let the heathen . . . come up to the valley of Jehoshaphat: for there will I sit to judge the heathen."

STRATEGIC position is one of the keys to the history of a geographical site. Especially is that true from the fact that the history of the world is largely molded by warfare. In spite of the fact that modern history teaching soft-pedals wars, warfare determines the advances, decay, and destruction of civilizations. A nation may build up a great intellectual culture; but unless it has a strong military position, it may fail to pass its learning to succeeding races. More warlike groups come in and destroy the works that it has built. No city in the world represents a greater geographical influence on history than the strategically important city of Megiddo.

Through two passes in the hills of southern Galilee the armies of the invaders have surged. The one pass leads to the eastern part of the Valley of Esdraelon and leads from thence to the Valley of Jezreel and on to the Jordan Depression. The other leads into the central portion of the Valley of Esdraelon near the site of the city of Megiddo at the "Hill of Megiddo"—"a place called in the Hebrew tongue Armageddon." When the conqueror has gone north to the region of Syria and Phoenicia, he has gone through these two passes. When he has gone south, he has passed through the same defiles in the hills of southern Galilee.

From time immemorial, then, the "Hill of Megiddo" has been the scene of great decisive battles in the Near East. When the Egyptians drove out the Hittites and set up an Asiatic empire, the final decisive battle that broke the Hyksos (Hittite) power was fought at Megiddo. Later, when Rameses II attempted to restore that empire which had been lost during the time of the weakling Tut-ankhamen, the chief battle was fought at Megiddo. When the tribes of Manasseh and Issachar went into the land of Canaan to take possession, they broke the alliance of the Hittites and Perizzites at Megiddo.

But one of the greatest tragedies of Hebrew history was enacted at the "Hill of Megiddo": Necho went up to fight against the Babylonians at Carchemish, and Josiah went out against him and met him at Megiddo and there was slain; and the light that was to fail went out; the righteous boy-king who walked in the way of David his father met his death at Armageddon and was gathered to his fathers. Ever since that day the city of Megiddo has been associated with sorrowful tradition among the people of Judah. But conquests of ancient times are not the only ones for which Megiddo is famous.

During the Middle Ages the final defeat of the Crusaders, which spelled the doom of the Latin States of Palestine, occurred at Megiddo, as the Turkish armies burst

forth from those same defiles of the hills of Galilee out into the Plain of Esdraelon at that spur of high ground "called in the Hebrew tongue Armageddon." When Napoleon tried in vain to cripple the colonial empire of Great Britain by conquering the Near East, his army fell upon the Turks from the same narrow passes of the hills of southern Galilee. Down the valley his army chased one Turkish army toward Jezreel; up the valley his army drove the Turks supported by the British navy into the city of Acre; and at the site of the "Hill of Megiddo" he finally drew up his host in array to march away again toward Egypt to the abandonment of his grand scheme. But when armies went in other directions than toward the north, they also used the same passes and the same fields of battle near them.

Armies passing south to the fertile "rosy plain of Sharon" would turn westward into the Valley of Esdraelon and then south again at Megiddo and the surrounding passes. Almost without exception the decisive battles were again fought at Megiddo. So also, going eastward from the Mediterranean, the Plain of Esdraelon affords the best access to the Jordan Valley; going westward toward the seacoast, the Valley of Esdraelon again provides the avenue of approach. The crossing of the two routes is inevitably at Megiddo, the greatest battle ground of the Holy Land. The armies of Assyria, Babylonia (Chaldea), Persia, Macedonia, Rome, the Syrians, Turks, French, and British have all fought battles at Megiddo as they went in one direction or another. But a new importance attaches to that situation.

In rebuilding the land of Palestine the British have found that the best way to get oil to the seacoast at Haifa is through the same Valley of Esdraelon; battleships are in its harbor; any future military operations in the land of unwallled villages is bound to be in the same valley. Megiddo takes on a new importance as the place of future battles. The prophets have, therefore, named it from God as the scene of the greatest battle that mankind has ever fought in the last great day of the wrath of God. Ancient Megiddo will be connected with that great burying ground mentioned in Ezekiel and in the other prophets where there will be a great slaughter.

So in the book of Revelation we are not surprised to read: "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon."—Rev. 16:14, 16.

THE GOSPEL

By Lyman Booth

Continued from last week

AFTER our Lord's ascension He called Paul to testify or preach "the gospel of the grace of God." That Paul obeyed the summons is proved by the abundant labor he wrought and the trials and tribulations through which he triumphantly passed. Although he had been a merciless persecutor of Christians, he "labored more abundantly than they all," that is, all of the apostles (1 Cor. 15:10).

This wonderful change in Paul's life and labors was wrought through a belief in "the glorious gospel of Christ" (2 Cor. 4:4). His zeal and love for the truth of the gospel sustained him throughout his eventful Christian career and enabled him to endure the elements of many dangers and perilous adventures. It seems that all the anxieties and toils were heaped upon him. He left his footprints on European and Asiatic soil as he journeyed from place to place to preach the gospel. The deserts saw him struggling with their sand storms; the rivers were breasted by his arms; the deep held him many hours drifting solitary on its billowy surface. Again and again the ocean cast him shipwrecked to land. Disputing in the synagogue, working at the loom, singing at midnight in the prison, kneeling and mingling his tears with his farewell prayers on the Syrian or Milesian shore, preaching amid the marble temples on Mars' Hill at Athens, thanking God and taking courage on the broad stones of the Appian Way, clanking his chain while writing in his hired house in Rome: where and in what labors do we not find this most fervent man, this vessel of God's election for the founding of His church?

The five Jewish scourgings, the three Roman beatings with rods, the three shipwrecks, and the stoning at Lystra all disclose to us a life of incessant adventure and toil (2 Cor. 11:23-27). After all these experiences he said, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

It is astonishing the work accomplished by this one man. What would have been the changes in this world's history if he had never been born? Think, if you will, of the influence of his work upon the morals, the history, and literature pertaining to the development of the human race. As a model he shows that if one works with unflagging zeal God will work in him mightily. Therefore, if we labor more abundantly, we shall find God's grace laboring in us. We are not to *wait* for God, but to *work*. We are not to wait for Him before obeying His command to work. Work while the day lasts, work and rely wholly upon God in the expectation of a glorious reaping. The more we work and the more earnestly we work, the easier our labors will be; and by and by our rejoicing will be great in the Lord.

With what confidence and hope may the weakest engage in his task? We have a perfect right to feel in all our work for God that He works in us, that in all our words for Him

it is not we, but the Spirit of our Father, that speaks in us. If we humbly and prayerfully labor to crucify our weaknesses and wait for Him to enshrine Himself within our affections, strength will come to us from the overflowing fountain of His infinite love, and we shall be able to say with Paul, "It is not I, but the grace of God in me."

Paul was the most efficient gospel preacher the world has ever known, excepting our Lord. He was fearless and unashamed, for he wrote to the Roman brethren, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Rom. 1:16. The gospel is the power which God has ordained to save sinners. John has written, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John 3:16, 17.

Mark 1:14, 15 reads, "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, . . . Repent ye, and believe the gospel." Mark represents a belief in the gospel as necessary to salvation and John adds belief in God's Son. Mark used the word "gospel," or good news, or good message, and Jesus came preaching the same message; hence, there is no difference in believing in Christ and believing the gospel.

On the day of Pentecost Peter, in speaking of Christ's name, said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12. Jesus said to Thomas, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John 14:6. Also, "No man cometh unto me, except the Father which sent me draw him: and I will raise him up at the last day." The power which draws men to Christ is the gospel. The drawing power is based upon the sure promises of God. All promises of good and valuable gifts made by one person to another have the effect of drawing the two close together in mutual friendship. Even so it is with the gospel promises. No stronger promises could be made than those which God made to Abraham, Isaac, and Jacob.

God said to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."—Gen. 12:1-3. That promise was good news to Abraham but did not contain all the news that God held in store for him, for God said to him after Lot was separated from him, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever."—Gen. 13:14, 15. This promise conveys an everlasting title to all the land embraced therein. God could not have given him a more precious promise, for in order for Abraham to possess the land forever he would have to be given a life equal in duration to the limit of the

title, which extends for all eternity. Since life is the most precious possession one can have, there could be no better and valuable gift to man than an unending life and a home that would endure forever.

Where is there a person upon receiving a like promise whose heart would not pulsate with unbounded joy? No wonder Abraham built an altar and worshiped his God! This promise includes Abraham and his seed. Paul has declared that the seed mentioned is Christ. He said, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."—Gal. 3:16. Paul wrote to the Romans, "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; if so be that we suffer with him, that we may be also glorified together."—Rom. 8:16, 17. This scripture intimates that if there be no sonship there is no possibility of inheriting the things contained in God's promises. Discipline and suffering alone will not avail in bringing God's blessings to us.

In the relation as sons we are heirs of God's kingdom. This honorable and intimate relation we hold by adoption and regeneration. There can be no sonship outside of Christ; and we cannot be Christ's without faith; and without faith we can have neither Christ nor inheritance, for who can possess God's goodness but they who love Him? And who can love except they who know of His love? And where will He make His temple but among the lovely and pure?

The promises God made to Abraham included the whole world, as is shown in Paul's statement in Romans 4:13: "The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." This heirship comes through the gospel; and this agrees with Daniel, who said, "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," thus proving that when heirship gives place to possession the seed will possess the world jointly with Abraham.

All who are joint heirs now will be joint possessors then. Though poor in this world's goods, they are rich in the faith of the gospel that reaches forward to the time when heirship will terminate in joyful possession. Then the glorious gospel will have completed the work of salvation for which it was ordained. All heirs will be happy, immortal possessors of the world. Then God's will will "be done in earth, as it is in heaven." When God will be all in all and over all, His eternal glory will shine and fill the earth made new.

A LAYMAN asks, "Why so much talk about unemployed ministers, when there are so many hundreds and thousands of men, women, and children in America unchurched?" Is it not time to put on a "House to House Campaign for the Church?" Let us make the church and its program as important and as aggressive as that of selling safety pins, dish cloths, and brooms!—*Selected.*

THE ORIGIN OF EVIL

By R. H. Judd

THIS is a subject which puzzles many persons, and numbers of writers have written much on the subject, some indeed going so far as to blame God and say that He actually caused it. Others say that it must have preexisted Adam, else the devil could not have tempted Eve.

Is not the whole subject really a simple matter to anyone who will quietly accept Scripture statement on the matter? Two texts seem to make this very clear. Romans 4:15 says, "Where no law is, there is no transgression." Is it not plain, then, that when Adam was put under law (as he certainly was) he alone was responsible for either keeping the law or breaking it, and if he broke it sin would *originate* with him? Thus understood, the Bible statement that "as by one man sin entered into the world, and death by sin" is absolutely sound; and we have a simple explanation of the origin of evil that eliminates the necessity of the volumes that have been written.

In proof of the contention that God actually planned sin, was responsible for sin, Isaiah 45:7 is frequently quoted; indeed, it was quoted in friendly discussion at the tea tables at the last Fonthill gathering. I pointed out at the time that "evil" in that verse had not the sense of sin, but evil in the sense of calamity following sin. Since then I have had opportunity to go further into the study of the verse, but have not had the opportunity of passing on the information gained.

Careful reading of the verse will bring out the fact that there are two sets of antitheses, the first, "I form the light, and create darkness"; the second, "I make peace, and create evil." Sin is not the antithesis of peace, but war is. God's people Israel were promised *peace* in their land if they obeyed Him; they were promised *war* from without if they did not obey, even to driving them out of their own land.

REMEMBER OUR FORGOTTEN MAN

Continued from Front Page

damned, regardless of the individual attributes and characters of those men, is laid bare as a fallacy from beginning to end.

Arminius based his affirmative argument upon Romans 8:29, 30: "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." It is evident from these two verses that God ordained simply that those who He knew would be faithful would be saved; there was no coercion involved: each one of those who were to be given eternal life would receive it solely on the basis of a reward earned

by his own voluntary action, not as a payment for the work of a slave. Those who God knew would be righteous would be saved; but God Himself left the way open for them to choose the righteous course for themselves.

The well known statement in John 3:16 that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" is set entirely at naught by the argument that men are deprived of the will to choose for themselves. There was no purpose in the Christ's death for men if a certain definite group were to be saved regardless; there is no purpose in teaching the gospel or in wasting time, money, and labor in an effort to carry God's message to all the world if these things have no effect upon mankind. "Whosoever" means precisely what it says; whosoever believes in the Christ is to be saved, despite the futile protestations of those who contend that only definitely selected men and women are to be saved.

Locke's plaintive declaration exposes the feelings of many of those who believe in the Calvinistic doctrines: "I cannot have a clearer perception of anything than that I am free, yet I cannot make freedom in man consistent with omnipotence and omniscience in God, though I am as fully persuaded of both as of any truth I most firmly assent to; and therefore I have long since given off the consideration of that question, resolving all into the short conclusion that if it be possible for God to make a free agent, then man is free, though I see not the way of it."

The primary difficulty in the discussion of this subject is the fact that people are in many instances incapable of differentiating between downright coercion and simple knowledge. God knew that Adam was going to sin, and He laid His plans accordingly; but He firmly commanded the man whom He had made, "Of the tree of the knowledge of good and evil, thou shalt not eat of it." Now the references in the Bible establishing the immutable, unchangeable character of Jehovah are too numerous to need repetition. If God, therefore, ordered Adam to refrain from eating of particular fruit and then forced Adam to eat it, these texts declaring that God does not change are false. The same may be said with equal truth of sin today. There is no purpose in attempting to live a righteous life if God forces men to act as they do act, for salvation or damnation will come regardless of what efforts they may attempt to exert; God commands them not to sin and then obliges them to do so—quite obviously there is neither immutability, justice, nor love here. Yet this is the conclusion that the Augustinians and Calvinists would have us reach.

The very language of the great commission issued by the Christ destroys the strength of the argument that the Almighty has established irrevocably that certain individuals are to do things which require condemnation while others are to do things that receive eternal life as a fit reward. "Go ye," said Jesus, "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." As has been said, to go into all the world and preach the gospel to every creature would be

utterly useless if it were predestined who was to be saved and who was not. That the gospel be preached to those ordained to salvation might be necessary, but that it be taught to those who were absolutely denied any possibility of anything pertaining to salvation would be the height of folly. And God commands nothing that is folly. He is omniscient, He is all-wise.

Logically, it is impossible to conceive of a God who at one moment issues definite commands that righteousness be done and at the next moment orders some individual to commit the grossest iniquity. Yet this is precisely what the advocates of the Augustinian system of predestination would have us to believe. They teach on the one side that God never changes and on the other that He constantly countermands and contradicts His orders.

It is certain, too, that if Calvin be correct there is no such thing as temptation. The Bible statements that Jesus endured temptation and resisted it become false in the light of Calvinistic reasoning. For, if God directed that His Son resist temptation, there was no desire to yield to it and, consequently, no test of character on the part of that Son. God was doing the work, not the Son. And so it is with common men. If God directs our every act, there is no such thing as sin, for God is wholly righteous (Dan. 9:7); yet the Bible very definitely declares that sin exists not only in some, but in all, men (Rom. 3:23). However, assuming for the moment that the Calvinistic view is correct despite its difficulties, it immediately becomes obvious that such texts as, "The soul that sinneth, it shall die," are entirely devoid of meaning, since nothing evil can exist in a creation governed absolutely by a wholly righteous Deity.

James, in the last chapter of his epistle and the final verse, presents an interesting problem for solution by the exponents of the individualistic view of predestination: "Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." The doctrines of Augustine lead to the belief that God has created both good and evil (an erroneous interpretation of Isaiah 45:7, which refers only to peace and war). Assuming again that God does create evil—sin—and that He does control absolutely every individual life, it is evident that James made a gross blunder, or else that he was holding out a promise without significance; for it would be, under the Augustinian theory, entirely impossible for a sinner to be converted, since God would force him to continue in his sinful ways regardless of his possible personal desire to leave them.

With these and similar arguments Arminius, father of the group predestination view, voiced his protests against the fallacies in the Calvinistic and Augustinian reasoning. A careful study of Ephesians 1, which is largely used in proof of individual predestination, makes it clear that it is the church as a group that God ordained to salvation, and not the separate persons who make up the church. The mere fact that God knew in the beginning of time which persons were going to accept His teachings does not in any way signify that He obliges anyone to accept them. The gulf between foreknowledge and coercion is a wide one.

Abreast of the Times

"This day is this scripture fulfilled in your ears."—Luke 4:21. "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them."—Isaiah 42:9.

German Church and War

"I say unto you which hear, Love your enemies, do good to them which hate you."—Luke 6:27.

BERLIN, Nov. 4.—In a recent interview, according to *The Literary Digest*, Reichsbischof Mueller, head of the German-Christian Church, was asked whether his organization gave sanction to a program which appeared to call for war. "You forget," he said, "that Jesus warned us that there would be wars and rumors of war. We German-Christians want peace. But there are dark days ahead. We would be false to our mission if we failed to help the nation prepare for them."

One of the complaints said to be frequently made against the church of republican Germany was that it failed in this point. "The old church," said a prominent German-Christian churchman, "was out of touch with life. Here we have a nation, mobilized and in uniform. What do we churchmen find? We find that there are not even suitable hymns for the men to sing while marching. But we will remedy that; we will fit the church to the spirit of the times. One day, even, we will have a hymn as good as yours—how do you call it?—'Onward, Christian Soldiers.'"

Commenting on this militant spirit of the new German-Christian Church, Stanley High, writing for *The Digest*, remarks: "That is the prevalent attitude. That art is best, in Nazi Germany, which has something military in it; that music is most acceptable which glorifies courage; those books are most popular which rationalize force; those personalities, past and present, most exalted which have won or talk as though they were ready to win fame in the field.

"It is significant of all this," he continues, "that military service in the war is the only ground on which a Jew in Germany can demand fair treatment. He may not get it even then. But the point is that a Jew, by Nazi standards, can hope to rise to the level of a civilized being if he or his father fought."

Such seems to be the general spirit of Germany today. "Europe's 'next war' is no longer merely the bogey of scaremongers. The bogey seems to have put on flesh and blood."

(The Augsburg Confession which forms the doctrinal foundation of the Evangelical Lutheran Church everywhere does not forbid, but rather encourages, participation of Christians in war. Article XVI, treating of Civil Affairs, says: "They teach, that lawful civil ordinances are good works of God, and that it is right for Christians to bear civil office, . . . to engage in just wars, to serve as soldiers, . . ."—Editor.)

Peace Palace Discord

"Go to, let us build us a city and a tower, whose top may reach unto heaven."—Genesis 11:4.

GENEVA, Oct. 20.—Commenting on the withdrawal of Japan and Germany from the League of Nations during the past year, a newspaper correspondent, reminded of the fact that the magnificent palace for the housing of the League is to be completed in 1935 at a cost of \$9,000,000, is moved to ask, "Must that become an empty shell?" We also recall the Palace of Peace, erected with funds provided by Andrew Carnegie and dedicated with the highest hopes that world peace was then practically an accomplished fact in 1913, the year before the World War.

Referring to the tragic aftermath of this effort, *The Literary Digest* remarks that "like the Tower of Babel the Peace Palace, or its mission, was overtaken by a confusion of tongues." And then *The Digest* asks, "Is this to be the fate of every edifice created to penetrate the Heaven of Peace?" As the Scriptures present the question, so do they also provide the answer: "Except the Lord build the house, they labour in vain that build it."—Psalm 127:1.

Cities Ruled by Underworld

"Babylon the great is fallen . . . and is become the . . . hold of every foul spirit."—Revelation 18:2.

CHICAGO, Oct. 21.—According to United States Senator Royal S. Copeland of New York, certain cities of this country are almost wholly ruled by the evil forces of the underworld. Senator Copeland, as chairman of the senatorial subcommittee on rackets and kidnaping, has been investigating crime in the big cities for several months.

In an address before the Chicago Chamber of Commerce the New York statesman declared that though he "trembled" over the increase of crime he was still hopeful that the nation would rise to the emergency and deal successfully with the situation. "The present situation," he said, "is a challenge to organized government. There can be no doubt that certain communities are now dominated by the rats of the underworld. This statement sounds sensational, but the records of crime prove it."

However dreadful the present urban condition is with regard to criminal activities, it will drive the average citizen to welcome the righteous rulership of Christ and induce "the inhabitants of one city (to) go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts."—Zech. 8:21. The coming of the Lord alone will bring in everlasting righteousness.

National Berean Department

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"I WILL PRAISE THEE, O LORD, WITH MY WHOLE HEART; I WILL SHEW FORTH ALL THY MARVELLOUS WORKS."—PSALM 9:1.

THE HOPE OF THE CHURCH

IT HAS been truly said, "Brevity is the soul of wit," but in my case today brevity is the soul of truth, for I am expected to tell in about three minutes what is the hope of the church.

To be very brief, I might answer this question in three words, "Lord Jesus Christ." Therefore, if you will bear with me for a few moments, I shall endeavor to point out what the Scriptures say regarding this hope.

In Colossians 1:18 we read, "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." And in the twenty-fourth verse: "Who now rejoice in my sufferings for you (Paul is speaking here), and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."

To us, the knowledge of God is the ultimate attainment of life. Intellect, the great lesson of creation and revelation, and Paul's conception of his union with Christ in death underlie the whole tenor of the Apostle's appeals to a separated, holy, and consecrated life. We were raised together with Christ and seek the things that are above; we died, and our life is hid with Christ in God; Christ who is our life, will be manifested (Col. 3:1-4).

It was a radiant vision and one of which the great Apostle never wearied. It was attributable to nothing less than the great love with which God had loved him. For us, as members of His body, that vision waits; and in battling against the lusts of the flesh, the fascinations of the world, and the power of that which opposes good, viz., sin, there is no position more fraught with the certainty of victory than this of our resurrection standing and privilege. Our relationship to our Lord Jesus Christ is the most intimate and precious of all spiritual ties.

Interwoven in this and in itself a part of the consummation of the hope of the church, is the glorious appearing of our Savior from heaven for the accomplishment of His Father's purpose, that the whole earth will reflect His glory. Therefore, the church and His body are one; Ephesians 5:30: "For we are members of his body, of his flesh, and of his bones." We are not only "in Christ," but "in the Lord"; and in such a relationship we should remember always and value our privileged position in that we are par-

ticipants of His love, grace, and operation of the Spirit.

Finally, as we review the pages of history, the phases of unfolding prophecy, and the nearness of the consummation of the hope of the church, let us join with Paul in Ephesians 1:3, 4: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

The above article was delivered as an address by A. Leonard Brady, president of the Los Angeles Berean Society, to the last Quarterly Conference of the Churches of God of Southern California during the special Berean service. This part of the conference was called a "vesper service," and was entirely in charge of the Bereans—a valuable suggestion for other state conferences.

THE ATTRIBUTES OF DEITY—UNITY

God is one and alone. This means that He is not one of a class. There is not another to constitute a class. Each man is numerically one, and has the unity of a personal existence. But there are many individual men. The unity affirmed of God is that He is one and alone. There is only one God.

The evidences of this unity come: 1. In the cosmological argument which demands an absolute *First Cause* for the world. An absolute First Cause must be one. 2. In the attribute of personality. A person is a unity. 3. In the unity of the universe. Everywhere, on earth and in all the astronomical systems, the forces, laws, movements, and order constitute a singing harmony. One thought pervades the universe as an immeasurable organism. All worlds seem to respond to the same law of gravitation. The light from distant bodies, through the spectrum, shows the same qualities. The unity of the universe proves the unity of the Thinker, of whose thought and will it is an expression. This unity of the structure of nature may, indeed, be said to prove only a unity of counsel. And on the principle of simple induction from the unity of nature, it must be confessed, it could reach no further. But viewed in connection with the preceding evidences, it carries strong confirmatory force.—M. Valentine in *Natural Theology*.

THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



"We love him, because he first loved us."—1 John 4:19.

WHY DO YOU WORSHIP?

TODAY we find our busy missionary in a large city in Greece. It was a pagan city, and by that we mean its people worshiped gods made of gold and silver and stone. As Paul stood on the streets of Athens looking about him, his heart was filled with pity for those people. They knew nothing at all about the God that Paul loved, and they had never heard of Jesus.

The reason they bowed down to their idols and worshiped them was that they were afraid not to do so. They were afraid their gods would bring some punishment on them, such as terrible storms, dreaded diseases, fires, or earthquakes. So, you see, fear was the thing that made them worship.

Is that what causes us to worship our God? Not at all! We worship Him because He is so good to us, because we love Him and He loves us. We bow down to our God because He is the very best Friend we can have.

As Paul walked along the streets of Athens, he saw one statue with these words carved on it, "TO THE UNKNOWN GOD." "Ah," thought Paul, "that is my God, for He is the One they know nothing about." You see, they were afraid they might miss one god and make him angry, and so they erected an idol to one they called the unknown one.

Here was Paul's opportunity, and he didn't let it slip. He preached them a sermon on this unknown God, explaining to them that He was the only true God, the only One who could hear their prayers and understand their needs. He was the One who gave them all things, who was right at hand if they would only try to find Him.

Imagine bowing down to gods of wood and stone after hearing about a living God! But we read that some of the people mocked. And that was just like the people of Athens. They were always looking for some new thing.

Now let's see what difference fear and love make in our lives. Do you know any children who are afraid of their parents, really afraid of them? What sort of children are they? Why, they try to have their own way without their parents knowing it. They hide things from Father and Mother, and try to deceive them, because they are afraid of punishment if they are found out.

But the children who love their parents try to do the things Father and Mother want them to do. They try to please their parents because they are so good to them. They

know that when they disobey they must be punished, but they take the punishment knowing they deserve it.

It's just the same way with God, dear children, for He is our heavenly Father. You who have fathers who you think are the finest and best fathers in the world will understand God's love that much better. And how happy you ought to be because you have such fathers.

You know that Father wouldn't give you anything that could possibly harm you. That's the way with God. Everything good comes from Him. He loves you and wants to see you happy. Now don't you see how very much better it is for anyone to worship God because he loves God, rather than because he is afraid of Him?

How foolish the Athenians were for not accepting Paul's God. Just think of keeping right on praying to gods who had no ears, when they could talk to a God who is close by us at all times, listening to every word and caring for us always. We read that only a few chose Paul's God, and so he had to go on to another city.

FOR YOUR SCRAPBOOK:

Write at the top of your page the number of the lesson, also the subject and the golden text. Then draw a map of Greece. It has a very irregular outline, and you can make it as wiggly as you want to and not be very far wrong. Locate Athens and draw a line from Philippi in Macedonia south to Athens. Philippi, you remember, was where Paul preached in our last lesson.

Now draw some of the streets of Athens, showing several statues, and print on one of them what Paul found and used for his sermon text. Add any pictures you have which show Paul preaching.

Copy this prayer:

"At night I kneel by Mother's knee
To thank God for His care;
I thank Him for the many things
That made the day so fair.

"I thank Him for the nighttime,
For stars and moonlight, too;
I thank Him for my parents,
And friends so kind and true.

"And then I say, 'I lay me down
To sleep' all through the night,
And ask Him to watch over me
Till morning brings its light."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 8.—November 19, 1933

PAUL IN ATHENS

Acts 17:16-34

Devotional Reading: John 1:1-14

GOLDEN TEXT

In him we live, and move, and have our being.—Acts 17:28.

A STUDY OF THE SUBJECT

Topic: Paul in Athens.

Aim: To show that when knowledge of God is obtainable ignorance is no excuse for unbelief.

Basic Truth: "Seek ye the Lord while he may be found, call ye upon him while he is near."—Isaiah 55:6.

I. Paul Sympathizes With Idolaters. (Acts 17:16-21.) As he waited in the great city of Athens for Silas and Timothy to rejoin him, Paul did not waste his time in sight-seeing. The things he saw moved his heart to deepest sympathy for the citizens of that city of almost countless idols. That human beings, made in the image of God, should demean themselves by worshiping blocks of stone and wood which they had formed with their own hands filled him with compassion, and he tried to stir up his fellow Jews, who believed in the true God, to a sense of their responsibility in the enlightening of the Athenians. His own knowledge of the gospel and the ignorance of men concerning it places an unavoidable responsibility upon every believer to teach the truth.

II. Paul Preaches to Idolaters. (Acts 17:22-29.) The success of preaching and teaching rests very heavily upon the manner in which the instructor approaches his subject. Paul took as his text the inscription on a heathen idol, "TO THE UNKNOWN GOD." He acknowledged the entire truth of the inscription. He agreed perfectly with its assertion. There was such a God, and He was unknown to the majority of men. And Paul's first duty was to declare Him to those who did not know Him. He then kindly reasoned with them from their own poets that a real God could not be made of gold, silver, or stone. How much better that method was than it would have been for Paul to ridicule their most sacred convictions, however absurd they may have appeared to him!

III. Paul Teaches the Resurrection and Coming of Christ. (Acts 17:30-34.) No gospel sermon is complete that does not mention the death, the resurrection, and the return of Christ. These facts comprise the essentials of saving truth. Jesus is coming to raise those who sleep in Him and to rule the world in righteousness for God. This is the gospel.

PRACTICAL APPLICATIONS

Ignorant Worship: There is at the present time in our own land a vast army who, like the Athenians of Paul's day, ignorantly worship an unknown God. They feel within themselves the need to worship. They see about them the evidence of a Creator, and they say, "I am sure there must be an overruling Providence

to guide the course of the universe."

But wonder of wonders! They cannot give an idea of God's plan for the races of men, nor of His outline of salvation for "whosoever believeth and is baptized." This appalling ignorance is due to a lethargy on the part of the laity, and to the fact that the religious leaders have failed in their responsibility of declaring the true God to the world. The nominal church of today has become so hedged about with organization, social and political, that there is little time to teach the indwelling of a loving heavenly Father.

Intelligent Faith: "The Modern Reader's Bible" makes Hebrews 11:1 read, "Now faith is the giving substance to things hoped for, the proving of things not seen." The disciple of Christ, then, must know who and what God is and the plans He has set forth in His Word for the good of mankind. In short, there must be definite knowledge in which we testify our faith by our deeds. There must needs be an unfeigned faith that carries us through every vicissitude of life. A feeling that an overruling providence will guide is not enough. We need an intelligent understanding of the almighty God and His program for the universe.—G. M. M.

THE GOLDEN TEXT

"In him we live, and move, and have our being."—Acts 17:28.

God created or made all things. He created man in His own image and breathed into his nostrils the breath of life that he might live. Without the God-given breath we would be as dead men. Paul was trying to present the true God to the people of Athens and make them realize their dependence on Him.

All along the ages men and women have been dependent on the heavenly Father for the very air they breathe, the food that they eat, the clothes that they wear, and everything that goes to make up life and health. If we could just be made to realize this dependence, no doubt we would be more humble and trusting, trying ever to please the God on whom we must rely.—L. A. R.

YOUNG PEOPLE AND ADULTS

Seeking and Finding God

Jesus told His disciples: "Seek, and ye shall find."—Matt. 7:7. From this we might feel that we could find God by seeking for Him. God told Israel that "ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord."—Jer. 29:13,14. These are very similar to the words of James 4:8. "Draw nigh to God, and he will draw nigh to you." The only way to find God is to seek for Him. When Israel "in their trouble did

turn unto the Lord God of Israel, and sought him, he was found of them."—2 Chron. 15:4.

One is truly seeking God when he can say: "With my whole heart have I sought thee." "Thy word have I hid in my heart, that I might not sin against thee." Or when one can feel that "the law of thy mouth is better unto me than thousands of gold and silver." "Blessed are they that keep his testimonies, and that seek him with the whole heart."—Psalm 119:10, 11, 72, 2.

Man in his sinful state is going away from God and is heading for destruction. If he would find God, he must do a right-about-face (repent) and seek Him diligently; then God will reveal Himself. Cornelius, the Roman centurion, was a man that sought God as best he knew. Of him it was said that he was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." God sent Peter to him to tell him what he ought to do. After the word had been preached to him and he had accepted it, God sent the Holy Spirit upon him, and then he was baptized as commanded by Peter. Cornelius drew nigh unto God, and God drew nigh unto him.

It would be well for us if we would heed the warning of Isaiah (55:6): "Seek ye the Lord while he may be found, call ye upon him while he is near."—H. A. S.

PRIMARY

The Unknown God

Paul had gone to the city of Athens. Here the people worshiped idols made of stone and wood. They had many different gods. They said when it thundered that some god was causing it. Then, for fear they had missed worshiping some god, they made one and called it the unknown god.

This was what Paul found when he arrived. He must have felt sad to see these people worshipping idols.

At once he commenced teaching them. He told them there really was a God whom they did not know.

He then stood on Mars' Hill and preached to them about the true God up in heaven. He taught them that God had made all things, that He gives us breath, and that their very lives depended upon God. He taught them about Jesus, about His death and resurrection.

When he came to that part of his talk where he said others would be resurrected, also, some of the people made fun of him. But others believed Paul and no doubt became Christian men and women.

Today people say our dead ones will not be resurrected; but Paul teaches us in our dear old book, the Bible, that they will be when Jesus comes again.—V. C. T.

AMONG THE CHURCHES

KOKOMO, INDIANA

Bro. C. A. Smead, Bro. and Sr. J. E. Hammond, and Ruth Smead paid us an unexpected visit on Friday, Oct. 27. Bro. Hammond gave us a very interesting and instructive discourse on the book of Revelation, using his large chart. The little church was well filled for such short notice. We regret that they could stay over only one night. A week of study of such a subject would be all too short. We hope to meet Bro. and Sr. Hammond next summer during the conference season. We rejoice with the brethren at Blanchard, Mich., that they are able to have Bro. Smead's services there.

The work here seems very slow. Often we become very discouraged, there are so many churches in Kokomo. Many new missions have sprung up in all parts of town. Many doing welfare work seem to be very successful, but we have never felt able to finance that work to any great extent outside of our own members. But we feel we must keep up the effort. God will give the increase.

D. G. Harvey.

REPORT FOR OCTOBER

Since the September report was written, we have held services in Kentucky, North Carolina, and South Carolina. Sermons in Indiana: Pleasant View, 2; Rensselaer, 2; North Salem, 1; Plymouth, 1. Baptisms: 3. Money received in Indiana: Pleasant View, \$26.00; Rensselaer, \$24.60; Plymouth, \$12.00; Hillisburg, \$14.50; North Salem, \$6.50; conference board, \$13.75; Sr. Minnie Porter, \$1.00
J. H. Anderson.

GRAND RAPIDS, MICHIGAN

Our seventh Birthday Anniversary, October 29, was a most inspiring and pleasant occasion. Attendants from Kalamazoo, Dutton, and Blanchard helped to make the day more pleasant.

The Sunday school numbered 323, and the house was packed to capacity for the other services of the day. The morning sermon by the pastor was entitled "Our Seventh Birthday." Following this, dinner was served in the basement to about 250, and then at 2:30 Bro. Smead gave an interesting sermon on "Signs of the Times." Baptismal service followed, and the church was happy to have four splendid adults go through the watery grave in honor to their Lord. These are: Mr. and Mrs. Lloyd Stevens, Conrad St., S. W.; Mrs. Wm. Shepherd, Hillcrest St., S. W.; Mrs. Nelson, 210 Himes St., S. E.

The evening discourse was given by the pastor, entitled "Take Off Your Shoes." At the close of this the hand of fellowship was extended to the ones listed above. Also Mrs. Robert Melville, 203 Himes St., S. W., was received into the church as an associate member.

Many different ones worked hard to make the day a success, and we thank God fervently for such occasions. F. E. Siple, Pastor.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

May E. Brown; Lillian A. Greiner; Mr. and Mrs. Jos. H. Williams; Mr. and Mrs. George Siple; Silas M. Claypool; Mary E. Carter; Mrs. Eva H. M. Fletcher; Helen M. Chisholm; Harvey Krogh, Jr.; Mr. and Mrs. Harold Starbuck; Mrs. A. M. Siple; Ella M. Siple.

CONTRIBUTIONS TO N. B. I.

Leona Marsh	\$ 8.00
Miss Abbie H. Fiske	1.00
Mrs. Diana Murphy	5.00
Mr. and Mrs. Russell Harman	6.00
O. F. Marsh	3.00
Mr. and Mrs. Enos Elton	3.00
Clara Hoke	3.00
Total	\$29.00

HERALD RECEIPTS

Mrs. Emma Claypool; Mrs. Mary F. Wolf; Mrs. Martha Walls; Miss Mary D. Goodyear; John Parker; Clara Hoke; Levi F. Coffin; Mrs. W. I. Hunt; Mrs. Ida M. Shepard; Mrs.

Richard Lake; Mrs. A. J. Eychaner; Elizabeth Ordnung; Mrs. Roscoe Dunbar; Mrs. Eva H. M. Fletcher; Mrs. Julia A. Ordnung (for self and another); Leona Marsh; Earl C. Canfield; Mrs. Rilla Richardson; Mattie Benjamin; Mrs. Diana Murphy; Mrs. Lawrence Howell; Enos Elton; Mrs. Harriet Reed; Mrs. Almeda Glotfelty.

TELL IT IF—

Tell it, if the telling of it will bless the children; if it will comfort the aged; if it will bring hope to the hopeless; if it will encourage the depressed; if it will make people love more and draw closer to God.

BETWEEN YOU AND ME—

Elmer Hanson, only son of Sr. Sarah Denison, is critically ill with the type of tuberculosis known as Addison's disease. He has been confined to his bed for more than six months, and we are sure that he would enjoy cheery letters from the church family. His address is Oak Park, Minnesota, Rt. 1.

Sr. Mary A. Gesin and daughter Alice returned to Oregon last week from St. Louis, where the latter has been undergoing surgical treatment for an injured eye.

In a beautifully written letter Sr. Mary F. Wolf, whose address is in care of H. C. Hoagland, Rt. 2, McCook, Neb., says that she is in her 80th year, and is hoping that the time will soon come when we will be delivered from sin and sorrow by the Lord's coming. This is also our prayer, Sr. Wolf.

In renewing for the paper Bro. and Sr. Levi F. Coffin, Holloway, Mich., say, "We would not like to be without it as it seems like one of the family. We have always taken it. We find it as good as ever and sometimes better!"

Sr. Lucille LeCrone, pastor of the church in Blair, Neb., writes appreciatively of The Herald, and says that the influence of the paper is increasing in eastern Nebraska. Sr. LeCrone is an accomplished young woman, a graduate of the Bible Training School, and is doing a fine work in her home community, which is, as Jesus declared, the most difficult field in which to labor.

Bro. John Hammond of California, with his wife and daughter, Ruth, made an overnight call at Oregon recently. Bro. Hammond was asked to explain his very interesting interpretation of the book of Revelation while here. Owing to the unannounced nature of his visit, no public meeting was held. Bro. Hammond is a deep student of the Word and has given the most mysterious book of the Bible a great deal of devout study.

Particular attention is called to the "Code of Morals" adopted recently by the Grand Rapids church. It seems to us that this is a splendid idea and worthy of consideration by our churches everywhere. Read the code carefully on page 15.

Sr. Olive Wood of Riverside, Calif., reached Oregon last Friday and is now nicely settled in her room at Golden Rule Home. She attended church, Sunday school, and Berean meeting on Sunday, thus beginning her residence in Oregon with a full day of spiritual activity.

Orders continue to come in for the gospel number of last week, and we are glad to be able to fill them all thus far. Those who contributed articles to this number have reason to feel that their writings will be widely read and deeply appreciated.

Sr. H. E. Shepherd of Redlands, Calif., writes, "The paper is such a comfort to me alone as I am here in Redlands." The Herald is a visitor that brings cheer to many hundreds of alone ones.

The next special issue of the paper will be the Thanksgiving number. We would like to have this paper contain many short letters from our readers expressing their thanks to the heavenly Father for His goodness to us all. It would also be a splendid opportunity for us to show our appreciation with gifts to the general work. Who will be the first to respond to this suggestion?

An interesting letter from Bro. and Sr. Enos Elton of Tustin, Calif., tells of a home that is consecrated to the Lord. Bro. Elton feels that the attempts of the government to overcome the depression are almost futile, and that the only hope for world-recovery is the Lord's coming.

"Last evening we had the first good rain since spring," writes Sr. Ida M. Shepard of Madera, Calif., on Nov. 1. The climate of southern California is very much the same as that in Palestine.

"Mr. Harman has been having work of late, so we are very thankful to the Lord, for we know it is He that cares for us through this depression. We are trying to sacrifice all possible for the Lord's work," writes Sr. Russell Harman, Grabill, Ind. Bro. and Sr. Harman have been faithful supporters of the general work throughout the entire period of distress. But it was done by much sacrifice. Praise the Lord for such faithful brethren!

FROM MRS. RILLA RICHARDSON

The following letter from Sr. Rilla Richardson of Hudsonville, Mich., Rt. 2, is of such general interest that we feel we should give it space in The Herald. Writing under date of Oct. 30 to renew her subscription, Sr. Richardson says:

"I cannot afford to miss one copy of so valuable information on the signs of the times. It has been a regular visitor in our home for fifty-six years. I have had personal acquaintance with several of its (present) contributors, and also with others who are sleeping, and I feel it is a personal friend, a spiritual and intellectual adviser, and I dearly love the truths it advocates. I feel assured Christ's appearing is near as prophecy is nearly complete in consummation. And how I long for the change!"

Strictly speaking, of course, our present paper has not been published for the fifty-six years mentioned by Sr. Richardson; but its name and spirit and teaching are the same as those of its several predecessors of earlier years, and The Restitution Herald has come to be recognized as the rightful inheritor of the reputation, goodwill, traditions and teachings of the various publications of a similar nature that have gone before it. In this we feel it is the child of splendid parentage.

The forerunner of The Restitution Herald and its immediate predecessor, The Restitution, was founded by Joseph Marsh, the grand uncle of our present editor, in Rochester, N. Y., nearly ninety years ago. Since that time it has been published under the editorial supervision of various able men, including such revered names as Thomas Wilson, A. J. Chaplin, H. V. Reed, and others.

May the name RESTITUTION continue to hold out hope to the sorrowing until the Lord comes.

HAVE YOU RECEIVED YOUR COPY?

If any member in Illinois is not receiving a copy of the letter being issued each month by the Illinois State Conference please send in your name to that organization at Oregon, Illinois.

A TEACHER'S PSALM

For the joy of sharing what I know of Thee,
I give Thee thanks, O Lord.
For the opportunity of partnership with Thee,
I praise Thee, O my God;
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 my help a Great
Example,
Even Thine own Son, Jesus, mankind's great-
est 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."

"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.

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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 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.

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.

A CODE OF MORALS

THE South Lawn Park Church of God, Grand Rapids, Michigan, presents the following as their understanding of a basis for ideal Christian living. These points are not to be used as a test of fellowship, but it is our purpose and desire as a church to encourage our members constantly to grow nearer the perfect Christian character that would be manifested by observing these moral rules.

1. The use of profanity, vulgarity, and unclean speech is wrong and very much to be deplored.

2. The use of tobacco is looked upon as an unclean, lustful habit leading away from, rather than toward, godliness.

3. Dancing, especially the public dance, is considered an unchristian pastime, leading many to sensuous desires and lowering their lives. The ideal Christian will avoid this because of the possibility of others being led astray.

4. Card playing, using the uchre deck, is considered a bad example and unwise for the Christian worker. Beano

and other gambling games and devices would also be avoided by the ideal Christian.

5. Attendance of shows and other places of amusement where the moral tendency is downward should be avoided. Especially should the Christian discourage the attendance of shows on Sunday.

6. Honesty and fairness in dealing with others is a necessary Christian characteristic.

7. Gossiping, or the unnecessary talking about the wrongs or mistakes of others, is considered one of the most serious offences. We urge each member to search for and endeavor to correct his own mistakes, and thereby to encourage others in Christian living.

8. Wine, beer, and other alcoholic drinks should never be used nor encouraged by the true Christian.

We ask all members to bear in mind that their first duty in life is to God and must be exercised in service to God's family, the church. We also feel that a true child of God will recognize that at least one tenth of his income belongs to the heavenly Father and should be used in religious work.

GOOD NEWS

By George B. Alldridge

Continued from last week

I WISH that sermon Jesus preached upon this occasion had been recorded. It must have been wonderful, for it says, "And all bare him witness, and wondered at the gracious words which proceeded out of his mouth." Jesus never wandered from His text, He never generalized, He never indulged in the cowardly method of innuendo; Jesus always had a direct message from God to deliver to His hearers. So He began His sermon by a definite statement, "This day is this scripture fulfilled in your ears."

Dear brethren, when we write or preach the good news of the coming kingdom, let us follow Jesus in refraining from emphasizing "the day of vengeance of our God," but proclaim in clarion tones the good news that through the gospel God will "comfort all that mourn."

How much we hear and read these days about "the coming Armageddon." To my joy and surprise I find a writer says, "Armageddon in the Hebrew means the mountain of the gospel, or the mountain of fruits and abundance." So now when I hear some one with doleful face and tone read Revelation 16:16, I rejoice and almost shout for joy as I recall Isaiah 52:7: "How beautiful upon the mountains (the mountains of Armageddon) are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

Even Paul could not forbear and quoted part of this: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."—Rom. 10:15.

The World's Fair (A Century of Progress) opened my eyes as I went through the Hall of Science and the Hall of Religion and the Food Exhibit. I thought I understood Romans 8:18-23; but since I have seen the wonderful machines for use by those to whom "in the sweat of thy face shalt thou eat bread" applies, I see how God's great heart of love is driving back the curse, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life."

As a boy, I worked with my grandfather upon a farm. We knew no other methods than those used back in the days of Ruth in the fields of Boaz. But now everything is done, or can be done, with machines, thus eliminating all laborious work; and as far as I know, probably God's hand may be in the present great national movement known as the NRA. The purpose of it is to increase wages and to shorten the hours of toil. Everywhere machinery is brought into requisition at every available point, so that one man can now produce what it took several men to do a few years ago.

God, it seems, is unloosing the pent-up powers of nature unknown to our fathers. Society is organizing itself among the various trades and professions, which will be the more easily handled by a dictator when the opportune moment arrives, and that is not far off. Thus God, through the ex-

periences man is now passing through, is educating the masses, who will readily acquiesce to the new order when they recognize the government as under the Lord Jesus Christ and His saints.

A book written many years ago sums up the gospel in these words: "The great battle of Armageddon will be the greatest and fiercest ever fought by the sons of men on earth. Slavery was as the killing of a dog, despotism the slaying of a wolf; while the money power is the fiercest and most cruel tiger that prowls the forests of sin. But the Lion of the tribe of Judah, in that great contest on the battlefield of Armageddon, will lay the monster bleeding, dying and dead at His feet, and brotherly love shall triumph gloriously that day over selfishness and sin. The sceptre shall not depart from Judah, nor the lawgiver from between his feet, until Shiloh comes; and unto Him shall the gathering of the people be."

On the field of Armageddon, under Jesus Christ's sweet influence and example, men will choose brotherly love and renounce selfishness in every form. Then will the power of Satan be loosed from nature; the devil will be driven out of the world; and God will bind him and cast him into "the bottomless pit" and shut him up and set a seal upon him, that he should deceive the nations no more till the thousand years are fulfilled (Rev. 20:3).

Isaiah, with a vision of things to come as clear as John's on the isle of Patmos, wrote of this time: "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier 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."—Isaiah 55:12, 13.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. . . . They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isaiah 11:6-9.

"They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." "There shall be no more thence an infant of days, nor an old man that hath not filled his days. . . . And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them."—Isaiah 65:20-22.

"They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."—Micah 4:3, 4. "And God shall wipe away all tears from their eyes."—Rev. 21:4. And Jesus shall see the travail of His soul, and be satisfied.

"Glory to God in the highest, and on earth peace, good will toward men."

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Heading Toward a Dictator

By George B. Alldridge

"Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him."—Ezekiel 38:2.

VISCOUNT SNOWDEN is one of Britain's ablest statesmen. Anything he may say is well worth listening to. An article in the *Sunday Chronicle* of September 3, 1933, addressed to the Trades Union Congress meeting at Brighton, England, warned them that "nothing which is happening in Germany, appalling as these things are, equals the tyranny and cruelty which is the ordinary routine of the Russian system of dictatorship—which the Trades Union Congress condones."

Twenty years ago a preacher holding membership in the Church of God who proclaimed that in a few years Europe, if not the whole civilized world, would be controlled by a dictator would have been laughed at by the intellectuals and branded as a "futurist," one who taught the setting up of an Antichrist, which in the light of the profound knowledge expressed and revealed in the writings of the intellectuals was a puerile doctrine. Brethren, it behooves us all in these wonderful days to keep our minds open and progressive, keeping step with our divine Master, realizing that we are now living in the day of His preparation.

Think a moment over these words, "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.

All Bible students of prophecy will agree that the times in which we are now living are hovering very close to those described by Revelation 17:12, 13: "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their pow-

At a time when strict interpreters of the United States constitution are raising a cry of protest against what they term the Roosevelt dictatorship, to be answered only by the advocates of the New Deal with the statement that the emergency justifies the means, it is exceedingly interesting to read a discussion of the problem written from a biblical standpoint.

er and strength unto the beast." Note these are the elements who make war with the Lamb.

In the light of this, how significant are the words of the second Psalm: "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed." In the light of events now

transpiring at Geneva—the disarmament crisis—I wonder if Obadiah 7, 8, and 9 have any significance?

You recall Ecclesiastes 3:14, 15: "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past." Now let us quote Obadiah: "All the men of thy confederacy have brought thee even to the border; the men that were at peace with thee have deceived thee (Germany): they that eat thy bread have laid a wound under thee; there is none understanding in him."

The question now is, Will Germany abrogate the treaty she signed with her enemies at Versailles? If she does, then all thought of disarmament will be abandoned and there will be a general scramble to arm ready for the impending conflict. To show how the wind is blowing in this direction, Jewish chemists have informed the French Government that Germany is secretly manufacturing poison gas upon a large scale; to meet this intimidation, a firm of French chemists has discovered a poison gas so deadly that the formula for producing it they refuse to divulge, even to the French Government, unless France is invaded!

Henri Barbusse, the French author, now in Cleveland, sees danger of a Japanese-Russian war. He declares Japan's foreign policy is planned for expansion in China and also in Siberia and Mon- (Please turn to Back Page)

EDITORIAL

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

G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

"We believe that through the grace of the Lord Jesus Christ we shall be saved."—Acts 15:11.

TO THEE, OUR LORD

To Thee, our Lord and Savior,
Our thankful hearts we raise,
In humble adoration,
In joyful songs of praise.
O draw us, loving Father,
To Thine own shelt'ring side,
For in Thy blessed keeping
We ever would abide.

Though sin and war and tumult
On every side may rage,
Inspire us with courage
From out the sacred page.
May we look up with rejoicing,
Supported by Thy Word,
Until our eyes behold Him,
Our glorious coming Lord!—G. E. M.

4,355,000 REASONS FOR CHRIST'S COMING

AND not one of them named in the Bible! It would not be difficult for us to enumerate a great many reasons for the Lord's coming from the Scriptures themselves, but here are nearly four and a half million reasons for His speedy return for which we need not look individually in the prophets of either the Old or New Testaments. And yet they are, perhaps, the most convincing of all arguments that can be brought to bear upon the people of the United States, for they have to do with that country exclusively. Almost limitless reasons of a similar nature might be advanced in all other lands of the earth, but these mentioned here are applicable to America and to America alone.

The World War failed to "make the world safe for democracy" or for any other form of government. The World Court, the League of Nations, and the many disarmament conferences have without exception proved ineffectual in their efforts to bring peace. Education, treaty-making, and even Christian efforts have been equally futile in this matter. Nothing that men have attempted by which they hoped to put an end to war has accomplished the purpose for which such efforts were planned, and we face today greater danger from a universal conflict than we faced in 1914!

On the fourth of March, 1917, Woodrow Wilson was in-

augurated as president of the United States, having been elected, as was the case with the majority of congress of the same period, "to keep us out of war," which had been devastating Europe for nearly three years. But in just one month and two days after being inducted into office President Wilson was forced by pressure of public opinion to join the Allies in the great struggle.

The World War was never a "popular" conflict in this country, as were the Revolution and the War among the States, and it was immediately discovered that volunteer service would not be sufficient to provide the millions of soldiers that were required to overawe and defeat Germany and her allies. For this reason conscription was immediately put in force, and 4,355,000 men, the flower of our country's manhood, were impressed into the armies of the United States.

Of these millions of young men 126,000 died or were killed in action; 234,300 were wounded, and 4,500 were made prisoners or reported "missing" at the close of the war. Altogether our total casualties were 360,300.

Of course, our country entered the war very near its close, and the losses sustained were by no means so heavy as those of the nations which were engaged throughout its entire progress. The Allies mobilized a grand total of 42,188,810 men, of which more than five million were killed, nearly thirteen million wounded, and over four million prisoners or missing. The entire casualties among the Allies were 22,089,709, or 52.2 per cent of those in their armies.

In addition to these vast numbers of men engaged, killed, wounded, and missing, the Central Powers mobilized 22,850,000 men, and suffered from the death of 3,386,200; wounded, 8,388,448; and from prisoners and missing, 3,629,829. Their total casualties were 15,404,477, or 67.4 per cent of the men mobilized.

The loss in manhood to the world as a result of the war was: killed, 8,538,315; wounded, 21,219,452; prisoners and missing, 7,750,919; total, 37,494,186. This is 57.6 per cent of the 65,038,810 men mobilized for the war. Nearly 60 per cent were thus numbered as casualties.

Another great war is just in the offing; and in spite of all that men may do to prevent it, 4,355,000 (probably many millions more) will be demanded from American homes to carry it on! *Your son, my son*, the beloved sons of all the homes in our country, will be thrown into the maw of War. Nothing but the coming of Jesus Christ can put an end to war! "Come, Lord Jesus, come quickly!"

Morality and Christianity

By E. O. Stewart

A MORAL man is one who does not indulge in breaking the law of his country. A Christian is a follower of Christ.

The moral law is laid down in Exodus 20:13-17. It reads as follows: "Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet."

If there were a nation on earth today where none of these five commandments were broken, people would say, "There is a Christian nation." Because, generally speaking, that is man's conception of Christianity.

Let us go a step farther. Let us study carefully the case of Cornelius, in Acts 10. Cornelius was a devout man. He feared God with all his house. He gave much alms to the poor, and prayed to God always.

If you were to see an individual manifesting such fruits today as Cornelius manifested, would you not say, "There is a Christian"? I am sure that you would, almost to the man. It would offend you, perhaps, for anyone to tell you that such a devoted, God-fearing, praying man was not a genuine Christian.

This devout, praying man had not received the light that makes men Christians, or followers of Christ. Hence, he was told to send for Peter, who would tell him words whereby he and his house should be saved (Acts 11:14).

When Peter came to the house of Cornelius, he preached to them, telling them how Jesus had been crucified and raised the third day, and that whosoever would believe on Him should receive remission of sins (Acts 10:39, 43).

As Peter spoke these words, the Holy Spirit fell upon all them that heard the word. And the circumcised Jews that came with Peter were astonished when they heard them speak in tongues.

Why did they speak in tongues? Why did they receive the gift of the Holy Spirit before water baptism, contrary to the way Peter had preached it on the day of Pentecost? He had preached on the day of Pentecost, "Repent, and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," Why had the Holy Spirit fallen on

the Gentiles before water baptism, and why did they speak in tongues?

Paul explains that tongues are for a sign to the unbelievers. And these Jews who went with Peter did not believe that God would grant repentance to the Gentiles. Hence, the tongues were for a sign to those unbelieving Jews that God made no difference in Jews and Gentiles who believed in Christ.

WHAT MUST WE BELIEVE?

IN ORDER to be a follower of Christ, one must first believe in his heart that God raised Jesus from the dead (Rom. 10). After he has believed and confessed this, he must obey from the heart that form of doctrine which has been delivered by Paul (Rom. 6).

The gospel which Paul delivered first of all was that Christ had died for our sins, been buried, and been raised from the dead (1 Cor. 15).

How may we prove that we believe this gospel? "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."—Col. 2:12. "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.

After one has confessed with his mouth the Lord Jesus and believes in his heart that God raised Him from the dead, it becomes necessary to show his faith in God's power to raise him from the dead by answering that good conscience toward God in the act of baptism. In this one shows his faith in the miraculous operation of God, who has raised Christ from the dead, and by so doing one proves that he also believes that God will raise him from the dead.

Hence, Peter says, "Blessed be the God and Father of our Lord Jesus Christ, which . . . hath begotten us again unto a lively hope (a hope of living again) by the resurrection of Jesus Christ."—1 Peter 3:4.

What does the resurrection of Christ mean? It means everything pertaining to the kingdom and fu-

As Time Goes By

By E. O. Stewart

Once a man and twice a child,
A truthful saying goes:
Our life is but a little while;
It has its joys and woes.

From childhood days we pass to youth
Those care-free days of thrill;
'Tis there our fogy parents check
Our stubborn selfish will.

The parent knows, he's passed that way,
He sees the danger line;
He's not so fogy as you think:
Youth, keep this thought in mind.

Your parents think a lot of you;
They taught you how to walk;
They feel that you should reverence them
In action, deed, and talk.

Upon your arm they'll soon depend
For just a little while;
Then they will be what you have been,
Once more a helpless child.

ture life. Without His resurrection there could have been nothing but vain hope. He had been crucified and buried. His disciples had lost their hope in the redemption of Israel's kingdom, for they had trusted that it was He that should redeem Israel. Every hope had vanished as they beheld the great stone rolled in the entrance to the tomb where lay the One they had forsaken all to follow. He had been the friend of mankind. He had healed the sick, cleansed the leper, raised the dead, opened the blind eyes, fed the multitudes, and stilled the waves. But He had been conquered by His enemies, who had challenged His power to save Himself as He had saved others, and He had failed to do so. It seemed vain to hope in Him for any further aid.

But the third morning dawned, bringing strange messages to their dead ears. Women who were early at the sepulchre had reported His resurrection from the tomb.

They had seen Him and talked with Him, and knew beyond a doubt that He was alive.

Soon the disciples were convinced that He was alive, and they were aroused from their dead, hopeless condition, coming out of their graves, so to speak, begotten again unto a hope of living again by the resurrection of their Lord; and they went forth with glad tongues and appeared to many in the Holy City, telling them of His resurrection.

These are the things that a moral man must embrace in order to become a follower of Christ, or a Christian. Then he must live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of our Savior, Jesus Christ (Titus 2:12).

This hope realized will be the end of all our trials and disappointments. It will bring to our tongues glad songs of a new day, and we shall feel the very presence of the One who suffered and died that we might share His glory.

SHOW FORTH

"I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous works. I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High."—Psalm 9:1, 2.

THESE beautiful words follow the eighth Psalm in which the Son of man, our Lord Jesus Christ, is prophetically seen in His exaltation in the earth with all things put under His feet. The praise with which the ninth Psalm begins is the future praise of Israel, when that nation is redeemed and shows forth His marvelous works. Then this redeemed people will be indeed a praise in the earth. The nations of the earth and all creation will join in the "Hallelujah" of that glorious day, when earth's rightful King is manifested.

As long as this great consummation is not reached, God receives praise from those whom He has lifted into a more exalted position in His Son than the position which redeemed Israel will occupy in the age to come. To us who are in Christ He has given the nearest, the best, the highest place. And He looks for our appreciation, that we praise Him for it. As we enter with our hearts into the depths of redemption, so beautifully revealed in Ephesians, the Spirit of God, our indwelling guest, fills our hearts with worship and our lips with praise. What a blessed privilege to praise God at all times! And this we shall do if we contemplate the marvelous work He has done for us and the marvelous place into which He has brought us by His wonderful grace.

But our lives, our conduct among a perverse generation, a generation which are lovers of pleasure more than lovers of God, must show forth His marvelous work. It is no doubt the highest thing to praise and to worship the Lord, but that praise rendered in the spirit and truth will shape our conduct. What need there is in the perilous times of

the last days, the days of worldliness among Christians, the days of indifference and a multitude of other things, for God's true children to remember that they are saved out of this present evil age! Not to be conformed to it, but to be transformed (Rom. 12:1, 2) is God's command to us. His Spirit will keep us and enable us to show forth in our conduct the marvelous work of redemption. While the masses run after the things that perish and love the world, we must show that we have a better hope, better things, and that it is a reality with us, "crucified unto the world, and the world crucified unto us."

In 1 Peter 2:1-10 we are called a holy priesthood and a royal priesthood. As holy priests we are to offer up spiritual sacrifices. This is praise, and it occupies the first place. And after we have exercised this holy priesthood in the presence of God, we are to be royal priests. As royal priests we are to go out to men, move among them, and show forth the excellencies of Him who has called us from darkness into His marvelous light. What an honor it is to be called to this! We are to represent our adorable Lord among men. That is what we are as Christians down here, representatives of Christ. Well may we hide our faces in shame and confusion when we all think of our failures. Well may we go before Him and weep over our stumbling walk. Yet He remains faithful. His light and love which shine upon us are undiminished. His power will overshadow us so that we can "shew forth his marvellous works." But oh, remember! it begins within. Let your heart be in His presence, and your feet will follow.—Selected by R. A. Curtis from *Our Hope*.

JUDAS, THE BETRAYER

IN ESTIMATING the mental and spiritual stature of a man we are inclined to focus our attention too much on what he accomplished and not enough on how he began. There are, to be sure, individuals who from birth appear to be set aside from the rest of mankind through their extraordinary capacities for good or evil. Such examples are, however, the exception rather than the rule. The great majority of those who in later life attract attention did not at first differ noticeably from their associates.

Now it has been customary in the Christian church to look upon Judas Iscariot as one of the most depraved of wretches, one of those exceptional instances who from the beginning was destined for an evil end. Admitting at the outset that any view almost universally accepted is likely to rest on a fairly solid foundation, the question nevertheless suggests itself whether Judas did not have more in common with mankind in general than the most of us are willing to admit. Isn't it possible that our reverence for his victim has caused us to exaggerate the inherent depravity of the betrayer? In other words, if Judas had betrayed one of his fellow disciples, would the world view him with anything like the same abhorrence?

Let us try to visualize the situation in which Judas found himself. We know very little about his early life, but Mark tells us not only that he was one of the twelve but also that he was called about the same time as the others. Now it would appear that these circumstances should throw some light on the personality of the man.

In the first place, it seems unlikely that Judas was a thoroughly vicious character. We can hardly imagine a soul completely abandoned getting any comfort out of a prolonged association with Jesus and the eleven, or for that matter being tolerated for any length of time by Him and His disciples. Thus it seems hardly credible that Judas Iscariot was by nature a thoroughly vicious personality.

In the second place, there is some question whether Judas was ever so completely obsessed by the desire for wealth as some would have us believe. If Judas was interested above everything else in the making of money, why didn't he follow some other trade or profession? It is extremely doubtful whether either teaching or preaching was much more lucrative, relatively speaking, in those days than it is now. There are many reasons why both these professions should appeal to thoughtful and idealistic people as well as to some others, but the fortunes that are being accumulated in those walks of life have rarely been among the inducements.

That Judas had an eye for money cannot be denied. The mere fact that he was, so to speak, the treasurer of the group throws some light on the matter. But that in itself certainly should not be counted against him. Apparently some one had to assume the responsibility for the funds of the group. Furthermore, as we can see from the attitude

of the disciples toward the woman with the precious ointment, Judas was not the only one who thought in terms of shillings and pence. Finally, as far as the actual betrayal of his Master is concerned, Judas for reasons which will be indicated presently probably never dreamed that the outcome would be so tragic. The Master had escaped from His enemies so many times before, He undoubtedly would do it again; and if Judas could slip one over on the chief priests and incidentally increase the treasury by thirty pieces of silver, why not? The worst that can be said of him so far is a certain blindness to spiritual values, a readiness to play fast and loose with moral principles, a willingness to risk the welfare of his Master for immediate material gain.

Note also the reaction of Judas when he discovered that Jesus was condemned. When he realized what he had done, he "repented himself, . . . cast down the pieces of silver into the sanctuary, . . . and he went away and hanged himself." Disregarding for the moment the moral issues involved in suicide, the repentance of Judas and his subsequent despair indicate some survival of spiritual sensitiveness. Otherwise he would not have been disturbed by such emotions.

If this analysis of the character of Judas is at all correct, then he becomes typical of an attitude of mind only too prevalent in our own day, an attitude that does not at the outset intend to endanger spiritual values for the sake of material advantage, nor does it have any desire to sacrifice the welfare of humanity for personal gain; but—it isn't quite strong enough to resist the temptation of taking a chance and hoping that all may turn out all right in the end. Unfortunately, as in the case of Judas, sooner or later circumstances will go against the individual or group playing that kind of a game. Then there sets in the inevitable deterioration of moral fiber, which may not end in suicide, but which certainly will result in spiritual bankruptcy.

Last fall after the election a young man not a native of Iowa expressed his regret that the governor of his home state had not been re-elected. The youth, who had been entertained at the governor's country estate, had been duly impressed by the urbanity of his host and the magnificence of his surroundings. When the young man was reminded that the governor's diversion of state funds for his personal use had almost landed him in the penitentiary, the youngster merely shrugged his shoulders and replied, "What of it? They all do it."

As has already been indicated, an attitude of that kind is not necessarily vicious. It is not necessarily a mark of absolute depravity. But it does show a lack of appreciation for the spiritual values of life. It is a betrayal of the principles set forth by Christ. It is the brand of Judas.

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A Picture of Our Civilization

By Norman John MacLeod

WE ARE a product of the living past. We are here because of it. We cannot separate ourselves from it, even if we would.

Why am I here at this moment? It is due to a series of circumstances and the way in which my ancestors acted toward those circumstances. Only by mere chance was I born in California. But not only by one chance, but by many of them. One of those is that a European discovered America; that particular group of Europeans, however, settled too far south because of the drift of ocean currents and the direction of the winds from Spain: otherwise, this nation would be Spanish, and I might never have been born outside the British Isles.

After many such historical circumstances my mother and father met in Canada, and after forming an acquaintance agreed to meet again either in California or Australia. He went to Wyoming for five years, she stayed in Canada. In the meantime one of my father's friends decided to go to California; they also happened to be friends of my mother. Hence, the toss of fortune decided that my parents would cast their lot in California, rather than in the far off island continent south of the equator.

Just why Pomona was chosen out of all the state of California might be a most interesting thing to analyze. At that time it presented little of the things that have made it peculiarly a city of churches, homes, and orchards. It was a bare tract of semi-desert land with little to attract the settler but a fertile soil. And just why choose California out of the whole world: that is fascinating to contemplate.

So we are all a product of the past and of the reaction of our parents to its circumstances. Just so is our civilization a product of the past. You are a picture (perhaps strangely and wierdly colored) of your past. Our civilization is a picture of the past. In order to understand the various parts of our lives and the things we do, we must understand our past. That does not mean that we cannot help the things we do, but it shows that we are decidedly influenced by our past. Certain things are determined in our lives beyond our power to add or detract, but we can determine how we will adjust our lives to those things.

Let us examine our civilization in the light of God's Word. He has given us a picture of our civilization in the book of Daniel. Nebuchadnezzar had a dream, even as you and I. But the dream left him. He was puzzled. What could it mean? Daniel came to his rescue. You know the story. Daniel, the man of God, could interpret the things of God; the king could not.

"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 threshing-floors; 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 2:35.

Is that not true now? The people of God can understand the things of God better than the people who are acting as God's tools in enacting the drama of history. The man of God can stand aside and look at our civilization and understand it. He can gain comfort from the things of God, even though man is making a failure of handling his own affairs.

One thing in the image has impressed Bible students: the image as a whole stood there and was struck on the feet. Men in examining this part of the story have expected that the nations would live again. That either those same people would be resurrected and come back to reenact the scenes of history or that those same institutions would be recreated by another people are two of the common explanations.

But neither one of them is necessary. The whole image stands on its feet today. It is a picture of our civilization. Our civilization is a product of the intermingling of those represented there. Our science is a conglomeration of the astrology of Babylonia and Persia with some of the truly scientific findings of Greece and Rome added thereto. It is a mixture of truth and superstition. Our government is a thing of long growth in mismanagement from Nebuchadnezzar to Franklin Roosevelt. It was aptly called "Leviathan" by that great English philosopher, Thomas Hobbes. Our social customs and our learning are a product of those habits which have been ingrained into us from various parts of the past that we have inherited. Our etiquette bespeaks outworn customs of a very remote past. Yet how tenaciously we cling to such things.

Our religion is not completely and solely a pure Christianity by any means. In fact, our minds are so completely saturated in pagan tradition that it is difficult for us even by a study of the Bible to find out just what real Christianity was in many of its particulars. So overlaid has Christianity been with pagan customs and traditions, to say nothing of those added by the Jews, that only with great difficulty can we penetrate to the real Christ beneath all that rubbish. The whole system of our culture stands today ready to be struck in its weakest point, the kingdoms that exist at the present day.

If those ancient kingdoms were to stand and be struck down by the stone yet to come, then the stone would have struck the image in the most logical part—the head. But it struck the feet because that was the particular group of governments that should be in existence at that time. "In the days of these kings," says the account in Daniel.

Civilizations last, though kings pass and kingdoms crumble. Though the ancient city of Babylon lies buried beneath the crumbling ruins of other later cities covered over by the desert sands, its civilization is still ours. Every time we count eggs by the dozen or figure things on the basis of the seven day week we are living according to Chaldean tradition.

And so we could trace the trail of Leviathan through the things that we do. Those things which have become habits with us are hard to change. Only with the greatest efforts at salesmanship do we finally discard an awkward way of doing things because our ancestors have done them that way. Even the dynamic personality of Theodore Roosevelt and his great popularity could not persuade us to simplify our spelling of many words. Why? Simply because of habits!

But elements of Egyptian civilization are still ours: our system of Latin letters which we use can be traced to its origin in Egyptian symbols chiselled on the walls of the pyramid tomb temples. Assyrian theories of government and military tactics as well as their interest in the stars and moon are found in our modern science and government today. Why not, then, include them in the dream of Nebuchadnezzar? Why did God leave them out?

Many Bible students have said that it was just the universal empires that were included. If that explanation be accepted, then Chaldea should have been left out and Egypt and Assyria included, for the latter two kingdoms were far more universal in their scope of territory than the other. Some have said that because of their control of the land of Palestine or the nation of Israel were they found represented in the image. If that were accepted, then Turkey should very definitely have found her place there, as well as the Saracenic Empire and modern Britain. In fact, some more prominent Bible students have tried to find these latter empires in the image by some symbolism or another.

Those particular empires were chosen because it was a vision given for the enlightenment of the people who were trodden down by the Gentiles until the times of the Gentiles be fulfilled. The people of God from Daniel's time onward would not be especially concerned in the things of the past: the persecutions through which we have passed are never so troublesome as those of the present or those that we are anticipating. The book of Daniel was given for a comfort to those who were suffering under the cruel persecutions of the nations of that time. Why, then, are we interested in fulfilled prophecy?

At General Conference this summer interest was shown in fulfilled prophecy beyond the expectation of the teacher. Why? Because it is the desire of each one of us to know just where we are in the stream of time. Just what things in the books of prophecy are fulfilled? That will give us a good indication of what is left to look for to come on the earth.

My interest in prophecy has been largely in that field for that reason. If we can turn over the pages of Holy Writ and say this has been fulfilled, or can say with Christ,

"This day is this scripture fulfilled in your ears," we are satisfied that that thing is not yet to come.

Will Roosevelt be the last president of the United States? He said himself that if the Recovery Act fails of performance in bettering conditions and bringing them back to normal he would be the last president of the United States. That statement might be interpreted in several ways: that disaster has overwhelmed the United States and its civilization is doomed; or that because of the failure of other expedients he will set up a dictatorship; or that because of the failure of those expedients a revolution will come.

Our particular interest in the study of past tense and present tense prophecy is "how long shall these things be?" If we are to take the word of the president, we can be almost certain that he will be the last chief executive of the United States. His expedients cannot bring back normal conditions. Normal conditions are part of the security promised by the Word of God to come when Christ sets up His kingdom. They cannot come before then.

Neither Roosevelt's nor any other person's expedients can change the picture of civilization. It was given to us many years ago. It was set in a mold of disaster long before Franklin Roosevelt was born. Neither he nor any other man can direct "Leviathan"; only God through His Son can do that.

But the most comforting thing about fulfilled prophecy is that we can see by it that God fulfills His word. God does not change. "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"—Num. 23:19. We are sure that His promised word will be done just as surely as He gives it. The finger of God points to events as certainly as anything that can be.

We may differ on fine points of the image of Daniel; we may think that one thing or another is true; but we are certain that when the times of the kings there illustrated come to a close, when their wickedness is come to the full, when the harvest is ripe, then will God put in His sickle and the winepress overflow, for the wickedness of man is great. When wickedness comes to the full, then will the picture of our civilization be changed and our world undergo a complete revolution that will bring in the time of peace and prosperity for which we are all longing, when "the law shall go forth from Zion, and the word of the Lord from Jerusalem"; when the "lame man (shall) leap as an hart, and the tongue of the dumb sing."

—o—

"The King in His beauty is coming,
His form soon descending we'll see,
Attended with hosts of bright angels,
Lo, Zion is waiting for Thee.

"Our harps, which have hung upon willows,
Shall be strung anew to Thy praise;
In shouts of thanksgiving and honor,
To Thee, King of beauty, we'll raise."

IS GOD PARTICULAR?

By D. G. Harvey

"There is a way which seemeth right unto a man, but the end thereof are the ways of death."—Proverbs 14:12.

IN THIS age of many beliefs or creeds the question often arises, "Does it matter what I believe? Is God particular?"

At one time I heard a minister declare, "The way to the kingdom of God is much like the roads to any large city. There are many roads, but all reach the same goal."

But is God particular?

Perhaps I sacrifice many so-called pleasures of this world; perhaps I sacrifice much for the church, both time and wealth. Is that the all-important? "Behold, to obey is better than sacrifice."

Consider Adam, our first parent. Did he sacrifice? Yes, even life itself; but he did not obey. Was God particular?

Cain—did he not sacrifice? Ah, yes, of the "fruit of the ground"; but it meant nothing. Was God particular?

Saul was commanded to destroy all the Amalekites and all their cattle, but he reserved the best of the sheep and cattle for sacrifice. Then it was that the Prophet Samuel spoke those words of truth, "Behold, to obey is better than sacrifice." And Saul was rejected as king of Israel. Was God particular?

Jehovah has given us certain requirements. They must be met. Does it make any difference? Do they matter so much? Did it matter to Adam? Cain? Saul? Does it matter to you?

God has promised you the highest reward, a work of honor, and a King and Priest. He has promised to teach you all things.

But you must meet the requirements.

Before one can have faith in God, he must first have knowledge of the existence of the Deity. "He that cometh to God must believe that he is."—Heb. 11:6. As we understand Paul's reasoning in Romans 10:14, one must hear first before he calls on God. One may see in the work of Nature the hand of a supreme Power, but one must know that God before he feels the need of repentance.

Faith in God increases faith in God's Word. With that faith (confidence) the Bible becomes the guide in the Christian's life.

Our next requirement is repentance (Acts 3:19). To repent is to regret the past sinful acts and reform. "Surely that is all that is required," reasons man. But is God particular?

You must now show your faith and repentance by the third requirement, baptism (Acts 2:38). But why be baptized? "For the remission (forgiveness) of sins." "Surely that must be all," reasons man. "My sins are forgiven, there is nothing against me." No, nothing against him and nothing to his credit. He stands a blank. Is God particular?

The next requirement is the hardest step of all. Our duty henceforth is to be worthy of our Lord, our Example. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love."—Eph. 4:1, 2.

Baptism is only the starting point in the life of the Christian, never a goal. You and I, after baptism, are under a new law. "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ."—Eph. 4:14, 15. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen."—2 Peter 3:18.

"Behold, to obey is better than sacrifice." Is God particular? Which will you choose, the way of God or the way of man?

In all thy debates let truth be thy aim, not victory or an unjust interest.—William Penn.

DANGEROUS DELAY

By Charles Martin

ONE Sunday night in a small church where a minister was conducting a revival meeting, using the subject, "The Name of Christ and Things Concerning That Name," he noticed a small group of possibly twenty-three sitting in a corner. The odd thing was that they appeared to be of the high school age, and he wondered how many were Christians.

The next night these same youths were again together; and, as he was speaking on the subject of "Baptism," he wondered if any of these had the true water baptism as set forth by the Word of God. Determining to know them better, he decided to get them to remain a few minutes and have a talk with them. So on finishing his discourse he passed quickly to the place where they had been sitting and, after a few preliminary remarks, he brought forth the question, "How many of you have become Christians?" Of the entire group only four had accepted Christ as their Savior.

In talking he asked how many believed the things contained in the Scriptures. Six replied that they could not accept the Bible because it was not in harmony with science; others said that it did not satisfy them for the reason that, since men died and were buried, it would do no good to

deny themselves the pleasures of life. He promised to relieve their doubts on this matter, so the next evening his subject was, "Resurrection," showing that all living and dead could be placed in the state of Texas; and they saw by his figures that it was possible, and two requested baptism.

The next evening his topic was, "The Kingdom: Where, When, and Who Will Be There?" This seemed to please some, as he had three more candidates for immersion.

One said that she believed and intended to be baptized, but not at this particular time; but she would before the meetings were closed. One girl standing a little apart from the rest seemed to be worried over something, but would not say what it was at the church.

Later, in talking to her chum, she said that she wanted to do right and be baptized, but every time something seemed to say, "Not now," or, "Wait a few days," and, "It means you can't have good times," so she decided to wait for a month or so.

After the meeting closed, three days later the minister was driving down a paved road on his way to a town a few miles away. Around 3:30 or 3:45 he approached a large school and slowed down; and, seeing his young brothers and sisters in Christ, he decided to stop and chat with them. The others entered a school bus; and the driver, not knowing they were not all in, drove rapidly away.

The minister then decided to overtake the bus, which was some distance away, and drove rapidly behind. They were still in the outskirts of the city when he saw the bus suddenly fall over on its side and noticed at the same instant a large red object which had come dashing from behind a large row of business houses. On closer inspection it was seen to be a large steel interurban which was a few minutes late and running fast to make up the lost time.

He was by this time upon the scene of the accident. The air was filled with moans of those in mortal agony and pleadings of those who were imploring God to help them. They had not accepted Him when in health, but had waited until the moment of death to call upon Him. Later, those who were injured and placed in the hospital were called by the grim Reaper; and only those who had been left at the school were left alive. Truly it is written of life, "It is even a vapour, that appeareth for a little time, and then vanisheth away."

What if you were to come face to face with death suddenly, as this group did? Are you ready for death to claim you as its slave until He comes to release all that are in the grave, or are you as the one who keeps putting it off till some better time? Remember, this is the day of salvation, and delay is dangerous.

You may come face to face with death any second or anywhere at the time when you least expect it. May you all be prepared to face death and say, "Christ has bruised the heel of death, and I know that in due season it will be destroyed and all who are worthy escape from its chains to live forever with the Man of sorrows."

(This story was taken from an actual occurrence recently told to the author.—Ed.)

THE FUTURE AGE

By Mrs. L. H. Chase

Oh, when will righteousness prevail?
Oh, when will sin and sorrow cease?
Not till Jesus comes to reign,
Lord of life, and Prince of peace.

Oh, come, Lord Jesus, quickly come,
And take the scepter in Thy hand;
And cause the nations, every one,
To bow the knee at Thy command.

Then will the law from Zion go,
Bid all the nations to draw near;
Up to Jerusalem they'll go
To worship Christ once every year.

'Tis then the prophets will awake,
And from their dusty beds will sing,
And Abraham, with all the saints,
Shout victory o'er death and sin.

He will the earth restore for man
And in the garden plant the tree—
The Tree of Life: oh, that's God's plan,
The leaves shall for the nations be!

No sickness then will there appear,
Neither shall lovely infants die;
But sinners at an hundred years
Under the curse of God shall lie!

Then scattered Israel will return;
To their own land them Christ will bring,
And then as subjects they will learn
To worship Him, their Lord and King.

He whom they pierced will they behold!
And deeply mourn for what they've done;
And, as the prophets have foretold,
No longer will reject God's Son.

Then David's throne He'll build again;
The ruins thereof He'll restore,
That Gentiles, too, may seek His name,
And worship Him for evermore.

—Selected by Jessie M. B. Kauffman
from *Gospel Banner and Millennial Ad-
vocate*, 1867.

“THE ancients marveled at the bubbling spring; some went so far as to worship fountains. Much is made clear, however, when we know that behind these welling springs are great reservoirs of water, far back in the hills. God is the great reservoir of the ages, and in the Lord's Supper we place ourselves in an attitude to receive of His fullness.”

Abreast of the Times

"This day is this scripture fulfilled in your ears."—Luke 4:21. "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them."—Isaiah 42:9.

Jews Flocking to Palestine

"So shall the waste cities be filled with flocks of men."—Ezekiel 36:38.

JERUSALEM, Oct. 31.—It is estimated that since the beginning of the present year 50,000 Jews have emigrated into Palestine from Europe alone. This influx is said to coincide with the period of persecution inaugurated by the Nazi government in Germany, a large proportion of the emigrants being from that country.

During the year 1932 Palestine had a net increase in the Jewish population of approximately 10,000 as compared with 3,000 in 1931. The total increase in the past two years is seen to be at least 60,000. The first nine months of the present year saw twice as many Jews enter Palestine from Europe as the entire Jewish population of the Holy Land numbered forty years ago.

British Battle Arabs at Jerusalem

"In that day will I make Jerusalem a burdensome stone for all people."—Zechariah 12:3.

JERUSALEM, Oct. 29.—British police battled twice against crowds of excited Arabs who were demonstrating against increased immigration of the Jews into Palestine. The first clash today, according to Associated Press dispatches, took place at the Damascus gate (through which Paul passed on his journey that resulted in his conversion) this morning, and the second this afternoon at the Jaffa gate.

Arab rioting has continued for more than a week in various parts of the country; a number of Arabs have been killed and many more injured. A corps of special constables is being enrolled for duty in Palestine cities, including Jerusalem, Jaffa, and Haifa. "The end is not yet."

Making Drunkards for Profit

"Woe unto them that rise up early in the morning, that they may follow strong drink."—Isaiah 5:11.

WASHINGTON, Oct. 19.—One of the most astonishing acknowledgments ever made by government officials concerning the success of the 18th Amendment was made today by Dr. J. M. Doran, Commissioner of Industrial Alcohol, when he predicted, according to *The Chicago Tribune*, that Americans will drink only 80 million gallons of hard liquors in the first year after repeal, less than half the record for pre-prohibition years, because "the steady drinker has vanished since the days of John Barleycorn."

"In the heyday of the wet era it was the habitual

drinker . . . who kept corks popping and taxes tinkling into the government till," Dr. Doran declared. The college boy drinker of today, with his cocktail parties and intermittent "bats," is regarded by Dr. Doran as a less dependable source of consumption and taxes than the pillar of the old saloon. "A habit is a habit and doesn't spring up overnight," the commissioner said in explaining his low consumption estimate. When the country was drinking 100 to 160 million gallons of whiskey, brandy, rum, and gin before prohibition, most of it was going to habitual drinkers, according to Dr. Doran.

Curing Boys of Crime

"The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."

WARWICK, N. Y., Nov. 11.—In this little town of less than 3,000 population is located the State Training School for Boys. This institution, which was recently dedicated, is conducted along no traditional lines. Its youthful "students" are subjects of intensive study of a staff of specialists including psychiatrists, physicians, and criminologists from the New York Medical Center. It has been found that the cause of delinquency in boys is frequently to be traced to some physical source.

The Literary Digest relates this story illustrating the purpose of the school:

"And then the teacher whacked me on the knuckles," sobbed the boy.

"What was the matter?" asked the parent, of rare understanding and patience.

"I don't know. I kept adding up wrong and my head hurt."

"One of the devil's own brood," said the teacher privately. "The boy's incorrigible, a malingerer. He won't pay attention," said the teacher to the parent.

"Sinus trouble," said the doctor, after an examination. "No wonder he adds up wrong."

When the Great Physician comes with His healing power and takes away sin, no one will say, "I am sick."

"We All Hope to Come"

"Unto which promise our twelve tribes, instantly serving God day and night, hope to come."—Acts 26:7.

CHICAGO.—"Saturday night we said good-bye to three *chalutzim*, the first to leave Chicago for Palestine. We wish them a happy journey. We know they will find satisfaction in that land to which we all hope to come." *The Daily Jewish Courier* comments thus of the deathless hope of Israel, the return to the land of the fathers.

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“REJOICE IN THE LORD, YE RIGHTEOUS; AND GIVE THANKS AT THE REMEMBRANCE OF HIS HOLINESS.”—PSALM 97:12.

FORGIVENESS

“But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.”—Mark 11:26.

WHAT an important *if*, and what a momentous promise depends on obeying that one command! Surely nothing could be more necessary to any man than God's forgiveness. Without it, the utmost measure of righteousness to which he could attain would be as nothing, for he is lost without God's grace and love.

Sometimes we forget about *our* duty in forgiveness. We have faith in God's great goodness, and never doubt that He is willing to pardon every sin of *ours*. We murmur, “Forgive us our debts, as we forgive our debtors,” never realizing that if we were forgiven in exactly that manner, we might not be forgiven at all.

It is not easy to forgive an offense against us, but on the other hand, it is hard to contemplate without misgivings the dire results of not doing so. Sometimes we find people admitting without shame, even with pride, the fact that they have been offended, and the offender is not forgiven. But they go to church every Sunday, and possibly even to prayer meeting. It is easy enough to disobey, but isn't it dangerous?

THE BIBLE

THE BIBLE, like its Author, is not the “I Was,” but the “I Am,” the immediate, the present ever new, not in mere words, but with perfect consistency in highest life and thought. It is indeed a pitiable subject to hear certain people crying to make out by violent language, which they mistake for reasoning, that the Bible is obsolete, a garment not fit for this day's wearing, but worn out. Some may wish this; preachers are not ashamed to do this! They have lived on this old Book all their lives; it has kept them and their family in food and lodging for five and thirty years, and yet they have nothing to say about it, and would rather read Tennyson than Isaiah! They like the last book out, which they do not understand, or the last novel, which is a cruel hemlock or strychnine to the soul. What are they? Swindlers and faithless ones, who mislead the innocent, hirelings who hunger for the prey which they should guard, bandits who steal the young and unsuspecting. I can respect in some grim fashion the infidel, who blas-

phemes and who rejoices in his pillage; but the man in the pulpit who insults the very Bible on which he lives and reviles the profession which he has climbed—I charge that man with worse crimes than blackened Barabbas or damned Iscariot.—*Joseph Parker.*

MY RESPONSIBILITY

TO BE a friend in need, regardless of trials and persecutions; to be willing to help him who requires aid, regardless of my own desires; to be humble, to be meek, to be joyous in service; to take pleasure in forgiving those who injure me and to seek the good in those who are my enemies; to see the beautiful in life and to ignore the sordid; to be honest, courteous, and truthful in spite of petty irritations; to walk ever in the steps of the Messiah; to observe the golden rule in all particulars; to do my best to make peace among those who quarrel; to educate myself and to maintain my health so that my service will be of the best; to lend all of my talents, whatever they may be, to the work of God; to trust those who are my friends and brothers in the church in spite of widespread gossip; to grant aid to the fallen and to encourage him to rise; to pour the healing balm of Christianity upon the damage wrought by sin: herein is my responsibility.

OUR NEW PUBLICATIONS

FOR the nineteen years of its existence the National Berean Society has endeavored to fulfill the object expressed by its constitution: to aid young people and their associates in Bible study.

Passing time has brought decided changes in the religious world. It is no longer possible to argue successfully with people on their beliefs in the Bible; if they possess any knowledge of it at all, they must be approached from the angle from which political propaganda is issued—with an interesting story; a whimsical article; but above all something, anything, that from the outset will grip attention.

With this idea the Society is publishing a series of tracts for free distribution, tracts which it attempts to keep in both appearance and style modern, interesting, and as good literature as non-professional writers can make them. Order a supply. They will be mailed postpaid.

THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



"Be not afraid, but speak, for I am with thee, and no man shall set on thee to hurt thee."

PREACHING AND LIVING THE GOSPEL

PERHAPS most of you boys and girls who read this page live in the smaller towns or in the country. But all of you have been in a large city often enough to know that there is a great deal of confusion there, at least to the outsider. People seem to be rushing hither and yon, bent on work, pleasure, kind deeds, mischief, and what not! If you stand to one side and watch, you can't help but wonder what it's all about.

Paul, our beloved missionary, had come in his journey to another great city—a city much like one of the big cities of our day. And we imagine we see him standing to one side watching the faces of the people passing by. You know, Paul understood people very well, and he could look down into their hearts and feel their needs, their sorrows, and their joys.

This preacher had a great deal of love in his heart for people. And as he studied this new city in which he was going to labor, he saw in the faces of its men and women just the sort of lives they were living. Our faces, you see, are mirrors of our hearts; they show what we think, what we do, and what we are.

Haven't you sometimes passed some one on the street who was a stranger to you, and yet you felt you knew that person had a kind heart because of the look on his face? Another perhaps showed a sour and grumpy disposition just by his expression. That's just what Paul could do, read people's character, only so much better than we can.

One of the first things Paul did was to find a quiet little spot in the midst of bustling Corinth for his home. And it was with two dear Christian workers who made their living by the same trade he did. As you grow older you will learn that you will always find friends wherever you go, friends who help and cheer you over the hard spots, if only you do your part.

Can you see these three who loved Jesus surrounded by people who knew nothing about Him? There was a big task before them, for as in all big cities there was so much to take time and attention from better things. And Paul would perhaps often have been discouraged had he depended upon himself alone.

But Paul had One to lean on who had all power, who told him just exactly what to do and say, and who healed him when he was worn out from long journeys and rough

treatment. Read verses 9 and 10 of Acts 18, and learn how his unseen Helper cheered him in Corinth.

If God told Paul not to be afraid, he needn't worry even though he should be arrested and taken into court. If God told him that he should go ahead and preach about Jesus, he wouldn't hesitate even though the envious Jews plotted against him. And if God told him no man should set on him to hurt him, he couldn't stop preaching even though he was accused falsely.

And all these things did happen to him! But nothing could shake Paul's faith in the God he worshiped, nor cause him to stop telling people all about Jesus and His love. For, you see, Paul lived just what he preached; he himself followed the great Example which he set before others.

Verse 11 tells us that Paul stayed in Corinth a year and a half, teaching the Word of God. What do you think were some of the things he taught? How new all these things were to the people of Corinth, who had given their lives over to all sorts of sin and wickedness! But we read that "many hearing believed, and were baptized."

From those few words we know Paul taught them that Jesus died for their sins, that by believing and obeying they would be forgiven, and that Jesus had risen from the dead to be their ever-living Savior. We know Paul explained to them just how going down into the water and coming up again represents Jesus' death, burial, and resurrection.

They were shown also that God expected them to live a different life after coming up out of the water, for they were called "new creatures in Christ Jesus" after baptism. It wasn't so easy for them either, but they had the same Helper to lean on that Paul had.

FOR YOUR SCRAPBOOK:

Look up Corinth in a Bible dictionary or an encyclopedia. You will find this famous city of commerce filled with travelers from every country, wealthy traders, people looking for new pleasures, priests and worshipers of heathen gods, and thousands of slaves. Write a little story about it.

Draw three people, Paul, Aquila, and Priscilla, working on a tent. Write an imaginary conversation they might have had about Paul's work of preaching the gospel in Corinth. Paste the picture you receive at Sunday school on November 26.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 9. — November 26, 1933

PAUL IN CORINTH

Acts 18:1-17; 1 Corinthians 1:1 to 2:8

Devotional Reading: 1 Corinthians 13

GOLDEN TEXT

I determined not to know any thing among you, save Jesus Christ, and him crucified.—1 Corinthians 2:2.

A STUDY OF THE SUBJECT

Topic: Paul in Corinth.

Aim: To show that divisions in the church and contentions in the family are detrimental to success.

Basic Truth: "Foolish and unlearned questions avoid, knowing that they do gender strifes."—2 Timothy 2:23.

I. Paul Warns Against Divisions. (1 Cor. 1:10-18.) Jesus Christ is the uniting link that binds all the members of His body together. To maintain that unity the purity of the gospel must not be impaired by the teaching of men. Misunderstandings may and do arise at times which are due to the inability of all men to see alike on any given question. Such disagreements are sometimes apparently unavoidable. But divisions that are brought about by human leaders are always unjustified. When one says, "I am of Paul," and another, "I am of Apollos," and still a third, "I am of Cephas," all three are committing sin. Christ alone stands as supreme Leader of the church. No other leadership must be allowed to separate the members of His body. Teaching, preaching, admonishing, and baptizing must all be done in the name of Jesus Christ. Individual preferences for certain ones must not be permitted to stand in the way of the progress of the Lord's work among men.

II. Paul Teaches Simplicity in Preaching. (1 Cor. 2:1-5.) Education of the highest order is desirable in the ministry. The broader and more complete his educational background is, the better fitted the minister will be for the task before him. Yet it is not desirable that he make a parade of his learning. In fact, quite the reverse is true. The more simply and plainly he states the conditions and the rewards of salvation, the more fully will he meet the purpose of his call to service. Education should help him to do this. The necessary truth of the gospel is not complex. The only object of Christian teaching is to express in such a way that all can understand the gospel of the kingdom of God and to impress upon men its value and the necessity of believing and obeying its provisions in baptism and in a life of service before God.

PRACTICAL APPLICATIONS

Unity of Speech: The confusion following the attempted building of the tower of Babel was very like the confusion in most church organizations of the present day. Not that humankind means to cause confusion. Quite the contrary. But in our short-sightedness we do not see beyond the man who brought us the gospel message to the Divine Power.

"Brother Doe baptized me, and he always interpreted this text thus."

"But I am sure Brother Doe is weak in his

knowledge. Brother Green taught me this other way before he baptized me, and I have never had occasion to change my mind."

As the argument waxes hotter, the unconverted man on the side lines decides that "if those who have been baptized do not agree, there can be no purpose in it all." Had A and B talked on numerous texts on which they agreed and studied to learn the mind of God, they would have grown closer together and C would not have been driven away.

Unity of Purpose: Perhaps the underlying cause of all this is a failure on the part of the teacher to impress God on the mind of his hearers rather than self. For the unlearned in the Bible there are a few great principles to be taught as the Word of God explains them. And the teacher of the Word is responsible to man before God for carrying these things to the world. If the teacher fails to convince the hearer that God is to be heard and served, not the teacher, then there is a lack. The one who says, "I shall stop going to Sunday school if you move away," may be expressing his feeling, but he is revealing a weakness in the teaching.—G. M. M.

THE GOLDEN TEXT

Paul seems to have been a very conscientious man; and, as he had been chosen to carry the gospel to the Gentiles, he did his work well; therefore, he shut out the worldly things and set his mind on Christ and Him crucified, for that was the basis of all his teachings. In fact, it is the basis of all gospel messages.

If Christ is taught, it is His crucifixion and resurrection that counts; if the kingdom is preached, it depends on His death and resurrection. If life beyond the grave is set forth, again we must depend on the crucifixion and resurrection. In fact, not a single thing can be taught about the future life and the kingdom without building it around Christ's life, His crucifixion, and His resurrection. No wonder Paul wanted to know nothing else.

—L. A. R.

YOUNG PEOPLE AND ADULTS

There should and must be a strong bond of unity among members of God's true church. Before the day of Pentecost they "all continued with one accord in prayer and supplication," and on Pentecost they were "all with one accord in one place." Later in the day three thousand were added to the church, "and they continued stedfast in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers . . . and all that believed were together, and had all things common." "And the multitude of them that believed were of one heart and one soul." See Acts 1, 2, 3, 4. Later Paul taught that "there is neither Jew

nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."—Gal. 3:28. To the Ephesians he wrote: "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: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph. 4:11-13. In the sixteenth verse he speaks of the church as a body "fitly joined together and compacted." "For by one Spirit are we all baptized into one body . . . For the body is not one member, but many. . . . But now are they many members, yet but one body."—1 Cor. 12:13, 14, 20. Because of this unity there "should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all members suffer with it; or one member be honoured, all the members rejoice with it."—Vv. 25, 26.

There should be unity of teaching among God's people. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."—1 Cor. 1:10. One might add other ways in which there should be unity.

—H. A. S.

PRIMARY

Following Jesus, Not Some Man

At the time of our lesson today there seemed to be some trouble in the church at Corinth. Paul heard of it and wrote to them.

The people in the church had become divided. Some said they were followers of Paul; others, followers of Christ; and so on. And trouble immediately followed.

Paul said, "Was Paul crucified for you?" or, "Were you baptized in Paul's name?" Now of course they were not. Jesus was the one who had been crucified for them and in to whose name they had been baptized.

He taught them that they should all follow Jesus and not any preacher.

We have those things happening today. Some say, "Oh, I'm not going to Sunday school. I just don't like that teacher." And we forget that that teacher has been trying hard to teach us about Jesus and what He wishes us to do.

Keep in mind what Paul said to the people at Corinth. Remember that we go to church and Sunday school to learn, not just to be entertained by some one whom we think is especially nice.—V. C. T.

AMONG THE CHURCHES

BOSWORTH, MISSOURI

Bro. F. L. Austin has just closed a series of meetings at this place, beginning October 15 and closing November 3.

There has not been so good attendance nor so much attention given by those out of the Faith in a number of years as during these meetings. Everyone seemed sorry to see the meeting close. They expressed themselves by word and action.

I hope if time runs on and our lives are spared Bro. Austin can be with us again.

Frances W. Williford, Sec.

NIAGARA FALLS-FONTHILL

The meetings at Welland came to a close on Saturday night, Oct. 28. A splendid interest prevailed throughout the series. To many the teachings were entirely different from anything they had ever heard. The prospects are very bright in this new field. It was our pleasure to meet many new friends, and they are of a class that is anxious to know the truth that makes us free. All attending the services were anxious for regular work to be carried on. We hope arrangements can be made so this desire can be met. Pray for the continued efforts in this field.

Studies on Revelation were resumed with the Fonthill church on Monday, Nov. 6. The Falls Bereans, also, are studying Revelation.

Adna E. Hoskins, who assisted with the Welland meetings, went with the pastor, C. E. Randall, on the evening of Friday, Nov. 3, to Lancaster, N. Y., where a service was held for the church members there.

Sr. Congdon, Syracuse, N. Y., attended the Fall Meeting held at Niagara Falls on October 29. Sr. Lilian Railton and her sister, Mrs. Guest, returned to the latter's home at Fredonia, N. Y., following the Fall Meeting. They planned to go on to Cleveland to visit relatives and friends.

GRAND RAPIDS, MICHIGAN

The regular monthly board meeting was held November 6. The business end of the church work is being carefully attended to. A nominating committee has been chosen and will be ready for a report at the yearly business meeting and election of officers the first Friday in December. A very noticeable development in the members of the board has been evident the past year. Fuller and deeper realization of the duties and responsibilities of the various officers has brought admirable changes.

The ability of our choir is beginning to attract attention, and they have been asked to sing at functions at other places.

God is being good to us, and we appreciate His favors deeply.

F. E. Siple, Pastor.

HERALD RECEIPTS

C. A. Smead; Mrs. Edith Burchell; T. A. Weldon (for self and others); Mrs. W. H. Holland (for self and another); W. A. Reid; Mrs. Connie Ramsay; Mrs. Hannah Auld; L. E. Conner; Mrs. Nellie M. Blakely; C. H. Horton; Mildred Somers; E. M. Moran; Mrs. Emma Murray; L. G. Jaeger; James Browning; Wm. Platts; Wm. Laning; Mrs. Sarah Kerr; Mrs. Ida Jeffrey; Mrs. L. McMurtrie; Mrs. Belle Hartman; Mrs. Carrie E. Hilsabeck; R. C. Stilson; G. E. Coats (for self and another); Mrs. L. E. Marston.

BLANCHARD, MICHIGAN

Since September 16 it has been my pleasure to work among the good people at Blanchard, Mich. At present we are having preaching at both morning and evening services in the church, and on Thursday evening at a schoolhouse southwest of Blanchard—the Shepherd School. We find that people both in and out of the faith are thirsty for light on the events of the near future, the events surrounding the second coming of Christ.

My stepfather and mother, Bro. and Sr. J. E. Hammond, and my sister Ruth of Anaheim, Calif., were here on October 22. Bro. Hammond gave a lecture on his chart which is designed to explain the book of Revelation at the morning service. We were very much interested and would have liked him to tell more about it at the evening service, but an auto accident rather shook up the family and prevented it.

I accompanied them to points in Indiana the following week. We found the folks at Bremen as hospitable as ever and going strong in the Wednesday evening Berean class led by Sr. Senff. They are also much interested in Revelation, and were very attentive to Bro. Hammond and his chart. We enjoyed a short visit in South Bend, also.

At Burr Oak Bro. Sydney Magaw was holding a series of meetings, and we enjoyed an evening there.

The people at Kokomo were gathering at the church Friday evening when we arrived there. Bro. Hammond gave the chart lecture. The enthusiastic turn-out called to mind the week's meetings held there in September. Kokomo is a factory town, and work is scarce; but the Lord's work goes bravely on. We hope to be there again soon for another series.

I was glad for the privilege of attending the seventh church birthday of our Grand Rapids church. The building was simply packed full, including the aisles and platform, when the people crowded in from classes. I had heard it was that way, but one must be there to realize it. The Lord is blessing them with a great physical and a fine spiritual growth. It was good to meet with the Knights of Abraham and to see the wooden sword, symbolic of their use of that greater Sword of the Spirit. It was a pleasure to see some of the folks from Blanchard there drinking in the inspiration of the day.

The song service conducted by the ladies one night recently proved very true to form in all that was done, being appropriate and inspiring.

In conclusion I want to say it is a critical time here as every place else, and we so much need the help of God and the mutual helpfulness and fellowship of others of like precious faith. So pray for us and for the success of God's work in Blanchard.

Cecil A. Smead, Pastor.

SPECIAL APPEAL

To date	\$768.35
Mr. and Mrs. J. G. Haupt	100.00
Total	868.35

THANKSGIVING OFFERINGS

Mr. and Mrs. John E. Miller	\$15.00
G. E. Coats	1.00
Total	\$16.00

BURR OAK, INDIANA

Special meetings at the Burr Oak, Ind., church began October 24 and closed November 5 with Bro. Sydney Magaw of Tippecanoe City, Ohio, as speaker. Bro. Magaw brought us some wonderful messages of truth upon which we shall feast for days to come.

On November fifth an all-day meeting was held with a basket dinner at noon. We were pleased to have with us friends from Bremen, Plymouth, and Nappanee. We were surprised and pleased to have Bro. Earl Thayer of Rockford, Ill., with us. He gave us an inspiring message in the afternoon.

It was a very beautiful and touching scene when many friends gathered at the river after the afternoon services when three young girls, Mary Belle Osborn, Marjorie Hatten, and Margaret Overmyer walked bravely into the cold water and were buried with Christ in baptism by Bro. Magaw. We pray God's guiding arm may be around them to keep them lest they should fall.

Mrs. Mary Hatten.

From October 24 to November 5 it was our privilege to work with the Church of God at Burr Oak. Many homes welcomed us, and a good interest was shown in the meetings toward the close of the series. On the closing Sunday afternoon Bro. Thayer assisted with a sermon dealing with the Christian's authority and responsibility of preaching.

We are pleased to present to the brethren three new members, who were baptized on Sunday, November 5, in Yellow River near Burr Oak. They are: Mary Belle Osborn, Marjorie Hatten, and Margaret Overmyer, all of Culver, Ind. These girls come from Church of God homes where the parents have taken much interest in training them for Christian service and, though yet in early youth, they add much encouragement to the faithful ones who are carrying on the church duties. We pray for the girls an active and beautiful life for the Lord; and for all the congregation at Burr Oak we pray God's richest blessings both now and in the age to come.

Eld. Sydney E. Magaw.

TO OUR SUBSCRIBERS

We feel sure our readers appreciate the fact that we seldom burden our news pages with appeals to delinquent subscribers. We always feel that you want the paper continued even if you do not immediately send in your renewal. But owing to the fact that the price of book paper has advanced sharply and found us unavoidably without a stock on hand, we are asking those who happen to be behind in their subscriptions at this time kindly to renew at once, that we may have the money to pay for the paper used in The Herald. Will you do this for us, please? Look at the label on the wrapper; it will tell you just where your subscription stands. Thank you.—Ed.

CONTRIBUTIONS TO N. B. I.

"A Friend"	\$ 2.50
C. A. Smead	1.00
Mrs. C. H. Bassett	10.00
Luella M. Caples	9.00
Total	\$22.50

HELPING FUND

T. A. Weldon	\$2.00
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CLEVELAND, OHIO

The following items of interest are taken from "Golden Rule News," the bulletin published by M. W. Lyon, pastor of the Golden Rule Church of God in Cleveland.

Rally Day was a wonderful inspiration, with a packed Sunday school (215) and large attendances at both church services. We appreciate the cooperation of everyone in making it a success. It was a fitting inauguration of our Rally Year program.

After careful study of our resources and our needs, the church has set for itself a three-fold aim, to be realized between now and next Rally Day:

1. More worshipful services, with special emphasis on punctuality.
2. Enlistment of everyone in at least one of the church's activities.
3. At least \$200 to be paid off on the building debt.

Our aim is to marshal all the talent available in a united effort to rally for the whole year around the standard of the Master, giving everyone, if possible, an opening for the use of whatever talent he has.

Sunday school growth has now reached the point at which congestion of classes threatens to impair seriously the teaching efficiency. After serious consideration of this problem, decision has been reached to proceed at once with plans for an addition to the church building this fall. The estimated cost of an extension of the basement to the rear lot line to give an additional space of 20x30 feet, for material and excavation, and exclusive of other labor, is \$658.

If you think sardines are packed close together, you should peek in at Mrs. McMurtree's class of girls parked on, in, and around the back stairway in the Sunday school!

The new Sunday School Library is off to a good start. Beginning on Rally Day with 36 books, it now has over 50 volumes, and more coming all the time.

Have you joined our Volunteer Prayer Band? This is a new movement whose object is to study and practice prayer. The purpose of this group is well expressed in its motto: "Lord, Teach Us to Pray."

The pastor is giving a series of sermons on Old Testament characters at the Sunday evening services, which have so far been well attended.

Mrs. H. H. Hawkins is in Lakeside Hospital, where she underwent an operation on her throat October 30. We rejoice that she is recovering splendidly.

MARY LOVANDA KELLEY

A constant adherent of the one faith to the day of her death, Sr. Kelley went to sleep October 13, 1933, at the age of 89 years and 10 months. She was laid away to await the Savior's call in Decker Cemetery near Blanchard, Mich., October 15. Elder Allen of the Advent Christian Church in Sylvester officiated at the funeral with the writer assisting.

She leaves to mourn her passing three sons: Almon E. of Blanchard; Charles H. and William E. of Snohomish, Wash.; two daughters: Ida A. Hall and Eudora D. Walker of Blanchard; ten grandchildren, eleven great-grandchildren; also a number of other relatives, besides many friends which she has made during her 68 year sojourn in Michigan since she came here from Canada with her husband, who has preceded her in sleep. In all those years she has shown by her Christian labors that she dearly loved the Lord, His coming, and His Scriptures. Indeed, her mind was clear to quote the Scripture to the last of her days. She loved to meditate upon "the Lord, the righteous judge." "Behold, the judge standeth before the door." "Behold, I come quickly: and my reward is with me."

Cecil A. Smead.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mrs. Ethel Swartz; Golden Rule Bereans, Cleveland, Ohio; Mr. and Mrs. Chas. Updike; Jessie M. Shea; W. A. Reid; Anna Mae Bottofs; Luella M. Caples; Wayne Thompson; Georgia Thompson; Mr. and Mrs. D. W. Kirkpatrick.

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

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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.

BETWEEN YOU AND ME—

The first of our readers to respond to our invitation to send in their expressions of thanksgiving for publication in our special issue the last of the month was Sr. E. Pendleton, 1132 Third St., Webster City, Iowa. Who will be next?

Through the kindness of F. H. Knodle of Oregon we will soon begin the publication of a series of studies by D. M. Hudler, who up to the time of his death some years ago was one of the most successful evangelists of the Church of God.

Approval of our new department treating of the news of the day is general. Bro. H. H. Hawkins of Cleveland, Ohio, voices the sentiment of many others when he says, "I like the page, 'Abreast of the Times,' and hope you continue it through these troublesome times."

Our attention is called to an unfortunate omission made in the report of the special meeting held in Arkansas City, Kansas, recently. We regret that through some error the name of Bro. Drabenstott of Hartford City, Ind., was not mentioned. Bro. Drabenstott taught the afternoon Bible classes, and his work was deeply appreciated by all who were fortunate enough to be assigned to his classes.

"One dear shut-in sister says she would do a little fasting to save money to keep The Herald in her home before she would do without the spiritual food it contains each week," writes Sr. A. J. Chaplin of Arkansas City, Kansas. Speaking for herself, Sr. Chaplin says, "I assure you we appreciate The Herald. I do not see how anyone can do without it. We all watch for its coming every week."

"May the richest blessings of our heavenly Father be with the untiring effort to continue sending us a good paper, for we enjoy its many splendid articles immensely," wrote E. O. Stewart when submitting his excellent contributions to be found on page 3 of this issue.

Please do not overlook the request "To Our Subscribers" on the opposite page. By the closest economy we have carried the paper through the long period of depression without missing an issue or reducing its size in any way. But costs are advancing; and we must, and we will, meet them with your generous cooperation.

The junior choir, under the able direction of Sr. Azalia Winfrey, added much to the special Armistice Sunday evening service at the Oregon, Ill., church. This church has a splendid group of young people who are taking an active and interested part in the work of the congregation.

The first to send in a Thanksgiving offering this year are Bro. and Sr. John E. Miller of Troy, Ill. In sending their generous remittance they write, "We are alone this winter. Maurine Mae entered nurse's training school in September at the Jewish hospital in St. Louis. Farming conditions are no better—they seemed to be worse for awhile."

We rejoice with the Golden Rule Church in Cleveland, Ohio, in the fact that they are finding it necessary to enlarge their church building at once to accommodate the rapidly increasing Sunday school. It takes prayer and consecration and much personal work to accomplish such results.

HEADING TOWARD A DICTATOR

Continued from Front Page

golia, which belong, of course, to the Soviet Union. He thinks the aggressive spirit of Japan will bring war to pass. If so, this will be the most serious war the world has ever known, because it will draw in other nations that have interests in that part of Asia. He also thinks that the world will back Japan against Russia.

It seems to the writer that the foreign policies of Hitler and Mussolini are along parallel lines, viz., expansion toward the East, or as the ex-Kaiser expressed it, "A place in the sun." There must be sooner or later a clash; and do you not see that Palestine, located so centrally among these powers, must necessarily be the battle ground for this impending crisis?

During the Great War the Allies were at a standstill until virtually a dictator (General Foch) was appointed. In this coming struggle history will repeat itself, only upon a larger scale. Snowden says, "A dictatorship cannot be maintained without the suppression of all political and civil liberties, and a working class dictatorship would be as ruthless as an aristocratic or capitalist dictatorship."

At present Mussolini holds the trump card; how will he play it? Italy, like Japan, must find room for its increasing population. Will he judge this crisis as the opportune moment? During the Great War Italy abandoned Germany. Will Mussolini now prove to be her friend?

Hitler in his recent speech withdrawing from the League condemned Great Britain for the cause of all her troubles and flattered Germany's old enemy France. How true Proverbs 26:28 is: "A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin."

In this present crisis the headlines of the newspapers say, "Hands Off, the U. S. Tells Europe." Yes, but Europe does not forget that our president wrecked the London Economic Conference and that he stands for a big navy.

A strong sentiment is abroad in Europe to form a confederation to be known as the United States of Europe, Great Britain and Russia to be excluded. Commercial interests are already forming along lines similar to our trusts to limit production and stabilize prices. All industries are to be governed by a scientific board. Centralization seems to be the new war cry in the religious, commercial, and soon probably the political worlds.

I should like to quote excerpts from foreign newspapers as to how they view the working of the National Industrial Recovery Act, but I must refrain as I have no desire to be charged with the crime of lese majesty.

(Bro. Alldridge here included with his manuscript an article written by J. Baker White in *The London Post*. Since the paper is copyrighted, THE RESTITUTION HERALD can publish nothing but a synopsis of the article, which is entitled, "The Big Shuffle."—Ed.)

Old alliances of European nations are being scrapped in favor of new ones. The historic Austro-German combination has been broken by Hitler's ardent militarism and

his encouragement of a Nazi (pronounced "Nahtzee") revolution in Austria. France has sought friendship with Russia and Poland as a protection against the German rise to power. The Little Entente has been made permanent. Belgium and Switzerland are preparing themselves for German aggression. A plot to extend the Hungarian throne to Prince Otto, its heir, is being actively fought by Nazi forces. Dollfuss of Austria and Mussolini of Italy have reached an understanding. Roumania and Turkey have allied themselves with Russia. Bulgaria looks to England for aid. Britain and Scandinavia cement their relations with trade treaties. All Europe looks for war.

MIRACLES

By C. E. Randall

PEOPLE generally consider miracles as evidence of divine authority and blessing. When Christ was offering the kingdom to Israel, He accompanied His message with kingdom conditions. Kingdom conditions are miracles when compared to things of this present evil world. The blind received their sight, the deaf were made to hear, the dumb to speak, and the lame to walk. Of course, these were miracles, but they were kingdom conditions (Isa. 35:5, 6). When the kingdom is set up, these miracles will be of daily occurrence.

A few signs were given in establishing the church in order that Jews and Gentiles alike might understand that both were acceptable to God (Acts 10:1-33). However, the Pauline epistles are silent in regard to promise of or continued performance of these signs and wonders. And these messages are the ones given to and concerning the church of the mystery (Eph. 3:4-11). Laying claim to and applying promises given to and spoken concerning the kingdom and making them fit the church has always been the practice of the majority of Bible readers, notwithstanding that we are cautioned to "rightly divide the word" (2 Tim. 2:15).

The only promise of miracles in the last days that we have a right to anticipate concerns the beast power. It is told us that the Antichrist that is to come "after the working of Satan" (2 Thess. 2:9) will perform "signs and lying wonders" and he will do "great wonders, so that he maketh fire come down from heaven on the earth in the sight of men" (Rev. 13:13, 14). By the performance of these miracles he deceives those that dwell on the earth.

The Antichrist receives his power from the great deceiver of mankind, the one that deceived our first parents in the garden with the statement, "Ye shall not surely die." The inspiration under which this teaching was conceived is the same inspiration under which it has thrived and is thriving today. It is from people whose doctrines are founded on this false doctrine that claims to miracles come. Can you see the inspirer?

—Church of God Messenger.

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NUMBER 8

CHRISTIAN PATIENCE

By Lyman Booth

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."—Heb. 10:36.

THESE were the words of Paul to the Hebrew brethren: "Hold fast the faith, with patience and thanksgiving." All other virtues and graces require patience to make them perfect.

"Patience is the root and guardian of all virtues," impatience is the enemy of all. Impatience disquiets and makes us weary and to lay aside our armor and to forsake difficult duties. Impatience listens to nothing, receives no advice from any source, fears nothing, has little or no hope, and perseveres in nothing but restlessness and fault-finding.

The offices of patience are as varied as the numerous ills of this life. We have need of it with both those who love us and those who do not. We have need of it for the least as well as the greatest things. We need it amidst our troubles and daily burdens. We need it in the weariness of our bodies and in our mental struggles. We need it in the hours of sickness and pain and in the decline of age, in disappointments, bereavements, losses, injuries. We need its help to conquer sin within and temptation without, that we may secure blessed and everlasting peace. In all these things, from childhood's little hurts to the martyr's sufferings, patience is the strength whereby we endure all evil for the love of God whom we dare not offend.

In Romans 8:25 Paul wrote, "But if we hope for that we see not, then do we with patience wait for it." There are many infirmities that we cannot overcome if we are lacking in hope. There are peevishness and impatience, fear and doubting. But hope in God and patience quiet them and remove the occasion of their working and make us humble. Though we may not be responsible for our whims, we are accountable for the way in which we act while under their influence. When our endeavors fail to quiet them, we are to rely on hope; and if hope should weaken, there are moments of quiet waiting left, "quiet waiting" which in other portions of Scripture, especially in the New Testament, is termed "patience." While hope

This essay on the value and necessity of patience in Christian living comes from one whose years are sufficient to give him full practical appreciation of the virtue lauded by Paul. The author's present address is 4318 Olive St., St. Louis, Mo.

looks to the future, it is the duty of patience to rest quietly, calmly in the present, and not to worry; to be satisfied where God appoints and with what He has given us. Patience is properly placed after hope. Hope belongs

to youth, patience is the lesson learned in maturer years under Christian influence.

In Romans 15:4, 5, we read, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus." How wisely Paul has written, for the Scriptures contain more than most of us can learn.

We need no voice from heaven nor brilliant vision of light to make us happy, for there is enough in "the volume of the Book" to cause our hearts to burn with the fire of love. It tells of the pardon of the deepest guilt, sanctification of the polluted, rest for the heavily burdened, salvation for the lost, Christ for our comfort, and the kingdom and its glories. We are told of these things for the express purpose of giving us joy and consolation.

What a grand ending of mortality! How many are the strong, tender, and most sacred ties that bind us to God no man can tell. We have abundant reason for living for God's glory. He made us and has preserved us in life and provided for all our necessities. He has been most merciful and gracious, besides being very abundant in goodness and in truth. He has borne with us, pitied us, and redeemed us by His Spirit, and called us out of darkness into His marvelous light.

To the Thessalonians Paul said, "Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father." If our hope is proved by our exercise of patience and our faith by the work which it produces and our love by the

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EDITORIAL

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G. Eldred Marsh, Editor

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Paul C. Johnson, Associate Editor

"Come, behold the works of the Lord . . . He maketh wars to cease unto the end of the earth; he breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire."—Psalm 46:8, 9.

HEAR US, WE PRAY

O God, to Thee we raise
Our hearts in grateful praise;
Hear us, we pray.
Give us the grace to stand
A firm, united band,
Supported by Thy hand,
From day to day.

Forgive our faltering faith,
And hold us ever safe
Within Thy care.
We would be true to Thee,
We would from sin be free,
And in eternity
Thy glory share.—G. E. M.

"MEAT THAT YE KNOW NOT OF"

AFTER a wearisome journey Jesus reached the city of Sychar, paused at Jacob's well, and asked a woman who was drawing water for a drink. Then followed the remarkable exchange of questions and answers recorded by John. At the conclusion of the conversation the disciples approached, and perceiving how tired and probably hungry the Lord must be, besought Him, saying, "Master, eat. But he said unto them, I have meat to eat that ye know not of." Observing the perplexity His answer occasioned, He continued, "My meat is to do the will of him that sent me, and to finish his work."

Here He but repeated the thought with which He had met one of His temptations in the wilderness, when He said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Jesus realized that the most important of all necessary things was a *spiritual diet*. He knew that unless one fed constantly on the "bread from heaven" the spiritual nature would speedily perish and the individual would be reduced to the plane of the animals, with no higher thought nor purpose in life than to eat, drink, and sleep, that he might survive.

The Bible provides a spiritual diet of great variety. It brings to the one who "hungers and thirsts after righteous-

ness" all that he needs to supply the craving of his appetite. Job, even in the time of his misery, found it sufficient for every purpose, and cried, "I have esteemed the words of his mouth more than my necessary food!"

Writing to Timothy with regard to the value of the Scriptures, Paul declared that they were able to furnish the man of God thoroughly for every good work; that they met every demand for teaching, correction, and instruction in righteousness that could be named.

To enjoy to the full the spiritual diet which the Bible so amply affords, it is necessary that one should vary the viands of which he partakes at the Lord's table. Our Apostle mentions the necessity of doing this in several places, and at the same time asserts that the diet must be *regulated* according to the "age" of the individual and his power to assimilate that which he receives. All Christians do not require the same kind of food. Writing to the Corinthians, Paul says, "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able."

He then pointed out their weaknesses. They were still ruled by their carnal natures. They still lived as worldly men live. And, consequently, they could not grasp and utilize the "things of the Spirit of God," the "strong meat" that went to the mature in faith and knowledge.

Just as the human body requires a constant supply of vitamins A, B, and C, to produce health and strength in nerve cells and tissue, so the spiritual natures of men must be continually provided for by the truths contained in the Bible. Our faith must be daily strengthened by the knowledge of prophecy fulfilled, our hope built up by feasting on the promises of God, our love cultivated by meditating on the love of God and of Christ so clearly shown in the Scriptures, our desire for worship satisfied by the devotional teaching of the Psalms, and our appreciation ever increased and deepened through prayer and study of the inspired Word.

Let us, then, throw wide the doors of God's Dining Room, the Bible, and draw up joyfully to His loaded board, and partake freely of the nourishing spiritual food He has so graciously provided for our good, that we may "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

The Passing of an Age

By H. A. Sheets

"A good man obtaineth favour of the Lord: but a man of wicked devices will he condemn."

WHEN Moses came to the close of his work as the leader of Israel, he still felt that he wanted to perform one more task; so he called all of the people of Israel before him and gave them a parting word of admonition and warning. A word of encouragement is just as necessary today before Armageddon as it was then before Canaan. Moses spoke at length on the blessings that would follow faithfulness to God as well as the punishments that would reward iniquity and disobedience. The wisdom of his words and counsel has been adequately proved by the subsequent history of Israel.

We are facing important days; days in which we see "men's hearts failing them for fear, and for looking after those things which are coming on the earth"; days filled with hope and fervent preparation for the Christians.

We are watching the life ebb from an age which has not proved its right to continue. Neither God nor man has been adequately served. Selfishness has been the predominating and ruling force. No great attempt has been made for righteousness. God cannot place His stamp of approval upon an age so predominantly evil. The end is in sight.

Christ, the prophets, and the apostles all warned that this age would end in strife, famine, and disease. We have reason to believe that these conditions are approaching reality. The influenza epidemic in 1918, as well as the black plague of the Middle Ages, should be a warning of what can come. God's Word will be proved true.

For several years men have been dissatisfied with the abundance of God's blessings. They have cried that overproduction has lowered the prices until it is hard to exist. Man is now trying to control production by his own efforts. This interference with God's work will result in famine—and higher prices. Revelation 6:5, 6 gives us a picture of this time of high prices and scarcity. Here, again, the love of money is proving the root of the evil.

Another sign of the end of this age is the cry of peace. The Bible has declared that man's efforts for peace would result in war. This is very evident at this time. Nations are still crying for peace but ordering war materials just the same. War is so certain that the statesmen are asking, "When will it start?"

The churches in Germany have ceased to pray for peace. Their only prayer is that the Fatherland may be ready when it does start. New church hymnals are being prepared which justify and glorify war and war heroes. The

"The Passing of an Age" is taken from a letter issued by Bro. Sheets under date of November 4 to the members of the Virginia congregations. The letter composed the last issue of The Gospel Searchlight, long an organ for gospel teaching among Old Dominion Churches of God.

rest of Europe is very little different in its viewpoint from Germany.

High officials of Japan are openly advocating war with England with world markets as the spoil. It is evident that they are preparing for a titanic struggle.

Nearly every American newspaper of importance is warning almost daily of the coming conflict. God's judgment day is almost here.

We must retain our faith in an all-wise, all-merciful, all-powerful God. He is still supreme ruler and will protect us if we continue in well-doing. Did not Christ command: "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. Remember, "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."—1 Thess. 5:9.

The temptation to do evil and to seek worldly pleasures and amusements is increasing daily, and the faith of many is growing cold. Paul warned us that the time of trouble would be preceded by a falling away (2 Thess. 2:3); and Jesus Himself asked the question: "When the Son of man cometh, shall he find faith on the earth?"—Luke 18:8.

The trial of faith is becoming severe, but let us remember that "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."—Rev. 2:26, 27. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, . . . I will write upon him my new name."—Rev. 3:12. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21. These promises are all to the "overcomer," but surely they offer ample inducement to press on.

The other side of the picture is presented to us by Paul in 2 Thessalonians 1:7-9. He states that "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."

Brethren and friends, let us press on with complete conviction that "he that overcometh shall not be hurt of the second death."—Rev. 2:11.

The Home of the Dead

By George B. Alldridge

"The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men."—Psalm 115:16.

A FEW days ago a gentleman called at our home to transact a business matter we wished him to take care of. Upon leaving, he left with us a few cards. On one is printed among other things these words:

"He washed me in His all atoning blood;
My sins are all forgiven,
I'm on my way to heaven,
Walking in the light of God."

After perusing this, I thought of 1 John 1:7: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." I could not recall one text which would authorize the author of these words, "I'm on my way to heaven," to make such a statement.

Upon reflection, I thought how many millions of people past and present endorse these words and really believe that heaven is to be their eternal home. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isa. 8:20.

Usually when people are on their way to a place, they know exactly their destination, having previously inquired by the aid of guides and maps something of the city or country they are about to journey to.

The Bible, the only reliable and authentic guide which gives us information relating to the final destiny of humanity, gives a very vivid description of that place. The translators of our Bible call it hell! Scholars inform us that this should have been translated "the grave."

I could quote many texts describing this place. Psalm 88:10-12 will suffice: "Wilt thou shew wonders to the dead? shall the dead arise and praise thee? . . . Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?"

Every honest and intelligent person will admit that while his actual experience will not verify these words of the Psalmist his knowledge and observation will, and deep down in his heart he knows that in this place sooner or later he, too, will find his last home. Unless some power unknown to science and revealed only in the Bible delivers him from this condition, he must eternally remain.

Where is heaven? Who can answer me? No human being can locate it. The Bible gives us a vivid description of it. Its inhabitants are immortal. "Now unto the King eternal, immortal, invisible, the only wise God" (1 Tim. 1:17) "who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see" (1 Tim. 6:16). Read also Isaiah 6:2, 3.

Heaven occupies a particular location, for we read in

Isaiah 63:15 Isaiah's prayer. "Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength." In Isaiah 66:1 we read, "Thus saith the Lord, The heaven is my throne, and the earth is my footstool."

This wonderful being we address as eternal God and Father is not confined to a particular location, although His throne and center of strength seem to be. "Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth."—Gen. 14:22. Hence, we see that the whole universe is God's realm.

God is responsible, and no one else, for this wonderful universe. It reveals His love, wisdom, justice, and power. Why did He create all this? The Prophet declares it was not created in vain. God does nothing in vain; there is a purpose in all His doings. "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."—Rev. 4:11.

Some day God's glory will fill this whole earth. In Habakkuk 2:14 it is proclaimed, "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." The margin reads, "Or, by knowing the glory of the Lord."

There was a time when man possessed this knowledge, that is, of God's holiness and perfection. But he lost this knowledge through sin (Ecc. 7:29). "All have sinned, and come short of the glory of God." God proposes that man shall again possess not only this knowledge but also a character to sustain it. Taking him at death to heaven would not accomplish this, but rather it would mean his eternal destruction.

No being is so wise as God. Hence, whatever plans God has outlined must be in the nature of the case the very best and wisest. So God created the human family to be inhabitants of this earth and constituted them to live and dwell upon it.

If when we die we go to heaven, why is it that God speaks so much about what He intends to do for us here upon earth and tells us nothing of what is going on in heaven? We read in the Scriptures:

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Then the old heavens and the old earth did not contain righteousness: that is why they are to be destroyed.

Oh, but somebody will say, "This is all figurative." Surely it is. But the people who constitute these old heavens and old earth are real persons, just as real as you and I.

I want you to read Revelation 12:4-9. Note all this

happens in heaven. If we take all this literally we get nowhere. Yet some people who believe in going to heaven at death believe that this is when the devil put up a big fight in heaven and was cast out, taking with his tail the third part of the stars of heaven. If all this happened in heaven, the place of God's abode, then sin must exist there also!

The Bible teaches that sin came into existence, and with it death, by or through the disobedience of our first parent Adam. The Bible also teaches that God intends to put sin out of existence. As man was the instrument of bringing sin into the world and with it death, God's plan is by a man to destroy sin and death and to establish life and righteousness. So when we read about the devil's being the author of sin, we know more than God does, for God says it was man.

If we say that this devil is a fallen angel, cast out of heaven, we know more than Jesus, for in speaking of the resurrection of the dead He said, "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." So if the devil is an angel, then of course he can never die. But as I read Hebrews 2:14 I learn that the devil "had the power of death," and that Jesus through His death destroyed him, "that is, the devil."

What power took the life of Jesus or caused His death? You answer, "Sin." Very good, then sin is the devil; and when each person dies, as far as he is concerned the power which caused his death dies to him. Now here is where God steps in, and my whole being rejoices as I hear my mind quoting John 3:16, 17.

If we are left in the grave how could God fulfill this promise? "For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace."—Psalm 37:9-12.

Two things are here promised: the cutting off of the wicked and the blessing bestowed upon the righteous, viz., "Inherit the earth." Jesus and David agree. Matthew 5:5: "Blessed are the meek: for they shall inherit the earth."

Somebody may say, "It will be heaven to me to be where Jesus is." This is just my sentiment. But that cannot be in heaven. Kindly read Genesis 17:7, 8.

Since Jesus and His saints are to reign upon the earth, of course as such earthly rulers they will be occupied; and Paul tells us in 1 Corinthians 6:2, 3 just what that is, viz., judges. That confirms his statement in Acts 17:31.

Prehistoric Man

By Gerald L. Cooper

THE term "prehistoric man" evidently applies to the men living prior to the time the writing of history began. As the art of writing was not perfected until about 4000 B. C., the prehistoric age included all time before that.

But let us consider something else. According to Usher's chronology of the Bible, 4000 B. C. was about the time Adam was created. Therefore, the so-called prehistoric man was living before man was created if we attempt to believe both the Scripture and popular history.

We can find much about prehistoric man by studying the most inferior races of today such as are located in South America. Our chief source of information, however, may be found by digging in old ruins buried deep in the earth. How do we know these ruins belonged to these particular men? Could they not have belonged to the people living just before the flood? And could not the flood waters have deposited all of the dirt on the relics found in the ruins?

The prehistoric man is supposed to have lived in three different periods: the Paleolithic, or Old Stone Age; Neolithic, or New Stone Age; and the Metal Age.

The man of the Paleolithic Age used stones, roughly hewn for his tools. He was a hunter and fisher; he lived in a cave; he had no domesticated animals except the dog; and he knew nothing of the arts. By the end of the period

he could use fire and could sharpen his tools fairly well.

The Neolithic man advanced in that he could sharpen his tools with more ease and learned some architecture.

Man came forward much more in the Metal Age. His tools, of course, were much improved over the stones he had previously used.

The first prehistoric man was, according to Wells, a man-like ape. Through the process of evolution he developed, supposedly, to his present stage. We find no record of this in Genesis the first chapter, where it tells of the creation of man.

Man was next supposed to have been a very primitive human living in caves and being very savage. His language was very indistinct and his brain was differently developed from present-day men.

Much of this is true, no doubt, but it is ridiculous to read some present-day stories by so-called intelligent men who attempt to tear down the truth of the Bible. Just last week I read an article by a modern writer teaching that the scenes of the book of Genesis were laid in Egypt and that Moses himself was a son of an Egyptian princess.

What fancy! Let us not believe any of these stories of early man, but seek rather the Word of God given in that Book of books, the Bible.

Paul, the Apostle of the Gentiles

WITH the exception of Christ, there is no figure in the New Testament of such heroic proportions as Paul of Tarsus, the Apostle of the Gentiles. In that respect, as in various others, he reminds one of Moses. Both men possessed powers beyond those of ordinary mortals. Both men were highly educated, even though the training of Paul probably was somewhat narrower in scope.

Because of their enormous physical and spiritual drive, both swept away opposition that would have stopped lesser men. Both battled against the prevailing trends of their day. Moses fought the idolatry and polytheism that prevailed among the Israelites; Paul pitted himself on the one hand against the Pharisaism of the Jews and on the other against the licentiousness of the pagan world. Finally, both died with nothing but the assurance of faith that their labors had been worth while. Moses was permitted to see the Promised Land from afar; Paul with the eyes of faith beheld the kingdom of heaven.

From a purely historical point of view it is difficult to overestimate the service which Paul rendered the Christian church. Through him the gospel of Jesus became a world religion not only in principle but also in fact. As is clearly brought out in the book of Acts, there was a strong faction among the immediate followers of Jesus who tried to exclude all Gentiles unless they entered through the door of Judaism.

Although Paul, who had been reared and educated in the strictest tradition of the Pharisees, could appreciate the Jewish point of view, he resisted the pressure of the conservatives and finally carried the day. Apparently many years passed before the Christian congregations in Jerusalem and other Jewish centers reconciled themselves to the changed outlook; but in the meantime Paul carried the gospel along the eastern and northern shores of the Mediterranean. If the traditional Jewish customs and ritual had been made an essential part of the teachings of Jesus, it is almost impossible to conceive how it could have made any effective headway either in the city of Rome or in the empire as a whole.

Paul further served the early church through the pastoral letters which he addressed to the congregations which he had founded and to some of his disciples. These letters are of great importance for two reasons. In the first place, they reveal more about the personality of Paul than is known about any other character of the ancient world. In the second place, they have served down to our own time as a major guide and inspiration to the Christian church.

It is impossible to summarize the many-sidedness of Paul's thinking in a few moments, but it is relatively easy to indicate his basic point of view. To him the Christian life was not something static but something which, once attained, could be sealed up and set aside for the rest of one's natural life. It was nothing like that. It is in the Epistle to the Philippians that he has set forth in matchless

prose his ideal of the Christian life: "Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

The energy which vitalized every phase of Paul's life was his unshakable faith in the gospel of Jesus. He strikes the note in the opening chapter of the epistle to the Romans: "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."

Nothing can part him from the lovingkindness of God. "I am persuaded," he tells us, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Exposed as the Apostle was to the constant enmity of both Jew and Gentile and to the ever present dangers of travel, he experienced much hardship and suffering. The well known account of these tribulations can scarcely be repeated too often: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren."

In all this, however, there is no trace of regret. To the congregation at Philippi he writes thus: "I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse." In the second epistle to Timothy, written while Paul was awaiting execution in Rome, we hear for the last time that note of indomitable faith. Having conquered the ills of the flesh, he was not to be intimidated by the fear of death: "I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith."

Thus both in life and in death the Apostle to the Gentiles became the supreme example of Christian living. More keenly than any of his contemporaries, Paul recognized the universal implications of the gospel of Jesus. Scholars may question his theology, but none can deny the spiritual stature of the man. What Jesus said of a certain woman, we may say of Paul: "Wheresoever the gospel shall be preached throughout the world, that also which he hath done shall be spoken of for a memorial of him."

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The Riches of His Grace

By M. W. Perrine

HAD it not been for God's favor as manifested in His dealings with the children of men, the whole human family would have been destroyed from the face of the earth long ere this. It is only through the wonderful favor of our heavenly Father that we are not cut off in His wrath, but are still permitted to function as a people down to the present time.

The whole world is lost in sin; and the Apostle Paul declares in Romans 3:10, "As it is written, There is none righteous, no, not one." And further, speaking to the church (Eph. 2:1), "And you hath he quickened (made alive spiritually), who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."

His grace is manifested not only in this world, but also in the world to come. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." A present salvation from your sins and a future eternal salvation are reserved in heaven for you. "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—1 Peter 1:5. That is when Jesus comes.

So this great salvation which comes to us through Jesus Christ is God's favor; and we receive it by faith; and it cannot be earned by our works, no matter how much we do; nor can we buy it with money, for we by right belong to God, for He purchased us with the blood of His own beloved Son. "The gift of God is eternal life through Jesus Christ our Lord."

The grace of God through faith placed us where we are—in Christ Jesus—so making us new creatures in Christ Jesus. "Old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ." Then Paul says (2 Cor. 6:1), "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." "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."

Then Paul wrote to Titus (2:11), "For the grace of God which bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world: looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Paul, writing again to Titus (3:5), says, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost: which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life."

Justification under the law was a matter of works. That was why Paul asked the question of Galatians 3:21, "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law." It is a matter of faith; but it must be confirmed and attested by our works, for faith without works is dead. Faith introduces us to our Lord Jesus Christ, who John declares is full of grace and truth (John 1:14).

Paul designates the whole great scheme of salvation "the unsearchable riches of Christ." Why unsearchable? Because you may search from Genesis to Revelation, and you will never find it in its fullness till you come to God's Word that was made flesh and that dwelt among us full of grace and truth.

And you will never be made a partaker of its benefits until, as Jesus said to the Jews (John 6:51), "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him."

You can only eat His flesh and drink His blood by the grace of God by faith; and you can manifest it to the world and show your faith in it by partaking of the loaf, an emblem of the body of Christ, and drinking of the fruit of the vine, an emblem of His blood. Then wait patiently till He comes.

(OVER)

The Apostle Paul went forth carrying these life-giving truths to the Gentiles as he records in Ephesians 3:8, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

But these Gentiles were sinners even as all others were, for Paul said, "All have sinned, and come short of the glory of God." Then he asks the question, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." A wonderful work of grace, by which we get rid of our sins and are made new creatures in Christ Jesus!

Then in the fourteenth verse Paul says, "For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? 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 made free from sin, ye became the servants of righteousness."

So we can see what wonders the grace of God accomplished through obedience. No wonder Paul exclaims, "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord."

CHRISTIAN PATIENCE

Continued from Front Page

labor which is its result, then we may know that hope and faith and love of God will abide in and with us. Then hope will clothe itself with the garment of sweet patience. It will wade through rivers of blood; it will endure all things for the joy that is set before it. Therefore, patience is called "patience of hope," because it is hope that buoys us up in the exercise of patience and long-suffering until the time arrives when patience exchanges the cross for the crown.

In Paul's letter to Timothy he warned his son in the gospel against the love of money and the strife of words that begets envy and railings, and said, "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."—1 Tim. 6:11. Paul had seen so many drawn into this whirlpool and "drowned in perdition" that he advised Timothy with more than his usual earnestness to flee as far from them as possible and thereafter to follow after righteousness and godliness, and in addition to follow after faith and love as the fundamental principles of the Christian life, and

lastly to have patience and meekness of spirit, which denote the proper conduct of the Christian amid the opposition and enmity to Christ's gospel. What was godly advice and instruction to Timothy should be none the less to Christians of the present time.

James said, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience, but let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

Of all graces God desires that the reality of faith should be made manifest. We work by love, but live by faith. If, then, we have faith, we must expect trials. Grace is not crowned until after it has been exercised. Faith must be tested before it is proved worthy of praise. To the wicked every grace is a snare, but to the godly every state brings a blessing, and their prosperity brings thankfulness, their adversity works patience. Afflictions serve to prove or test our faith, and by the blessing of God to bring forth fruit with patience; and patience brings the quiet fruit of righteousness.

The little trials, those which involve nothing loftier or more sublime than the incidents of everyday life, those trials which are attributed to tongue and temper, make a great demand upon our patience and a greater draft upon our ability to endure. But we should never become discouraged because good things come so slowly. We should never fail to do daily the good things which lie at hand. Let patience have its perfect work that it may bring forth heavenly fruit unto the Lord. True grace aims at nothing less than perfect holiness; but to obtain this there must be the exercise of patience first, then faith, hope, and prayer.

James has much to say about patience and long-suffering. We read, "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 latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. . . . Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."—James 5:7, 8, 11.

We find James uses "patience" for "long-suffering," which is a greater degree of patience; for patience is enduring afflictions without murmuring and injuries without revenge, but long-suffering is the extension of patience to that which Paul calls "its perfect work."

The husbandman has long patience till he receive the early and latter rain. The winter frost must mellow the seed lying in the ground, the rains of spring must swell it, and the summer sun with the latter rain must mature it. Thus it is with us. God is not unjust that He should forget our labor of love. We may meet with many difficulties, hardships, and trials; but we shall reap even more good than we have sown, for He that gives seed to the husbandman and bread to the eater will abundantly multiply the seed we have scattered and will give us fruit of our toil to eat. Therefore, let us be patient and steadfast and firmly place our affections on Him and His promises.

There are two ways in which the prophets became examples to us: in suffering and in patience. Our attention is called to their suffering to calm our discontent and their patience to waken our imitation. Let us, therefore, be imitators or followers of them who through faith and patience inherit the promises.

God's people and the people of the world have different principles: the Spirit of God to guide them into all truth and the spirit of the world, which seeks pleasure. They have different lights and rules: those of faith and sense. All the blessings for the good are fixed upon conditions of humiliation and suffering. Hence, James says, "Happy are they that endure," and thrice happy are they who endure unto the end, for they have a blessing now, but a greater in the "sweet bye and bye."

In Job's affliction and suffering there are two notable features: his advancing God and debasing himself. He expressed nothing but good for God and lower thoughts for himself. James holds him up before us as an example of patience in our misery and suffering. While Job was very patient, God was very pitiful; and His mercy, which lightened the trial of Job's faith, was in haste to relieve his suffering. "Job's history is peculiarly fitted to show us, when afflicted, not so much Job as a perfect model, as to show the Lord as the friend of the afflicted."

We are advised by Peter to add temperance to knowledge, patience to temperance. The two virtues are coupled together. We need temperance, self-government, self-control; those things that will make temperance necessary will expose us to that which will require patience. But no matter how tangled the skein may be, we must be diligent in the exercise of patience, that we may make our calling and election sure. Though the way may seem dark at times, faith says, "Be not dismayed." Though the mariner may not see the polestar, the needle of his compass that points to it tells him the way he is going; even so, we have the compass of divine love directing our course and telling us we are pressing forward toward the haven of "eternal rest."

There are times when our affairs are taken out of our hands, and we are forced to stand aside and wait patiently for the slow process of development. We sow the seed, but we cannot force it to immediate harvest. We must let Nature do our work for us. Growth is the most natural and healthy method, and yet it requires long and patient waiting. When our affairs move slowly, we are apt to worry; and when they get tangled, instead of quietly waiting, we thrust our hands into the snarl and make it many times worse. The best things in this world are grown, not made in a minute. He who would have the best and most enduring things, either temporal or eternal, must pay the price of patience for them, even if it be under the burden of sorrow and suffering. Therefore, the Christian should "rejoice, and be exceeding glad" that he has something really worth while for which to wait.

Patience may be relied upon when the loftier qualities within us fail. Faith may waver, hope may weaken, even love may fade or fail; but patience awaits the summons of all whom it can serve. The child who, when angry, can

count ten before speaking is on the road to become a patient man or woman. The husband who thinks twice before he speaks and retains the word that would wound another's feelings is entitled to the praise due to "one who ruleth his own spirit." The wife and mother who is patient and tender amid the cares of her home is by-so much a saint.

Lost patience is never regained. We may be patient next time, but the impatient, cross word cannot be recalled, not even with earnest prayers and bitter weeping. It may be forgiven, but it has left a sting not easily forgotten. How necessary, then, is the exercise of patience! Remember that this, with its burden of grief and suffering and waiting, will mean more to us when we realize it is the pathway to the next age, when temperance, patience, and love will rule through the eternal years.

PATIENCE

By Mrs. H. V. Reed

Ye have great need, O weary hand,
When sunset's gold shall flood the land,
And find thy daily task undone
While evening shadows slowly come.
But rest is here, and rest is thine:
"It shall be light at evening time."

Ye have great need, O watchful eye,
So often raised to One on high,
Watching for light to rift the cloud
While earth is wrapt in night's dark shroud.
Though tears may fall like ceaseless rain,
Thine eye shall brighten soon again.

Ye have great need, O weary feet,
Whose restless fevered pulses beat
O'er thorny path and rocky height,
In noontide's heat or starless night;
But on the crystal river's shore
Is peace and rest for evermore.

Ye have great need, O weary heart,
Whose quiv'ring cords would gladly part
If but the burning cross be riven
Beneath the loving hand of Heaven—
Today forget the cruel strife
And crown with patience all your life.

"Rest in the Lord, and wait for Him"
Though days be dark and hope be dim,
Through martyr-fires with naked feet
Be loyal still, while heart shall beat,
For hope and promise both are thine:
"It shall be light at evening time."

—Selected by Lyman Booth.

Abreast of the Times

"This day is this scripture fulfilled in your ears."—Luke 4:21. "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them."—Isaiah 42:9.

Nazi and the Labor Unions

"Whether he shall be a wise man or a fool, yet shall he have rule over all my labour."—Ecclesiastes 2:19.

WASHINGTON, Oct. 24.—"For the first time in history," declares *Labor*, "an entire nation has been placed on the 'We Do Not Patronize' list of the American labor movement. That action was taken by the American Federation of Labor in the closing hour of its convention last week. After listening to a comprehensive report of how the Hitler Government of Germany had obliterated that country's labor movement overnight and inflicted unspeakable atrocities on trade union leaders, the convention voted for a rigid boycott of 'all German goods and services.'"

So engrossed have we been with the anti-Jewish attitude of the Hitler Administration that its persecution of the 31 unions comprising the General German Trade Union Association has been overlooked. A close observer of conditions in Germany asserts that on May 2 the Hitler Government outlawed all trade unions and confiscated their property, arrested their leaders, took over the labor banks, cooperatives, and all similar organizations. The entire situation in Germany at this time is significant from a prophetic standpoint and should be carefully studied. But of this we may be assured, the cry of the laborers, like the cry from suffering Israel, is being heard by the God of righteousness and of justice; and judgment is near.

Drive Against Kidnaping

"The law is not made for a righteous man, but for . . . murderers, . . . for menstealers."—1 Timothy 1:9, 10.

CHICAGO, Nov. 15.—True bills were returned against three men now in custody, charging them with the kidnaping of James Hackett, a Blue Island gambler, for the second time. Mr. Hackett's wife is said to have paid \$75,000 for his release in the first instance and \$1,500 on the last occasion.

The gang of which the men just indicted were members is said to have collected a total of \$500,000 in a dozen kidnapings during the past three years.

Since the abduction of the infant son of Col. Charles A. Lindbergh on March 1, 1932, which aroused the horror of the world, both state and national governments have enacted laws putting into force severe penalties for this crime, and at the same time the authorities have engaged in an energetic effort to apprehend the criminals.

But in spite of all that has been done, kidnaping continues to flourish, and those involved in it reap an enormous harvest in ransom. Nothing but the all-seeing vigilance of the King of kings will put an end to the practice.

Italy and Hungary Withdraw

"The ambassadors of peace shall weep bitterly."—Isaiah 33:7.

GENEVA, Nov. 13.—Following the example of the Italian delegation, which withdrew from active participation in the Disarmament Conference last Saturday, the Hungarian representatives announced today their intention to remain in Geneva merely as interested observers. The contention of the Italian Government that the present Disarmament Conference was sterile without the presence of Germany, whose withdrawal was recorded in "Abreast of the Times" in our issue of October 24, is thus supported by Hungary today. As a result, observers said they believed the present negotiations were doomed to failure.

The British delegate, Arthur Henderson, who is president of the Conference, in a personal message which was read to the House of Commons tonight, threatened to resign as president unless the governments change their attitude regarding arms. The announcement came as a sensation and a climax to a debate on disarmament in which the British Government was severely criticised for its policy at Geneva. Mr. Henderson said, "I have not decided to resign, but the present situation is most unsatisfactory. Unless there is a change in the present situation I cannot continue as president of the Conference. No results are likely to be achieved by the attitude adopted by the delegations at a recent meeting."

One by one human efforts, however honest and sincere they may be, fail to beat the world's swords into plowshares.

Mussolini Kills Capitalism in Italy

"As with the buyer, so with the seller; . . . the haughty people of the earth do languish."—Isaiah 24:2, 4.

ROME, Nov. 14.—In one of the most startling addresses of his dramatic political career Mussolini today forecast the eventual abolishment of the Italian Chamber of Deputies and sounded the funeral knell of capitalism and liberal institutions in Italy. Speaking before the National Council of Corporations, the most powerful business organization in the country, the Premier declared that "today we bury economic liberalism" and that "all Socialist parties in Europe are fragments."

He denounced capitalism, and mentioned Ivar Krueger, the late "match king," and Samuel Insull, former utilities manipulator of Chicago, now a fugitive in Greece, as examples of this system. Mussolini's substitute for both capitalism and Socialism would be the corporative state which would exercise a rigid control over profits.

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WANDERING THROUGH THE MAZES

ALTOGETHER too many students and teachers of religion wander through the mazes of their Bible lessons with a keen memory for texts and a poor ability to apply them. Nor is this intended to be a hackneyed tirade against those who are so unfortunate as to be incapable of saying, "This text means us!" when it does mean them.

The fact of the matter is that a lesson outline is considered by the majority much as the law and the prophets were considered by the Pharisees, a hard and fast rule which can neither be altered by a single jot or tittle nor be interpreted in any way except as some Bible verse which itself needs interpretation explains it.

Take, for example, the problem of faith. Lesson 3 in Senior Berean Book I is on this subject. The average teacher arises before the class and asks dully for some one to offer a definition of the word "faith." Promptly some bright scholar replies unctuously, "Faith is the substance of things hoped for, the evidence of things not seen." And he thereupon settles back in his seat with the complacent appearance of one who knows a task has been excellently performed.

Now it is highly commendable to know that verse in Hebrews which defines faith, but it is equally commendable to be able to express the meaning of faith in one's own terms. After all, Hebrews 11:1 stands for nothing if scholar and teacher are unable to explain why faith is the substance of things hoped for and why it is the evidence of things not seen. No wind ever blew that had less significance than the quotation of words which cannot be defined.

It is up to the teacher, therefore, to require more than quotations of verses familiar to every Bible student from the years of his infancy. It is up to the teacher to demand why and how faith can be what it is; what the students think it is; what Webster thinks it is; what the history of words tells it is. If there is a disagreement as to the meaning of faith, thrash it out; don't look astonished and gaze at the dissenter as if he were guilty of heresy.

Of course, faith provides only an example. There are a thousand other problems equally abused in the normal Bible class. The kingdom of God, for instance. And the matter of Paul's journeys. The kingdom is to be ruled with a rod of iron, and Paul went from Troas to Samothracia. These are facts, but left alone they signify nothing at all. Tell what your own ideas as developed from Bible study on the Christ's rulership are: how it will affect the criminals,

the diseased, the paupers, the nations, the Christians. Find out what conditions prevailed where Paul went: Were they immoral? Were the people students, and, if so, why? What was the existing religion before Paul began to preach; what were its practices; what kind of a following did it have? Forget for a moment the verses you have known from childhood and think. Exercise your imagination. Consider what effects the coming of the Christ and the trials met by Paul would have on *you*; then take up your abstract texts.

And remember in the course of your study that there is such a thing as a daily newspaper. Books and magazines and pamphlets and the daily papers can be of inestimable service in teaching the Bible. Don't talk about the ancient, moth-eaten "Signs of the Times"; talk about something alive—Germany and the Jewish persecution, the possibility of another war and its probable effects, the crash of democratic government—anything that indicates the Christ's coming is near; but make it specific and apply it to the Bible texts that many repeat like a ritual.

The essence of the whole thing, then, is this: Do things in an interesting way, not in the way that your ancestors for a thousand years have done them. In their day, their way was right; but their way is far from right today. Use your Bible, of course; but use your reason, also. Tuffy Johnson may talk about dead cats in the political world, but there are more dead cats in Berean classes and prayer meetings and Sunday schools than he has ever dreamed of. When wandering through the labyrinth of Bible teaching and study, do not fail to make your teaching live!

Arlen Marsh.

CLEVELAND, OHIO

A SET of ten new Bibles, badly needed, was recently purchased by the Golden Rule Berean Society.

The Berean society is our original young people's organization; but it appears that the young people, for whom it was intended, have been practically squeezed out between the upper millstone, the adults, and the nether millstone, the children. So some of the younger young people met and organized a new society, which is to meet every second Wednesday night of each month at the church for a short lesson period to be followed by a social program. Mrs. R. V. Spencer was elected president, and Miss Louise Aufmuth secretary-treasurer. All young people are invited.

—Golden Rule News.

THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



"So mightily grew the word of God and prevailed."

SOME THINGS THAT ARE ETERNAL

BETWEEN last Sunday's lesson and today's our busy missionary has finished his second trip and started on his third. Paul made his longest stay in the city where we find him now—Ephesus—called, "the Light of Asia." He took with him two good helpers, Erastus and Timothy.

Traveling westward through a pass in the mountains over the highlands of the interior, Paul and his companions bravely faced many dangers and endured all manner of hardships. They knew that the hand of God clasped their hands and led them over the hard places just as surely as if they had seen it. It was that which gave them courage to go on.

Ephesus was a busy city, the leading one in Asia Minor at that time. Here vast trade was carried on with other countries of the world; beautiful buildings had been erected, the most famous one the temple of Diana. All in all Ephesus was a very proud and wealthy city. But it was a city that knew nothing about Jesus.

The walls and pillars of this temple of Diana were of gleaming marble; more than one hundred beautiful columns supported its roof; and it took over two hundred years to construct it, costing thousands and thousands of dollars—all just to hold an image that was shapeless and blackened by age, before which many came from all over the world to kneel!

Don't you feel sorry for people who know nothing about God and who think an idol can hear their prayers? And don't you just ache to tell them about Jesus and His love and mercy? That's just the way Paul felt when he saw the people spending their time and their money for something that brought them only disappointment in the end.

As usual, Paul at first preached in the Jewish synagogue every Sabbath (Saturday) morning and evening, paying his own expenses by working at his trade through the week. You all know what his trade was, I'm sure. But when Paul saw that the Jews were set on their own evil ways, he found another place and this was in a school-house, where he could teach the people about Jesus every day.

In this city of false magic Paul was given a special power to work true miracles. Find out what interesting and helpful things Paul could do for those who needed his

help so much. Read Acts 19:11, 12. As always where there is one true person doing God's work there are many who are not honest, like the seven sons of Sceva, who pretended they could cure people, too.

When the people saw through their dishonesty they believed what Paul said and thanked God that they had found the right way to live. And they proved their words by their deeds in a most unusual manner. Learn the story of the big bonfire and find out how much was represented in our money.

You know it doesn't do any good to say we believe in Jesus unless we show it by our everyday actions—by the way we treat our companions, by the way we obey our parents, by the way we cooperate with our teachers; in fact, by every way. These people of Ephesus learned that from Paul away back there almost nineteen hundred years ago, and it's still true.

Today that marvelous city of Ephesus is only a desolation where wild beasts hide, and the glorious temple of Diana a ruin covered over by the muddy deposits from the river. But the teachings of Paul still shine forth as brightly as ever from the pages of God's own Book, and the gospel that he preached has the same power to change men's lives that it had so many hundred years ago.

FOR YOUR SCRAPBOOK:

Across the top of your page write the date, number and title of the lesson, and the golden text. Then draw your little map of Asia Minor, with a colored line from Antioch in Syria (the place Paul always started from) through the countries of Galatia and Phrygia, into the city of Ephesus on the Mediterranean seaboard.

Write a little story about the temple of Diana, and show how Paul hurt the trade of those who sold images and what they did about it. You will find this in Acts 19:23-41. This was an open-air theater and probably the largest in the world, seating almost 25,000 people. Who finally quieted the mob?

Now look in the book Paul wrote to his church at Ephesus, the book of Ephesians, and copy the words he addressed to the children of the church, chapter 4, verses 1 to 3. Do you know where you can find similar words in the Old Testament?

You boys and girls who read this page each week, won't you drop me a card and tell me how you like it and what improvement I might make in it? I'm waiting to hear from you.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 10.—December 3, 1933

PAUL IN EPHEBUS

Acts 18:18 to 20:38

Devotional Reading: Isaiah 40:18-23

GOLDEN TEXT

Blessed are they which are persecuted for righteousness' sake.—Matthew 5:10.

A STUDY OF THE SUBJECT

Topic: Paul at Ephesus.

Aim: To teach the pupil that it is sinful for one to trust to magic rather than to God.

Basic Truth: "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God?"—Isaiah 8:19.

I. Paul Preaches the Kingdom of God. (Acts 19:8-10.) In willing obedience to the great commission Paul preached the gospel of the kingdom of God everywhere he went. On every occasion he presented it "to the Jew first"; and when they would no longer receive it, he taught it to the Gentiles. As far as results are concerned, Paul's experience was the same as that of evangelists today: some of his hearers listened attentively; meditated thoughtfully; compared what he taught with the Scriptures (Acts 17:11); and when all was found to be in harmony with the Word, believed and were baptized. Others, however, opposed themselves without reason, and forfeited their opportunity of salvation.

II. Paul's Word Confirmed by Miracles. (Acts 19:11-16.) With no written record of the life of Christ with its substantiating miracles available, it was necessary that God should give to the early missionaries power to perform miracles to convince the people of the divine source of their message. Paul was ever very particular to point out to all who witnessed such deeds of power at his hands that they were done by the authority of God exercised through the name of Jesus Christ, as in the case of the healing of the cripple recorded in Acts 14:8-15.

III. Paul's Efforts Rewarded. (Acts 19:17-20.) Men do not always see the results of their faithful planting of the word of truth in the hearts of men, but it was in this instance given to Paul to witness most splendid fruits of his labor in Ephesus. His teaching was not merely theoretical nor dogmatic, but spiritual, causing many to turn away from sin, confess their faults, and lead regenerated lives. This increased righteousness in the church no doubt did much to give the gospel weight in that community.

PRACTICAL APPLICATIONS

Special Miracles: There has always been a specific purpose for the working of miracles. Moses vs. the magicians of Pharaoh's court, Elijah vs. the priests of Baal, Jesus' healing, Paul's immunity to the bite of the serpent—all were performed with but one thought in mind, and that to glorify God. All were performed by men who were in direct contact with God and who gave the glory of the power of healing to the God who sent them forth.

Superstition: In every land, including our own, we find those who unwittingly believe in witchcraft and demons. Those who invoke the use of the split bean as a cure for warts, who refuse to walk under a ladder, who use incantations to dispel certain diseases, and those who believe in the fortune teller's art are following in the footsteps of the witch of Endor and others of her ilk. Such were the seven sons of Sceva, the Jew.

There is abroad in the land today the same spirit which these men showed. Men and women who wish to forward their own desires take an unfair advantage of men and women who are hungering for God and for Christ. They use the name of the Lord in their work to lend it credence with the people, thus deceiving many. Unfortunately, few people question far enough to discern right from wrong. They fail to heed the advice of John to "try the spirits whether they are of God." When one comes to you saying, "I have miracle-working power," look first to the life of the individual. Then, lest they may be self-deceived, find whether the miracles wrought are really giving greater glory to God in the eyes of the world; or whether, like the sons of Sceva, the "miracle worker" is using the name of Christ for selfish ends.—G. M. M.

THE GOLDEN TEXT

"Blessed are they which are persecuted for righteousness' sake."—Matthew 5:10.

"Yea, and all that will live godly in Christ Jesus shall suffer persecution."—2 Tim. 3:12. On first thought, this sounds rather discouraging; but when we take into consideration the sufferings and persecutions that our Savior endured for us, we should realize that our persecutions are so few that there is no comparison between them and Christ's.

Christ was persecuted for righteousness' sake, and so was Paul; and when we are, if it, too, has been because we have been righteous or followers of Christ, we may rest assured that in time a blessing will be meted out to us. Christ won out, so did Paul; and just that surely we, too, may win if we endure as did they.—L. A. R.

YOUNG PEOPLE AND ADULTS Facing Conflict With Christ

A king once wanted to study geometry by some easy method, but was informed by his instructor, Euclid, that "there is no royal road to geometry." So with salvation. There is no easy, peaceful, effortless road to eternal life. The road traveled by Christ is the only road that leads to life. Daniel was cast into a den filled with lions; John the Baptist was beheaded; Jesus "had not where to lay his head"; and Paul suffered the "loss of all things." Jesus said He came to give a sword, and not peace. He sent His disciples out into

the world as "sheep in the midst of wolves," warning them that they should be hated because they "hated me."

We know further that Jesus commanded us to take up our cross daily and follow Him. The cross stands as a symbol of conflict between man's carnal desires and loyal service and devotion to God. This conflict will continue as long as we are carnal, for the fleshly nature wars against the Spirit.

The gospel is being preached today to "take out from among the Gentiles a people for his (God's) name." These will become sons of God. "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. This verse does not sound like conflict, but the strife is there. "If we suffer, we shall also reign with him."—2 Tim. 2:12. The conflict, with its reward, is again referred to in Revelation 2:26, 27. This conflict, though very discouraging at times, can be won through Christ who "strengtheneth" all. The reward is worth the effort.—H. A. S.

INTERMEDIATES

How to Meet Opposition

Paul's second missionary trip covered three years, half of which time he had spent in Corinth. Now he must return to his starting point and report. At the port of Corinth, Cenchrea, he was taken sick before he could set sail. As soon as he was able to travel, Priscilla and Aquila accompanying, he started for Ephesus. Here he found such willing hearers that they begged him to stay, but he felt he must hasten to Jerusalem, promising to return later. Aquila and Priscilla remained in Ephesus to carry on the Master's work there, while Paul continued to Jerusalem to keep the feast of Pentecost. What special work did Aquila and Priscilla find at Ephesus (Acts 18:24-28)? What would have happened if Aquila and Priscilla had not known the gospel as well as they did? Paul had evidently taught them much.

This lesson finds Paul at Ephesus on his third missionary tour, which began at Antioch in Syria, then through the provinces of Galatia, Phrygia, and on to this city. Ephesus was called "the Light of Asia," being the capital of the province of Asia and chief city of Asia Minor. In the busy, wealthy, and artistic center Paul spent nearly three years, preaching the simple gospel of Christ. Ask a pupil to bring a description of the beautiful temple of Diana, one of the seven wonders of the ancient world. The Greeks were fearful that their goddess would be despised when Paul came into their city. Again God gave him the victory (Acts 19:35-41).

Finish on your map the second trip and begin the third, using a different colored crayon.—M. G.

AMONG THE CHURCHES

NORTHWESTERN CONFERENCE

The quarterly Northwestern Conference of Oregon and Washington will be held December 1, 2, and 3 at Felida, Wash., the first service being held at 11:00 a. m. on Friday.

All who possibly can are urged to attend. There are many important questions which will be discussed and now, if ever, is the time for the Christians to meet together to learn and to instruct others and to pray for strength to face the tribulations which are fast appearing on the earth. "Not forsaking the assembling of ourselves together, . . . but exhorting one another: and so much the more, as ye see the day approaching."—Heb. 10:25.

Word has just been received that Bro. and Sr. Railsback of Los Angeles, Calif., will be at the conference.

(Miss) Gladys Barber, Sec.

CORVALLIS, OREGON

We are glad to report that Bro. and Sr. C. E. Lapp and Sr. Edna Brewer arrived at Corvallis, October 14.

Bro. Lapp gave three discourses, which were timely and instructive and greatly enjoyed by all, at the local Church of God. Bro. Lapp also conducted the Bible class on Sunday morning. The attendance on Sunday evening was 19, the greatest for several years. The average throughout the year is about 6. We must not forget to mention that Sr. Lapp was the organist and that she is a very talented musician.

We are very glad to have had the privilege of meeting these three and of having the visit in our homes. They will always have a standing invitation to come again.

After listening to the inspiring talks and observing the ability and sincerity of our young brother for his work, we realize how very much the people of our Northwest need a shepherd for this flock.

We pray that God will bless and safely guide our brother and sisters to their homes.
Gladys Barber.

RENSELAER, INDIANA

"The work here is progressing nicely and the membership of the local church is doing much work in spreading the precious Word of God. Bro. J. H. Anderson was with us again last Sunday and brought us good news concerning the activities of the Jews during the big conference held in September.

"In closing I want to ask that I be remembered in the prayers of the brotherhood, hoping that when I have finished my course I will be able to say with the great Apostle Paul, 'that I have not shunned to declare all the counsel of God.'"

The above paragraphs are taken from a personal letter from Bro. Paul N. Magnus, who was granted a ministerial license by the Indiana Conference last summer. We are glad to learn of earnest workers being called into the public service of God in these trying times.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

G. Long; Howard H. Hawkins; Mrs. Eva L. Page; Mr. and Mrs. Paul C. Johnson; Mr. and Mrs. M. Fetters; Mr. and Mrs. Chas. Netts (\$5.00).

GRAND RAPIDS, MICHIGAN

The Dorcas society of our church has sponsored an entertainment which has been given five different times at three different school auditoriums. It has developed some real talent, aroused lots of interest, and helped the organization quite a bit financially.

In order to accommodate the attendance and various activities of the church, a great deal of work has recently been put on what we call the "annex." The house next door to the church is rented by the Sunday school, and the Dorcas and some classes have helped to buy materials for arranging partitions, decorating, etc. The big end of the work has been done by Bro. Townsend. By using this "annex" we can get along with reasonable comfort this winter.

Preparation is being made for our Thanksgiving service at 8 a. m. How much we have to be thankful for!

F. E. Siple, Pastor.

CLEVELAND, OHIO

The Golden Rule Church of God at Cleveland, Ohio, will hold a congregational Thanksgiving service at 9 o'clock on Thanksgiving Day morning. The observance will be preceded by a series of inspirational meetings to be conducted during Thanksgiving week from Sunday to Thursday at 8 o'clock each night.

A committee has been appointed to select a new hymn book suitable to the particular needs of this church.

In connection with its last local bulletin the church issued a blank to be filled out by the membership in which each one was asked to designate the particular kind of service he was prepared to give, such as teaching in the Sunday school, assisting in the musical program, helping with the new building, etc.

In presenting the general plan and purpose of the congregation for the year the pastor, M. W. Lyon, made the following statement:

"The collapse of prosperity was not the result of a breakdown in distribution, but of a breakdown in character. The church builds character. Gospel recovery is even more vital to our country's welfare than industrial recovery! Golden Rule Church is alive to that fact. It wants to meet the challenge of our critical times by helping build character in the lives of our citizens and of those who will be tomorrow's citizens. If we could double our active workers, we could probably quadruple our effective work. Do you want a part in it? Will you join us in our Gospel Recovery Act for a Rally Year of united effort?"

"Every department of the church is actively working toward a year of more effective service . . . All are in need of workers. . . Results will be tabulated and we will endeavor to utilize the service of everyone who volunteers, in some line of work. Some will wish to enlist for several kinds of work, but everyone is urged to enter at least one. Not only members are invited, but all who wish to support this effort. . . ."

"The Master is calling for the consecration of our talents, whatever they may be, however small they be. Unused talents deteriorate and are lost. Talents used increase the more. As we approach the Thanksgiving season, let us bring our thank offering of loving service, and lay it at the feet of the Master!"

AN INTERESTING JOURNEY

The following is taken from an interesting letter from C. E. Lapp, who is now on the final part of his return journey from the Far West with his wife and her mother, Sr. Brewer of Ohio. Bro. Lapp writes from Moorefield, Neb., under date of Nov. 13, 1933.

"Just imagine us away out here in this cold region with the ice a quarter of an inch thick on the streams, after our recent experience in Arizona and southern California!

"We arrived here Saturday night, and at the request of Bro. E. E. Giesler, pastor of the church, we began at once a series of special meetings that are to continue each night until we leave.

"We surely had a wonderful time with Bro. S. J. Lindsay in Arizona. Of course you couldn't guess what we did while there! We went up to the Coolidge Dam and caught some real nice bass. I have a picture for evidence!

"We saw the Grand Canyon, Petrified Forest, and Painted Desert, but could not assimilate all of these wonders in so short a time. We are all enjoying the trip immensely."

EDEN VALLEY, MINNESOTA

Rally Day at Eden Valley was November 5 with a program by the Sunday school taking the place of the regular Sunday school and morning worship services. A crowd of 112 attended this service. Rally Day as the beginning of a Rally Year was especially stressed.

Talks were given by Superintendent Herman Ruhn, Primary Teacher Mrs. W. F. Hoskins, Intermediate Teacher Mrs. Herman Ruhn, Young People's Teacher Richard LeCrone, and Adult Teacher Mrs. Alvin Bennett. Following these talks were the primary and intermediate classes and singing by the young people's class, also a sermonette by Mrs. Earl Brassard of the adult class. Bro. LeCrone then closed with a short inspirational talk.

During the service papers containing lists of work in connection with the church, Berean, Sunday school, and Ladies' Aid to be checked by those willing to work in the capacities named, were handed out. At the close of the service these were collected and given to the pastor to help him as a working basis. He reports a very good response.

Although the crowd was not so large as usual on Rally Day, much spiritual interest was evident. The attendance and interest the following Sunday indicate that the church is rallying for a Rally Year.

Sunday evening worship has been discontinued due to poor attendance, but the Wednesday night prayer meeting and Bible study and the Thursday night Berean meetings are blessings to all who attend.

Bro. LeCrone has moved to Eden Valley and now has a room at the O. J. Hubbard home, where he intends to make his home at least for this winter.

The Ladies' Aid met November 9 at the Herman Ruhn home. A crowd of over thirty was present, and work was begun on a butterfly quilt. The ladies are having a quilting this Thursday, Nov. 16, at the home of Sr. Clayton Woods.

Mrs. Herman Ruhn, Clerk.

FROM MRS. LILIAN S. RAILTON

Writing from Fredonia, N. Y., where she is visiting at the home of her sister, Sr. Lilian S. Railton of Fonthill, Ont., sends an interesting message as follows:

"I do enjoy the splendid articles in The Restitution Herald, and feel to thank God for our blessings. In these days when men's hearts are anxious and many are fearful of world conditions we can thank our Father for the light of truth.

"May God's blessing attend the noble efforts put forth by our workers at Oregon."

Those who supply the articles which are so greatly appreciated by our readers, and the management of the paper, are encouraged to continue their efforts through such letters as this.

SPERRY CLAYPOOL

Sperry Claypool, son of Elisha and Sarah Ann (Nicholson) Claypool, was born in Dolson Township, Clark County, Ill., Feb. 20, 1868, and died Nov. 16, 1933. He was married to Rosa Arbogast April 20, 1890. She passed away May 11, 1894. To this union was born one son, Alpha.

On September 12, 1897, he was married to Nora Combs. They had three children: Orphir; Polyda Elezebeth, who died in May, 1903; and Osby.

Mr. Claypool leaves to mourn his absence his faithful wife; the three sons before mentioned; six grandchildren; four sisters, Mrs. Eliza Clapp, Mrs. Mary Clatfelter, Mrs. Charity Ross, and Mrs. Bell Garver; together with many other relatives and friends.

His entire life was spent within a mile of his birthplace. He had been for many years a regular attendant at the church services and Sunday school of the Salem Church of God, of which his wife and children were members.

The funeral services were conducted by G. E. Marsh, assisted by Harry A. Goekler, pastor of the Salem church, which is located a few miles northwest of Marshall, Ill. A very large gathering of friends attested the esteem in which Mr. Claypool was generally held.

INDEBTEDNESS FUND

To date	\$902.50
Mr. and Mrs. Howard H. Hawkins	100.00
Margaret Ellis	20.00
Mr. and Mrs. Geo. Siple	25.00
Mr. and Mrs. G. E. Marsh	18.00
Mr. and Mrs. P. N. Benn	15.00
C. E. Lapp	10.00
Ida Vogel	50.00
Total	\$1140.50

THANKSGIVING OFFERING

To date	\$16.00
Lottie E. Young	25.00
Mary E. Good	10.00
Mary E. Elton	7.00
Mrs. Emma C. Railsback	5.00
Mrs. Lilian Railton	2.00
Total	\$65.00

HERALD RECEIPTS

W. A. Wilson; J. F. Carpenter; Howard H. Hawkins; Mrs. Emma E. Upton; Frank Switzer; Lilian S. Railton; Mrs. Martha Taylor; Dorcas Society of Rockford Church (for another); Sarah Dashwood (for self and another); Mary E. Elton (for self and others); C. E. Randall; Mrs. Priscilla Clark; Charles L. Netts; S. Ada Stadden; Margaret J. Donaly; Mrs. M. Fetters (for another); Mrs. F. T. Rogers; Mrs. Arthur Ward (for self and another); Mrs. W. I. Barber (for another); Wm. Lansbery; Clarence Carpenter.

BETWEEN YOU AND ME—

Thanksgiving letters and contributions continue to reach the office which indicate that our special issue of November 28 will be unusually interesting. Watch for it.

With deepest regret we learn of the death of Sr. Ola Hillis of Pasadena, Calif. Sr. Hillis has been suffering for several years from an affliction of the lungs. The funeral was conducted by Norman John MacLeod, pastor of the Los Angeles church, and the obituary will follow for a later issue.

It is reported that Bro. Eugene Howard of South Pasadena, Calif., is critically ill at his home in that city. Bro. Howard has been a most faithful defender and supporter of the work in Kansas, where he formerly lived, and also on the West Coast. We pray earnestly for his recovery.

Mrs. S. C. Chaplin has very kindly sent us a splendid photograph of the new Church of God structure at Arkansas City, Kan. It is a most attractive building and presents a dignified appearance in keeping with its sacred purpose. We regret that we are unable to have a cut made for the benefit of our readers, but the picture will be displayed in the Exhibit at the next General Conference.

Mrs. Vertie Sitler of the Oregon, Ill., church has been called to Chicago to assist in the care of Sr. Mary A. Woodward at the home of F. L. Austin. Sr. Sitler has had much experience in nursing, and we are glad that so competent a person will be in charge at the bedside of one so generally beloved.

Sr. Mary A. Woodward, mother of Bro. F. L. Austin, is now located at the home of her son in Chicago. We are glad indeed to learn that she is regaining her strength after her recent illness, and pray that she will soon be fully recovered. Her address is 5439 Ohio St., Austin Sta., Chicago, Illinois.

It is now time for us to plan for the giving of presents in memory of our Savior's birth. Nothing more desirable and fitting to the occasion could be chosen than a year's subscription to The Restitution Herald. We are striving to improve it all the time and believe that the new year will see several distinct advances made. Why not send The Herald to your friends as a constant reminder of the time when He shall come again and fulfill the angel's promise of "glory to God in the highest, and on earth peace, good will to men"? Remember, the price to new subscribers is only \$1.50!

"There is, in fact, but one and the same method of interpretation common to all books, whatever be their subject, and the same grammatical principles and precepts ought to be the common guide in the interpretation of all. Theologians are right, therefore, when they affirm the literal sense, or that which is derived from the knowledge of words, to be the only true one; for that mystical sense, which is incorrectly called a sense, belongs altogether to the thing, and not to the words."—Ernesti.

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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, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church to be joint heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

BAPTISM—

by S. J. Lindsay

This is a treatise on the significance, importance, and mode of baptism by one of the most able Bible teachers. The subject is presented in an interesting and logical manner, setting forth the biblical truth that baptism by immersion in water, following a definite belief in the gospel, is essential to salvation.

8 pages—2 for 5¢; per dozen 20¢; per hundred \$1.20.

HELL—WHAT IS IT?

Anonymous

A concise study of all the occurrences of the word "hell" in the Bible, giving the original Hebrew and Greek words from which it is derived, and showing "that through the Bible excepting in twelve instances, hell has reference to the grave and the grave condition." In the remaining instances it does not refer to a place of eternal torment.

8 pages. Per dozen 20¢; per hundred \$1.20.

CHRISTIAN STEWARDSHIP

LET us note the teaching of Jesus. We have seen how Israel was thoroughly indoctrinated with the theory of divine ownership. They often had lapsed into idolatry, and therefore had passed through many bitter experiences.

But when Jesus came, Israel was free from idolatry. The Prophet of Nazareth did not need to rebuke His nation for that sin. The theistic ideal was fully recognized, even unto the tithing of mint, anise, and cummin.

The message of Jesus, therefore, was not to establish the doctrine of divine ownership, but to interpret it. The church needs to hear that interpretation again today, for divine ownership is the first fundamental of Christian stewardship.

It is a great surprise to many people to learn how much Jesus had to say on the subject of property or money. He spent much time on this topic.

Today ministers are often criticised for mentioning money by people who clamor for the gospel. If there is no relation between money and the gospel, then Jesus spent much of His precious time in preaching something that was not gospel, and a large portion of the New Testament deals with a foreign theme.

It is asserted that one verse out of every six in Matthew, Mark, and Luke is on this subject. This was the theme of the majority of the sermons and addresses of Jesus. Sixteen of His thirty-eight parables deal with the right or wrong use of money.

So much of the Master's teaching on this subject is recorded that space will not permit us here to touch the hem of the garment. If you will take your Bible and place a silver star beside every passage that deals with this theme, when you are through you will have a "Milky Way" from Genesis to Revelation with the galaxy most multitudinous about the "Star of Bethlehem." Let us begin with the sermon on the mount, which contains the fundamentals of His coming kingdom.

Matthew 6:19-34 will remain forever the undimmed classic on this subject: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt. . . but . . . in heaven. For where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light." So if your heart is right, your possessions will be used in such a way that it will mean treasures in heaven.

"No man can serve two masters. . . Ye cannot serve God and mammon," i. e., money.

Now follow the Master's wonderful lessons on divine providence. How many today are refusing to use their money for any great cause in the world! They say, "We've got to live, we've got to eat and dress." Jesus says, "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink. . . Behold the fowls of the air; for they sow not . . . yet your heavenly Father feedeth them. Are ye not much better than they? . . . Why take ye thought for raiment? Consider the lilies. . . even Solomon in all his glory was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field . . . shall he not much more clothe you, O ye of little faith? . . . But seek ye first the kingdom of God, and his righteousness; and all these (temporal) things shall be added unto you."

In Matthew 19:16-22 is the story of the rich young ruler. "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." This is a commentary on Matthew 6:20, 21. But the young man went away sorrowfully, for he had great possessions.

This young man's trouble was in his conception of ownership. If he had regarded himself as a steward it would not have been hard for him to part with that which was another's. But he considered it his. This was the thing that stood between him and salvation. Christ put the test to him as God did to Abraham. But he could not stand that test.

Had he met the test as Abraham did when God told him to offer his child, Jesus in all probability would have stopped him as God stopped Abraham, giving back his boy and infinitely more; for He did not want Isaac's blood, he wanted Abraham's heart. So Jesus did not want the young man's money. Jesus is putting the same test to us today. To meet it we must become stewards.

After Jesus' interview with the rich young ruler, He said, "Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. . . It is easier for a camel to go through the eye of a needle."

Yes, it is easier for a man to give up his wealth as long as he holds to the pagan conception of ownership. As long as he holds this theory, he will keep his wealth though it damns his soul. This is the trouble with the church today. There is no hope for us unless we drive out the last vestiges of paganism and become Christian to the core.—W. C. Tiffin in *Present Truth Messenger*.

NINETY MILES OF BIBLES PRINTED

A 470,000 foot bookshelf, long enough to reach from New York to Philadelphia, would be required to hold all the Bibles published during one year, according to an estimate made by the Bible Guild. The Bible as a best seller is still in a class by itself, with an estimated total of 36,500,000 volumes turned out by the presses of the world in a single year. This includes copies of the entire Bible, Testaments, and books or portions individually bound.

Here are other figures indicating the extent to which the Bible is being published and distributed:

Seven hundred volumes a minute, day and night, is the average output.

If stacked side by side as in a shelf, they would make a line ninety miles long.

In the United States alone, close to 14,000,000 volumes of the Bible were published during one year.

This is four times the number of books and pamphlets in the library of Congress, the largest library in the western hemisphere.—*San Francisco Examiner*.

THE RESTITUTION HERALD

VOLUME 23

OREGON, ILLINOIS, NOVEMBER 28, 1933

NUMBER 9

Gratitude

I thank You for these gifts, dear God,
Upon Thanksgiving Day—
For love and laughter and the faith
That makes me kneel to pray.

For life that lends me happiness,
And sleep that gives me rest,
These are the gifts that keep my heart
Serene within my breast.

Love, laughter, faith and life and sleep,
We own them, every one—
They carry us along the road
That leads from sun to sun.

—Margaret E. Sangster
in *Christian 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

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness."—Psalm 107:8, 9.

MY GOD, I THANK THEE

My God, I thank Thee, who hast made
The earth so bright,
So full of splendor and of joy,
Beauty and light;
So many things are here,
Noble and right.

I thank Thee, too, that Thou hast made
Joy to abound,
So many gentle thoughts and deeds
Circling us round,
That in the darkest spots of earth
Some love is found.

I thank Thee, Lord, that here our hearts,
Though amply blest,
Can never find, although they seek,
A perfect rest,
Nor ever shall, until they lean
On Jesus' breast.

—Adelaide A. Proctor.

WHEN THE WORLD GIVES THANKS

LOGICALLY enough Thanksgiving Day has always been a religious festival. It was called into being through the spontaneous outpouring of gratitude felt by our American forefathers after they had gathered their first harvest on these shores in 1621. They recognized God as the bestower of every good thing; and when their bins were overflowing and their storehouses amply supplied for coming winter, they were impelled to lift their hearts in prayer and their voices in joyful songs of praise to Him.

We may be, and we should be, appreciative of all that our fellow men do for us, but at the same time we should never overlook the fact that they are but the instruments of divine Providence. The material gifts they so generously supply are obtained by them from the exhaustless storehouse of the heavenly Father. They are as much indebted to God for that which they have to give as we are indebted to them.

We sometimes feel that there can be no greater sin than the sin of ingratitude. Israel was constantly reminded of God's continued goodness to it and of its consequent obligation to Him in many impressive forms of worship. The offerings were all designed for this purpose, and especially the "thank offerings."

Israel is not the only nation that has been signally blessed by God. His kindness and love are everywhere apparent. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." But men have not always recognized the gracious hand moving in their affairs, and even "when they knew him, they glorified him not as God, neither were thankful."

The time is coming, however, when the entire world will be brought to realize and to acknowledge both the goodness and the mercy of the beneficent Father. They will be made to feel their dependence upon Him as no people, not excluding Israel, has ever been made to do, for their self-confidence will be totally shattered by the losses and sufferings they will bring upon themselves by submission to the Antichrist. After their spirits have been broken by adversity and disappointment in men's ability to rule the world successfully, their hearts will be in a receptive mood to listen to the new law that will go forth from Zion for the government of mankind.

Then it is that "it shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts."—Zech. 8:20, 21.

All the world will have ample reasons for worshiping Jehovah in those days when He will have established His kingdom, filled the earth with material prosperity, and brought about universal security and peace.

It will be as true of the world as it was of the Psalmist so long ago, "I will praise thee with uprightness of heart, when I have learned thy righteous judgments."—Psa. 119:7. "For when thy judgments are in the earth, the inhabitants of the world will learn righteousness."—Isa. 26:9. When "mercy and truth are met together; righteousness and peace have kissed each other . . . the Lord shall give that which is good: and our land shall yield her increase" (Psa. 85:10, 12), and the whole wide world will give thanks unto God for His goodness.

Golden Rule Home Gives Thanks

By Genniel Carpenter

JUST as far back as memory can take me, "The Home" was a very important institution in my life, as were Sunday school, church, conference, and the Training School. In that large and attractive building, crowning its hill with so much dignity, Sister Thayer once taught a Berean class of small girls and boys, including me. As I approached the familiar back porch, I thought with sadness of the dear old people of Golden Rule Home whom I had known in my childhood and whom I could no longer look forward to seeing there; but the anticipation of greeting other old friends who remained and meeting new ones was pleasant indeed. And then one of these very same old friends, in the person of Sister Chaffee, was answering my knock and inviting me inside.

After removing my wraps and getting warm, I enjoyed a period of conversation with the different members of the family. Some were reading, some were writing letters, some were chatting with each other, but all graciously allowed me to interrupt to meet them and "get acquainted." We made a sort of tour of inspection upstairs, too, stopping at the room of the latest newcomer, Sister Olive Wood, formerly of California. Hers is a pleasant room with south windows. Sister Wood is quiet and unassuming, but it did not take long to discover that she was already endeared to her companions at Golden Rule Home for her kind ways.

Sister Mick, the beloved matron of the Home, was taking a brief respite from her busy day—all her days and hours are full, with so large a family and house to take care of—when I found her. As we talked, I was impressed with the sweetness of her nature, and I could not help noticing how it showed in her face. She gave me some favorite lines of hers, these from "America the Beautiful," by Katherine Lee Bates:

"America, America, God shed His grace on thee,
And crown thy good with brotherhood, from sea to
shining sea."

And this little prayer:

"TEACH US TO PRAY"

"O Lord, may we observe this day set apart for thankfulness. Dear Father, Thou hast been very good to us. The blessings of the year have been abundant. From scourge and pestilence, from storm and flood, Thou hast protected us. We recognize Thy hand in all of our experiences. May our lives be a living testimony to our love of justice, righteousness and peace, throughout all the world. In His name. Amen."

Sr. Kerr is quite deaf, and one might suppose it would be difficult to interview her; but she is so good-natured and obliging that we had a fine "talk," in spite of having to write out one side of the conversation. Upon being asked what she was thankful for, she gave a brief but very com-

prehensive answer: "I am thankful for everything under the sun that God has given me," she stated simply.

In Sister Chaffee's room was a pleasant air of "busyness." She was making a rug, and the finished product she showed me was very pretty. We talked together for awhile, and she promised me a Thanksgiving message later. Since then she has been ill; but she sent me a little note, nevertheless. She says: "Something to be thankful for is God's promises. 'Whosoever cometh unto me I will in no wise cast out.' His Word has been my guide over fifty years. He is still my strength and shield."

Sr. Wood took me to see Mrs. Steffa, a quiet, kindly woman whom it is a pleasure to meet. After a few minutes' conversation, I went downstairs with Sister Mick to see the remaining members of the family.

In the big southwest room we found Mrs. O'Byrne, with whom I spent a truly delightful half hour, discovering some mutual "friends" among the poets. After discussing Hawthorne, I was glad I had not criticised him when I found he was a relative of hers! When asked for a Thanksgiving message, she laughingly declared that hers would be very witty if brevity is the soul of wit. She said, "I am thankful for the unasked mercies in my cup of blessing."

In the next room was "Grandma" Crowell, who was truly an inspiration to meet. Though she is blind and helpless, all her associates attest to her good nature and cheerfulness. There is a lesson in that for us all. So many who have most to be thankful for are least thankful!

In the kitchen I found Mr. Mick, who, like many other good people, is quiet. When cornered, however, he said he had "about everything" to be thankful for, as he was in good health and pleasant circumstances. Last, but certainly not least in importance, though he is in size, little Billy Mick gravely announced that he was thankful for food, for God, for his mother, and for flowers. Mrs. Mick supplied the interesting information that Billy likes flowers very much indeed. He proudly displayed a cardboard glass of milk, fork, knife, spoon, and plate made by him in school, and tied his shoe string neatly to show me he could. Then he was off to play outdoors.

By this time it was getting late, though I could not understand where the time had gone so quickly. Before I left, I heard some interesting-sounding plans for a surprise present for a member of the family whose birthday was the next day. As I drove home in the early winter dusk, I reflected with pleasure on the events of the day, and I realized that I was thankful, too—thankful for the acquaintance of these older people, whose experiences proclaim the goodness of God; thankful for the understanding and kindness of those who care for them; and thankful for the institution of the Golden Rule Home.

Out of the Night a Song

By Mary A. Gesin

"Rejoice in the Lord alway: and again I say, Rejoice."

THE letter written to the church at Philippi by the Apostle Paul has often been termed the Epistle of Joy, and how fittingly! Perhaps a true appreciation of the spirit of it may only be arrived at in contemplation of the conditions surrounding its writing.

Paul had finally attained the long-desired goal of his career—the opportunity to teach the gospel in the capital city of his country. That he must do so under chains and imprisonment did not deter his victorious spirit. Alleviate his suffering as they might and permit him liberty as much as possible, the fact still remains he was a prisoner, chained to a guard, enduring weary hours, an aged soldier of the cross. Before him lay the certain prospect of death at the hands of the relentless Roman Government.

With these pictures in mind read and re-read the book of Philippians. Note the many and varied expressions of joy and hope. Even as he dictated the words, scenes from his life at Philippi must have passed before his inner vision.

There he had been flogged; the scars on his stooping form were still visible. He had been cast into the inner prison, a description of which defies the modern writer. A vermin-infested, disease-laden dungeon, no sunbeam by day nor star gleam by night lighted the weary hours. But hark! his voice rang out in songs of praise and thanksgiving to the One under whose everlasting arms he rested.

Remembering his miraculous deliverance, Paul assured the brethren at Philippi that the things which had happened to him "have fallen out rather unto the furtherance of the gospel," and "forgetting those things which are behind," he pressed forward with joy and certainty of reward.

Cultural as the study of the history of Paul's time may prove and fascinating as the perusal of his life may be, the real benefit is lost when not applied to one's own life. Today, as truly as in the case of Paul, though not in like intensity, afflictions await us. But we cannot know the meaning of many of the most precious promises of God in all their fullness until we have drunk deeply of the cup of sorrow and disappointment. It is then that they shine out with a clear and steady light, causing us to exclaim with Paul that nothing—tribulation, distress, famine, or peril—can separate us from the love of Christ.

Some one has aptly said that joy is resistless as an antidote for grief and as a witness for Christ. Paul knew that in its fullness. Can you not, despairing Christian, see in his illumined words hope, courage, even thankfulness for your own portion in life? Let us presume that in every trying circumstance you are enabled to order your life with the thought in mind that "the Lord thinketh upon me"

(Psalm 40:17). With that prospect doesn't every tangle right itself?

It may be you have lost nearly all of those worldly possessions which meant so much to you. When one door closes, another opens. This loss may be the means of allowing you more time or opportunity for fuller work in the service for which Paul gladly surrendered every earthly advantage. And how much better fitted you are to serve others if you have first learned the lesson you would impart.

Perhaps just when you have planned to accomplish a certain good thing, your hopes are frustrated. What results, if you are yielding yourself to God's molding? Patience comes, that most valuable and enviable trait of character. Paul speaks of it in such joyous words in Romans 5:3 and 2 Corinthians 7:4. We can be thankful even for tribulation if it cultivates patience, which is not all resignation, but is a quality compounded of courage and faith. Courage to go on, and faith to know that finally God will bring about the consummation, if it is truly a good thing.

All of these lessons from the pages of life but fit us for better service, broaden our sympathy, intensify our courage, increase our faith. Paul, the man so well fitted for his task, found it to be true. He expresses the thought so well in the opening words of his second letter to the church at Corinth. God comforts us, he says, in all our tribulations, that we may be able to comfort others. Paul found reason for thanksgiving under the most trying conditions imaginable. Can we not give thanks in much less harrowing trials?

The Apostle's words, as we read and re-read them, form a sort of triumphant song in our hearts, and nothing can daunt us as long as we sing. Note this: "Holding forth the word of life, that I may rejoice in the day of Christ . . . and if I be offered upon the sacrifice and service of your faith, I joy." And this: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." Nothing of the craven heart in these words!

The founder of so many of the early churches realized that "whom the Lord loveth he chasteneth," and that only do we "through much tribulation enter into the kingdom of God." But he also appreciated the value of a courageous spirit in facing these same tribulations, and he declared that "none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy" (Acts 21:24).

He declared that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: while we look not at the things which are

seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." If he who suffered so greatly could afford to disregard the circumstances surrounding his life and pen for us such glorious words, can we do less for those about us?

Let us never forget there is a top to every hill, but real happiness comes only in following God's leading. May we learn to pray from the depths of sincere desire:

"Lord, give me joy—
Life brings so much of sorrow;
Help me to bravely bear my pain;
Give me Thy strength for the tomorrow
That I may lift my head and smile again.
Lord, give me joy."

"Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life."—Psalm 23:5, 6.

THANKSGIVING FOR GOOD NEWS

By R. H. Judd

Oh let us thank the Lord this day,
For the pages of our HERALD.
It sheds much light upon our way,
Does THE RESTITUTION HERALD.
Our daily sheets are full of news,
Of evil tidings, sorrow, shame;
The lustful enjoy the wicked choose,
And scorn heaped on the Savior's name.
They tell of crime, they tell of war,
They tell of graft, and shameful deed;
They tell all this, and they tell more,
They tell us now we need no creed.
For God is not in all their thought;
He loudly knocks, they hear no call;
So long have they the evil sought,
His voice they do not heed at all.
Oh glad the change from that to this,
THE HERALD'S news is news of bliss;
THE HERALD'S news is news of life,
Sorrow ended, no more strife.
No more toiling, no more pain,
No more grinding the poor for gain;
No more hunger, no more thirst,
Hearts sore broken, ready to burst.
No more sadness, no more crying,
No more sickness, no more dying;
No more wars on land or sea,
Old things past, for the new to be.

THANKFULNESS

By George B. Alldridge

"Whoso offereth praise glorifieth me."—Psalm 50:23.

How insignificant is our best effort put forth to please God! How significant are the words of Jesus to His disciples, "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."—Luke 17:10.

The Psalmist points out a way which is possible for every child of God, and that is to offer praise to God: in doing this we glorify Him.

How can this be done? I am glad that Paul points out the way. So I read in 1 Thessalonians 5:18, "In every thing give thanks: for this is the will of God in Christ Jesus concerning you."

There is a new life begun in us which seeks to express itself by offering praise and thankfulness to its Author. "The law of the Spirit of life in Christ Jesus makes us free from the law of sin and death." The old life manifested the spirit and disposition of the carnal nature; but the new nature, the divine, manifests the spirit and disposition of the spiritual nature.

No artist is satisfied with his best effort. While the effort may bring him some satisfaction, the ideal lies in his heart, and to attain this is his constant ambition.

In our hearts there should be what Peter so beautifully describes: "But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."—1 Peter 3:4. For this above all else I am truly thankful.

By our choice of this we find it congenial to our new natures; and as we thus glorify God, God reciprocates it by beautifying our lives with all the graces of the Spirit, which in the end bring glory to God. Jesus gives the key to unlock this mystery in Matthew 5:16.

It is a wonderful thing to be in fellowship with God, to converse with Him as a man does with his fellow. The only one of our race who attained this perfectly was the man Christ Jesus. Why? Because His life always was bringing glory to God, and the chief element was His spirit of prayer in the giving of thanks.

Jesus is God's unspeakable gift to man, and it is only as we reflect Him that others will be able to share with us His love and spirit.

To my mind the spirit of thanksgiving continually showing forth in our lives is a manifestation toward God and man that we seek only His glory and the establishment of that glory here upon earth.

"Thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head."

"BE YE THANKFUL"

By Lottie E. Young

TO PAUSE in the midst of life's bustling activities and for one day recall with thanksgiving the mercies of God has become a national custom in our land. It is essentially a Christian custom, for it was instituted by those sturdy God-fearing men whose Christian faith brought them to the bleak shores of New England, and whose hearts were moved with gratitude to God for all His benefits to them. They recognized Him as the Giver of all blessings.

First in the thought of most people who observe Thanksgiving are the material benefits which they enjoy. They thank God for good crops, business prosperity, health, and success, which is eminently right and proper. But after all, these are not the most important things of life. They are the incidentals which Christ promised would be added to those who seek first God's kingdom and righteousness. The essential things are the spiritual benefits received from the Father of lights.

The Apostle Paul was not thinking of any special day or occasion when he exhorted the Colossian Christians to "be thankful." He was urging a spirit of thankfulness that would make every day in the year a Thanksgiving Day. The spirit of thankfulness, like the spirit of prayer, should ever be in our hearts. A thankful person is a happy person; just to know the blessing of sins forgiven is enough to make one thankful all his days; and yet how very few out of the population of the world, or even our highly favored nation, could be found to say they were really happy.

I was reading recently of an elderly woman who had lost her husband, was crippled with rheumatism, and whose livelihood was a rather "hand to mouth" affair, all combining to give her a decidedly grumbling disposition. One day a friend gave her what was called a "Blessing Box," and asked that she drop a penny in it each time she felt she had something special about which to be happy. She promised to do so and kept the box in sight, but the pennies which went into it were few and far between. However, one cold and stormy night as she crept into bed, she thought, "How thankful I am for my bed; a penny shall go into the Box immediately"; and once she began to think over her blessings, some of which might seem trifling to us, perhaps, it was a penny nearly every day.

The thought came when she was lying awake one night to begin with the alphabet and think up a blessing for the letter, so beginning with A it was a comfortable Arm Chair, B of course stood for her Bible, while C was Clothes, D was a good Doctor, while E was Eyes and Ears, and so on. Soon she was able to sing, "Count your blessings, name them one by one, and it will surprise you what the Lord has done," and really mean it.

So Paul counsels to "let the peace of God rule in your hearts, to the which ye are also called in one body," and then adds, "And be ye thankful." If the peace of God ruled in every heart in the United States at this Thanks-

giving season, what a glorious time it would be! If every quarrel were settled; if every unkind thought were forgotten; if jealousy, wrath, evil speaking, envy, and all other "fruits of the flesh" were put away, what cause for real thanksgiving there would be!

It may be too much to expect this of the world; but, Christians, this is what God is asking of you! Unto this, "ye are called in one body." How are we measuring up? The church can be no stronger here than its individual members. It is a personal matter with each of us. Let us take this Thanksgiving season to examine our own hearts and see how they are meeting the requirements of this text.

"I THANK YOU"

By Lyman Booth

TO SAY, "I thank you," may come from an ungrateful tongue, or from the depths of an appreciative heart. "I thank you" does not always express the speaker's candid thoughts, for it is too often used as a matter of form. It has become a custom to say, "I thank you," for favors done or upon the reception of a gift, whether or not the speaker really expresses his inmost feelings, for too often they are almost forgotten as soon as uttered.

But the truly grateful manifest their appreciation in generous deeds or in cheerful, helpful service. True gratitude is born of love, and love is always ready and anxious to serve. Service is more expressive of thankfulness than words, or kind deeds than honied phrases.

The day appointed by the law of our land for thanksgiving and praise to God has almost arrived. Men give thanks to Him one day alone, while all other days will reach His throne perhaps in levity. Men sing songs of praise for "the blessings that hallow our days." They think not of the result should the sun shine but one day in the year, nor how the world would survive if the heavens gave rain but one day in three hundred sixty-five.

How easy to forget that "God maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—Matt. 5:45. He showers His blessings upon both alike. Therefore, all should be thankful at all times.

Paul exhorted the Thessalonians, saying, "In every thing give thanks: for this is the will of God." This is a duty which Paul never forgot. It is an obligation, for it is the will of God concerning those in Christ Jesus, and not a mere optional exercise.

We should be thankful for our countless blessings, both temporal and spiritual, and remember that God is better to us than we justly deserve.

"God is good and true, and then
As praise is comely on the lips of men,
Let thankful praise *daily* arise
To God's pavilion in the skies."

THANKSGIVING

By Emma C. Railsback

THANKSGIVING and praise belong to the Lord for His goodness and mercy and for His precious promises to those who love Him. In these times of political turmoil among the nations and other innumerable evidences that Gentile times are drawing to a close, how thankful the true Christian should be that the Savior has said: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

We are also thankful for many temporal blessings, among others the opportunity of working in God's vineyard, helping a little here and a little there, to bring the light of His Word to those who are seeking to know the significance of present world conditions and inquiring the way of salvation. Let us work, watch, and pray.

PRAISE AND GRACE

By J. G. Haupt

RAISING Jehovah is one of the prime demands made on the believer. The verse,

"Praise God from whom all blessings flow,
Praise Him, all creatures here below,
Praise Him above, ye angel band,
Praise Him, ye saints of every land,"

gives a noble expression as to the duty of him who trusts and obeys.

The saints, the holy ones, are in the Scriptures all that trust in the Lord and do His will. It was God only until the Messiah, the only begotten Son of God, was begotten by the Holy *Pneuma*, the Holy Breath, of God, for God breathed upon Mary His divine breath, by which she became the mother of the divine Messiah child, the Christ.

The Epistles not infrequently give us the devout benediction in holy words, "Grace be unto you from God the Father and his Son Jesus Christ." These words have a holy meaning for the devout member of the church of God, to everyone who was named a Christian from the early days of Antioch, where the church of God accepted the divine appellation of Christian for every believer.

The reader will note that everyone who does not believe is an unbeliever. This Anglo-Saxon word is, in the Latin and the Greek, expressed by a word of exactly the same meaning, namely, "infidel." An infidel is simply an unbeliever. No infidel will have part in the first resurrection. As to the resurrection, the Bible states that the rest of the dead did not rise until a thousand years were passed. The time of the first resurrection (1 Cor. 15), according to the Apostle Paul, will bring all the believers out of their graves

and will change all living believers in a moment, in the twinkling of an eye, to immortal, incorruptible, spiritual bodies.

To all believers the benediction has come in holy words from God Himself, "Grace be to you from God the Father and his Son Jesus Christ." So be it, Lord God, for we accept the heavenly benediction.

"I will sing and give praise."—*Psalms 108:1.*

"THANKSGIVING AVENUE"

"And be ye thankful."—*Colossians 3:15.*

DO I BELIEVE in Thanksgiving Day? I certainly do. I believe that every day is one for which we may be thankful, and in which we may find something to be thankful for. The Bible is well laden with thanksgiving from the time recorded in Exodus, when Moses and the children of Israel sang that wonderful song of deliverance, down to Revelation, where that mighty host is seen standing before the throne singing, "Blessing, and glory, and wisdom, and thanksgiving, . . . be unto our God for ever and ever."

We may rightly join with our Pilgrim Fathers once a year in a general thanksgiving for our freedom and land of liberty with all its blessings; but as Christians we have more and greater blessings to be thankful for. The great Apostle went as far as to say at one time, "In every thing give thanks." It is a very pleasant and beautiful place to live on—"Thanksgiving Avenue."

Some may ask, What have I to be thankful for? If you stop to "count your blessings," you will find them many. Suppose you have had a hard time; be thankful it was no harder. Have you had sickness? Be thankful it was no worse and that you yet live. Some one may ask the writer: "Were you thankful when death entered your home and took your children?" I answer, "No, but I was thankful that they could be with me and I with them, to give care to the very last." I was thankful they could say, "All is well." I was truly thankful that in the very last moments of my dear daughter's life, as I sat with my arms around her, while her last words were, "It is all right," that I could reply, "Good-bye, Lizzie, we will meet you in the morning."

Thus, in spite of all that may come, we may find something to be thankful for. Now, kind reader, let us make the day which has been set apart as a special day of thanksgiving one in which we shall be brought nearer to God, nearer to the hearts of suffering humanity, and thus nearer to the great purpose for which we are here in this world; then, with hearts filled with thankfulness, go forth to help bless others and cheer them on life's pathway, and some day in the future, with all the redeemed host, we may join in the glad song of thanksgiving and praise to Him who has loved us and washed us in His own precious blood.—H. A. Mitchell in *Messiah's Advocate*.

SIGNS OF CHRIST'S COMING

By C. E. Randall

"Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not."—Matthew 24:26.

THE above scripture has reference to the coming of the Lord. It is a warning. It is apparent according to this scripture that some will proclaim the coming of the Lord before He actually comes. There is no need to be misled or fooled concerning this event. When the Lord comes, there will be no doubt as to the event. It will not be necessary to guess. It will be such a momentous event that the world will be rocked to its very foundations.

No, the world will not see Him in person when He comes for His church; but when the church is caught up and God's Spirit is taken out of the world, mankind will know what has happened. They will run from sea to sea to find the Word of God then, but will not find it (Amos 8:11, 12).

When the church is translated, two great things must take place: the resurrection of the "dead in Christ" and the change from mortality to immortality of the living in Christ; and together will they be caught up to meet Christ (1 Thess. 4:16, 17; 1 Cor. 15:51-54).

There was no resurrection of the dead in 1914 when a certain group made a second guess as to the Lord's coming. Neither will the righteous be caught up "one by one," but the resurrected dead and the changed living are to be translated "together." This resurrection and change is to occur in "a moment, in the twinkling of an eye, at the last trump" and is not to be scattered over a period of years.

Until these events have taken place, do not believe people when they say: "He is in a secret place." Let all this guessing be to others.—*Church of God Messenger*.

TITHING A BLESSING

THE giving of tithes is as ancient as the days of Abraham, and was practiced by his grandson Jacob. It was enforced upon the Jews by statutory law from their nation's dawn, existing in force until their national death at Calvary's cross. It was tithe-giving before the law was proclaimed at Mt. Sinai, but it was tithe-paying from thence onward to its expiration with Christ upon the tree (Col. 2:14-17; Matt. 23:23).

As Christians were never under the law by which the Jews were governed, no one is in duty bound to pay tithes, or any stipulated amount; but all are enjoined, throughout the Scriptures, to give liberally and to honor God with their earthly store, not of necessity, but voluntarily and cheerfully.

"Give," says our Savior, "and it shall be given unto

you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."—Luke 6:38.

It was under the old covenant that God addressed the Jews, saying: "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. "Honour the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Prov. 3:9, 10. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself."—Prov. 11:24, 25.

If these words were full of encouragement to Jews, how can they be otherwise to Christians? If the Almighty so wonderfully blessed the tithe payers then, what rich blessings are in store for the tithe giver now? And if the Jews were by law compelled to pay a tenth, should not Christians be as liberal and thankfully give as much?

"I have shewed you all things," says Paul in Acts 20:35, "how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality."—2 Cor. 8:12-14. "Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity: for God loveth a cheerful giver."—2 Cor. 9:7. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16:1, 2.

These scriptures, coming as they do to us, are freighted with instruction and should be pondered over with serious and earnest thought. To give cheerfully, lovingly, and systematically as the Lord prospers one pays in the highest sense; and to give a tenth of one's increase seems but reasonable, just, and right. The giving of one tenth equalizes all in every condition in life; because all give alike their tenth, according to their net income. Of many Christians today it may be said as of Jacob and his vow (Gen. 28:20-22), that their covenant with God, to return His one tenth, was the beginning of their success in life.

Considering tithe-giving from a financial standpoint, it is the best partnership ever formed, the best contract ever made, and the best agreement ever entered into since becoming a Christian. In the giving of tithes there is that constant reminder of one's stewardship, as also of Him to whom he belongs and with whom he is associated. All these

combined and considered produce in the heart of every disciple of the Lord Jesus the gratitude due our heavenly Father for our hope through Christ and for the life, health, and earthly store He so richly bestows.

The regular giving of the tithe is but a token of affection, because God is honored with the property disbursed to the many needy causes and institutions engaged in the lifting up of humanity; and the amount of our sacrifices measures the extent of our interest. In systematic giving of tithes there is also that spirit of Christianity imparted, so needful, so helpful, and so stimulating in these last days of worldliness that its practice should be cultivated and extended as time hastens us on to the judgment.—*J. August Smith; selected by F. H. Knodle.*

THE LORD IS AT HAND

NEVER were more truthful words uttered than those by the Apostle Paul in Philippians 4:5. In my experience of over thirty years I have found it was precious. In the ups and downs of this fleeting life I have proved those words, and know them to be true and a present help in every time of need. The words of our God are yea and amen to those who trust and obey Him in the sunshine and in the storm. He is at hand in the morning's dawn and the noonday's brightness, and also when the sun hides his shining face. Our Lord is with His people still, an ever-abiding friend, a present help.

It is blessed to know we are not to war this warfare alone. The arm of our divine Master is underneath us. Need we fall? No, He is divine, and His almighty power has been manifested all the way along the coast of time, where we have traveled. Our Lord has been true, He has never left us. In sickness and in health, in storms or sunshine, it has been all the same. Has He supplied our needs? Yes, He has. Shall we trust Him for the future these few last fleeting days, just before the judgment? Yes, let us afresh buckle on the armor, and our strength will be renewed to finish up life's journey here. The Judge standeth at the door. The Lord is at hand. Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him. And all kindreds of the earth shall wail because of Him.

The testimony is, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."—Rev. 3:11. Will anyone lay down the armor here and lose the crown just at the breaking of the day? The old prophet whom God sent to Bethel and who before Jeroboam and at the altar filled his mission there well and obeyed the word of God to him would not eat bread nor drink water nor take a reward. He started straight for home or the place from whence he came. But ere he finished his walk he stopped and sat under an oak. There the false prophet overtook him and persuaded him to go back with him and eat bread and drink water. He disobeyed God and lost his life.

Now may the Spirit of God our heavenly Father rest

with power upon His church and people, that we be led not by false prophets, but in the line of God's prophets, Jesus Christ being at the head. He it is who leadeth us to victory and everlasting life. Tired and weary ones, sick and afflicted, our only balm is in Jesus. He it is who can and will do us good. Dare trust Him, and in a little while He will come and will not tarry.—Amos Harmon in *The Messiah's Advocate*.

"GO, AND SIN NO MORE"

In the judgment hall at Jerusalem,
They brought Him the woman of sin,
Her partner in guilt had escaped them,
But the woman must die for her sin.
And there, in her guilt and contrition,
With downcast, but pleading air,
In that gentle and holy Presence,
Stood the woman so guilty and fair.

Then clamored her haughty accusers
For the life of that daughter of sin,
But were hushed by the loving Savior
Who came a world to win.
For this is the answer He gave them,
To Pharisees all make it known:
"He that is sinless among you,
Let him first cast a stone."

Then stooping He wrote in the sand at His feet,
Awaiting what now may betide;
But soon they had all forsook Him,
Save that stricken one at His side.
Then with voice more sad and tender
Than is heard on Time's cold shore
Spake—"Neither do I condemn thee;
Go, and sin no more."

Oh! kind and compassionate Savior,
Oh, pitying love divine,
No love in this world of sorrow
Will forgive like that love of Thine.
Oh, Thou who on Calvary's mountain
Thy life did gladly give,
That vile but repentant sinners
Might come to Thee and live—

Look Thou in tender mercy
On those who err today,
And as Thou forgavest the darkest sins,
Oh, turn not from us away.
May we read in the blue dome above us,
May we hear when the tempests roar,
"Neither do I condemn thee;
Go, and sin no more."

—*M. B. Platt; selected by L. Booth.*

Abreast of the Times

"This day is this scripture fulfilled in your ears."—Luke 4:21. "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them."—Isaiah 42:9.

Greatest 'Quake on Record

"There shall be . . . earthquakes, in divers places. . . . The beginning of sorrows."—Jesus.

NEW YORK, Nov. 21.—What is said to have been the most severe earthquake ever recorded on the seismographs was reported yesterday from observatories in all parts of the world. By bringing together the data obtained from all the stations it has been determined that the center of the 'quake was in a remote and probably uninhabited section in the vicinity of Baffin Island, where "there were no tall buildings to be shaken down and no lives to be lost."

"I never heard of one happening so far north," said Rev. Joseph Lynch, S. J., in charge of the Fordham Seismographical Laboratory. "Usually we look for earth tremors in the equatorial belt, where the centrifugal force is the strongest."

Japan-China Alliance Rumor

"Ye shall hear of wars and rumours of war: see that ye be not troubled: . . . the end is not yet."—Jesus.

SHANGHAI, China, Nov. 21.—According to *The Chicago Tribune Press Service* it is reported that Akira Ariyoshi, Japanese Minister to China, and Maj. Gen. Neiji Okamura, vice chief of staff of the Japanese army in Manchukuo, have made a secret proposal to Chinese military authorities by which Japan is willing to abolish the puppet state of Manchukuo providing China is willing to unite with Japan in a military and economic alliance similar to the present Japan-Manchukuo arrangement.

If such an agreement were reached, the Japanese Army, it is said, would undertake to protect China against aggression by land (with probable reference to Russia), while the Japanese Navy will assume the protection of China from American or European naval aggression.

Such a union of Japan and China has been looked for by students of prophecy for a long time. (See "Gathering Clouds" in this paper of June 13, 1933.)

Soviet Russia Recognized

"Thus saith the Lord God; Behold, I am against thee, O Gog, . . . of Meshech and Tubal."—Ezekiel 38:3.

WASHINGTON, D. C., Nov. 17.—Announcement was made today by President Roosevelt of the formal recognition by the United States of the Union of Socialistic Soviet Republics, the Bolshevik regime in Russia. Since the overthrow of the Kerensky Government on November 7, 1917, the United States has maintained no diplomatic relations with Russia whatsoever. The principal reason why recognition

has been withheld was the fact that the Soviets refused to acknowledge the validity of the debts contracted by previous Russian Governments with this country and certain of its citizens.

Among the more significant matters agreed upon by President Roosevelt and the Russian Commissioner, Mr. Litvinov, are the following:

A joint statement saying that Mr. Roosevelt and Mr. Litvinov had exchanged views "with regard to methods of settling all outstanding questions of indebtedness and claims" and that they hoped for a speedy solution of these problems.

A joint Roosevelt-Litvinov statement expressing the hope that all outstanding debt questions may be settled as soon as possible.

An agreement by Russia not to permit its agents in the United States to propagandize against our Government and its institutions.

A Russian guarantee of legal protection for American nationals, establishing their rights to fair trials.

A Russian guarantee of religious freedom for Americans in Russia.

It is to be desired, but scarcely to be anticipated, that the relations of the United States and Soviet Russia will prove permanent and mutually satisfactory. The ideals of the two peoples are too divergent politically, economically, and religiously for them to remain long in sympathetic accord.

To the student of prophecy the outcome is of special interest owing to the important role Russia is to play during the tribulation and to the fact that God's judgments have already been declared against her.

Beyond the Stratosphere

"No man hath ascended up to heaven, but . . . the Son of man which is in heaven."—John 3:13.

BRIDGETON, N. J., Nov. 21.—Lieutenant Commander T. G. W. Settle of the United States Navy and Major Chester L. Fordney of the Marine Corps, landed in a swamp near here tonight, after their successful attempt to reach the stratosphere for the investigation of the cosmic rays. The daring voyagers attained a height of 11.17 miles above the earth, breaking all previous official records, the record recently claimed by two Russians, 11.8 miles, not having been officially recognized.

Men have circled the earth for ages and populated all continents and the islands of the sea, but all attempts to escape entirely from its surface have failed because "the heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men."—Psalm 115:16.

National Berean Department

Miss Genniel Carpenter, Editor, Oregon, Illinois

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“COME NEAR, YE NATIONS, TO HEAR; AND HEARKEN, YE PEOPLE: LET THE EARTH HEAR, AND ALL THAT IS THEREIN.”

OVER four billion dollars, or one and one-half times the assessed valuation of all the property in the city of Chicago! That is the stupendous total of the mortgages held in the United States alone on farm lands and buildings. In the state of Illinois the amount of such mortgages has reached well over \$200,000,000; in California it has climbed to something over a billion.

These debts are the primary cause of the nation's hard plight. In the effort to refund or to pay in full the sums represented by these figures, it has become impossible for the farmers, and, consequently, for most city dealers, to make a profit on their money and labor. Every business and every nation are rapidly coming to the same predicament.

Under the law of the jubilee, instituted fifteen hundred years before the birth of the Christ, it was impossible for Israel to saddle itself with such colossal debts as these. Indeed, mortgages and debentures were an unknown quantity, for land itself could never be transferred from one owner to another. The use of the land, known in legal parlance as the usufruct, could be leased for a period not to extend beyond the next jubilee year, a period which in no case could exceed forty-nine years.

Israelites were not permitted to sell themselves as slaves, although they were permitted to own slaves; but they could bind themselves to their creditors as hired servants. Normally this period of servitude was concluded at the inauguration of the sabbatical year next following the time the servitude was commenced; but by submitting to having his ear bored with an awl, the servant bound himself to service until the year of jubilee. With the coming of the jubilee, all slaves and servants in Israel, regardless of their nationality, were freed and returned to their own homes.

Not only were the jubilee periods marked by the emancipation of servants and slaves and the abrogation of leases, but the cancellation of all debts was also a legal part of the ceremonies of such years. Regardless of size or normal duration, every debt in the land was declared as paid. As a natural result of all these facts, there were no wide divergences in the individual standing of the members of the Israelitish society.

The jubilee years, also, were periods of great rejoicing.

“Earth's Jubilee,” as the accompanying article is entitled, is based upon lesson 44 in Senior Berean Book 3, to be published in the not distant future. It was delivered on Sunday, November 19, as a sermon at Oregon, Illinois.

Obviously, release from debt and worries that go with financial difficulties would alone cause considerable joy; but added to these was an unusually intense worship of God, a time of thanksgiving, a time of praise.

According to the prophecies of Isaiah and other of the Old and New Testament writers, these jubilee years will be repeated on a grander scale in the kingdom to be established on earth with the return of the Christ. Describing this time, Isaiah wrote, “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.”

As in the ancient system of jubilee, this surcease of trouble, economic, political, and social, will be due to a conclusion of the problems which now beset mankind. Debts will present no difficulties, for “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.”

But release from financial troubles in itself would not be responsible for the “everlasting joy” noted by the Prophet. Ill health, pain, and fear do not make for much temporary joy, let alone that of a permanent variety. Eradication of the sicknesses which now afflict men would be necessary before the predictions of Isaiah could be completely fulfilled.

Relief from disease is actually to occur. According to Isaiah, “the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.” Not only, therefore, will sickness be abolished, but with it will go the unease that accompanies a conscience troubled with thoughts of sin committed in the past and for which requital has not been made.

And when, added to all this, is the assurance that death itself is to be destroyed, we exclaim with Mr. Smith:

“This is the prospect of the kingdom come;
This is of all the prophecies the sum;
As now in heaven, so on earth 'twill be—
Death and the tomb then gone eternally,
The saints as luminous as midday sun;
All thought of bliss that man can have outdone!”

Arlen Marsh.



THE CHILDREN'S PAGE



PREPARED BY MARY A. GESIN

"Let us not be weary in well doing: for in due season we shall reap, if we faint not."

AN AMBASSADOR IN CHAINS

THERE is one thing I hope you boys and girls have noticed about our beloved missionary, the Apostle Paul, and that is his unfailing courtesy. No matter how others treated him, he returned only the very kindest treatment to them. And that was because his heart was filled with love for everyone and he knew he had not done the things they accused him of doing.

You know, when you are in the right you don't need to get angry and shout harsh words back at some one who says you have done something wrong. It's only the one who really has done the wrong that gets excited. And that is something of what Paul meant when he said in today's lesson that he tried always to have a clear conscience toward God and man.

Here we see Paul accused by the Jews of taking a Gentile into the temple, and that was considered by them as a very wicked thing to do. Not many years ago the Palestine Exploration Society brought to light an inscription on a part of the old temple wall which reads: "No man of alien race is to enter within the balustrade and fence that go round the temple. If anyone is taken in the act, let him know that he has himself to blame for the penalty of death that follows."

This was the danger facing Paul if his accusers should win their case. But they were in the wrong, for Paul had not taken a Gentile into the temple. Just because they saw him walking on the street and talking to one, they supposed he had taken him into the temple. And this shows how they hunted for something, anything, by which they might accuse Paul of doing wrong.

Now read Acts 23:16-22, and learn who it was saved Paul's life after forty men had sworn they wouldn't eat nor drink until they had killed Paul. Can you see the young lad going to tell his Uncle Paul about it? He had to be very careful, for if this band of murderers caught him it would mean death for him, too.

Find out what Paul did and how the captain protected him. Just think of having an escort and a bodyguard of two hundred soldiers, seventy horsemen, and two hundred spearmen! Thus was this minister of the gospel of peace brought to Caesarea in safety.

The captain had sent a letter to the governor stating Paul's case, and when the governor read it, he ordered

Paul kept in prison until the day of his trial. And if you've ever read anything about Roman prisons you know what dark, vile, and loathsome places they were.

You'd think Paul would have given up preaching. He was a very fine lawyer, you know, and he could have earned a good living at that profession. Why do you think he kept on? It was love for Christ and the desire that others should know about the Savior, wasn't it?

Often he was comforted in his dreams by the Lord appearing to him and telling him to keep right on, that He would be his Helper. No one could be a quitter with such a Helper as that! Besides, Paul had always kept a certain ambition before him; that was to be able to preach the gospel in Rome. And he was daily getting nearer to his goal.

In the verses in today's lesson we see what a fine lawyer Paul was, as he pleaded his own case. And he won; at least, he wasn't declared guilty of death. Notice how honest his speech was.

First, he said he'd gone into the temple to worship and had not been trying to stir up trouble. Then he acknowledged that he did have a different belief from the majority of the Jews, for he followed the "way," which was their name for Christ. He stood before them with a clear conscience ready to answer any charge against him.

Felix, that wicked and cruel and greedy ruler who had once been a slave, knew that Paul spoke the truth. He ordered the jailer to allow Paul to have visitors and said that some day he wanted to learn more about Paul's "way" of life.

When that day came and Paul showed Felix just what a wicked man he had been and how some day he would have to answer for his sins, Felix trembled. But he didn't repent; he only said, "Go thy way for this time; when I have a convenient season, I will call for thee."

Poor Felix, that convenient season never came!

FOR YOUR SCRAPBOOK:

Make the usual heading, and draw your little map, showing Jerusalem and Caesarea. Then write the story of Paul's imprisonment, making several little drawings to illustrate it. Draw a prison cell with bars on the door; over it write, "Paul, the prisoner for Christ." Cut out figures to represent people visiting Paul to learn more of the gospel. Draw Felix on his throne with Paul before him, telling him about Jesus.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 11. — December 10, 1933

PAUL IN CAESAREA

Acts 21 to 26

Devotional Reading: Psalm 2:1-8

GOLDEN TEXT

Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.—Acts 24:16.

A STUDY OF THE SUBJECT

Topic: Paul in Caesarea.

Aim: To show that Paul taught the resurrection as the only hope of life after death.

I. Paul's Courteous Defence. (Acts 24:10-12.) Paul's experience in meeting men of all classes and positions in life had taught him the value of courtesy. No matter how firmly he might deny the accusations of his enemies, his manner toward those in authority and toward men was always courteous and respectful. To show respect for the position and convictions of others, however wrong those convictions may be, opens the way for the introduction of the truth on a friendly and consequently more favorable basis than would otherwise be the case. The truth should be told without equivocation or evasion, but it should be presented in such a way as to indicate regard for the beliefs and even prejudices of others. Courtesy is Christlikeness.

II. Paul's Confession of Faith. (Vv. 14-17.) Readily acknowledging the fact that he was looked upon as a heretic, Paul proceeded to defend his faith. First he asserted that though they accused him of heresy all that he believed and taught was in harmony with the law and the prophets. His hope was the same as that held by all the tribes of Israel (26:6-8; 28:20), who looked forward to a resurrection from the dead. To attain to that happy experience he sought "to have a conscience void of offence toward God and man." A good conscience brings its own reward.

III. Paul Wins Official Favor. (Vv. 18-23.) Repeating his denial of doing anything that would detract from the holiness of the temple, Paul touched again on the great central thought of his teaching which had aroused the enmity of the Jews, the resurrection of Jesus. So logical was his reasoning and so forcefully was it presented that Felix was deeply impressed both by the argument and by the character and bearing of the man himself, and directed that every kindness possible should be shown him. Kindness wins.

PRACTICAL APPLICATIONS

False Accusation: The quickness of the human mind to pass judgment without investigation of facts is well known. Many young people have been severely condemned because they have been seen on one occasion in company with some one of questionable reputation. Such was the case with Paul. Rather than mention the purified Jews with whom he had been seen in the temple, the priests and the people made accusation because they "suspected" he had taken an Ephesian whom they had seen with him on the street. One of the most cruel things we can do is to accuse another falsely. Such accusations have been

known to lead to physical suffering, but the greatest wrong is the mental suffering and sometimes spiritual death of the victim.

Christian Self-Defense: Paul hesitated not to declare his innocence of the false accusations. Nor did he neglect to tell exactly what he had been doing. He called to his defense his rights as a Roman citizen, his Jewish nativity, and his education under Gamaliel. He even apologized to the high priest for having inadvertently spoken evil of a ruler. Not once, however, did he make a counter-charge against his accusers. Such is the pattern given us by Holy Writ for our conduct in such circumstances. If the neighborhood gossip defames you, state your innocence. If the law mistakenly arrests you, call for your just rights as a citizen, not as a law evader. If the church misunderstands or falsely accuses you, state your position clearly. But do not repeat the sin of your accusers by a counter-charge.—G. M. M.

THE GOLDEN TEXT

"Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men."—Acts 24:16.

On different occasions Paul speaks of having a good conscience or a pure one and that he had lived up to that standard. It is said that conscience is not always a safe guide, but that depends very much on how it has been trained or educated. The vilest sinner seems to have no conscience, but Paul was different. He had a conscience that made him want to do nothing that would offend either God or man.

Having a good conscience and living up to it is a characteristic of Paul that Christians would do well to imitate. A good conscience toward God and man will go a long way toward helping the Christian live a life that will be pleasing to the Father.—L. A. R.

YOUNG PEOPLE AND ADULTS

Christ's Way of Life

Jesus said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John 14:6. Jesus expressed this same truth at another time in His parable of the sheepfold. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."—John 10:9. Jesus is the door to salvation. There is no other. Any attempt to attain salvation save through Jesus Christ will prove futile. "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."—V. 1. We know that thieves and robbers will not inherit the kingdom (1 Cor. 6:9, 10).

Everywhere the apostles went, they preached

salvation in Christ only. Peter said: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12. Paul told 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. Again he wrote: "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. . . . But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."—1 Cor. 1:18, 23, 24. Christ must be accepted as the only source of life.

—H. A. S.

INTERMEDIATES

How to Have a Good Conscience

Very much has happened to our busy missionary since last Sunday's lesson, some discouraging, some encouraging, but always he kept to his task with the aid of his great Leader. From Ephesus he crossed over into Macedonia, stopping at Troas. Assign one in the class to tell the most unusual incident here (Acts 20:5-12). Make it real by description and discussion. Returning, he visited Philippi; Assos; Mitylene; Trogyllium; and Miletus, where the elders came over from Ephesus and he told them how he had faithfully discharged his duty. Learn Acts 20:24. Doesn't the character of Paul shine out in this verse? No wonder his conscience was clear!

Setting sail, he came to Coos, Rhodes, and Patara; they sailed on and landed at Tyre, the Syrian city of commerce. Describe the touching incident there (Acts 21:4-6). How they all must have loved the faithful Apostle! From Tyre to Ptolemais, thence to Caesarea, where we hear again of Agabus. What did he prophesy this time (Acts 21:10-14)? Next stop was Jerusalem, where Agabus' words came true, bringing much suffering to Paul. Have a good reader of your class give Paul's speech, one of the finest in all literature (Acts 22:1-21). Here is where Paul benefited by his Roman citizenship. Had he not always kept the laws of the land, he could not with a clear conscience have called upon that to aid him. His troubles were not over, however, for he was called before the council. But that night he received encouragement. What was it? How did his nephew help him? Paul was then sent by the governor to Caesarea under the protection of two hundred soldiers, where he made another wonderful speech. How did it affect Felix?

Locate the places named in this lesson, connecting them with colored crayon.—M. G.

AMONG THE CHURCHES

WE ARE THANKFUL

Among the many causes for thanksgiving which we as a people possess at this time, as expressed by hundreds of appreciative readers, are the weekly visits of The Restitution Herald. For the past two years we have not missed a single issue, the paper has not been reduced in size, and no advertising matter outside of that of our own publications has been added to occupy the space now given over to timely and instructive articles dealing with the glorious truths of the Bible. For this we are exceedingly thankful. God has been very good to us.

Several of our leading exchanges have not fared so well, however. "The World's Crisis," the oldest of all Advent Christian weeklies, found it advisable for economical reasons to reduce the size of the paper by half over a year ago, and it is now just half the size of The Restitution Herald. Another excellent Advent Christian paper published in Florida contains nearly two pages of patent medicine advertising to help out with expenses. What is, perhaps, all things considered, the most acceptable exchange that reaches our desk, "The Bible Advocate," issued by the General Conference of the Church of God (Seventh Day) at Stanberry, Mo., in its last number announces that in the interest of economy it will be issued as a bi-weekly rather than a weekly as heretofore.

By the blessing of God and the faithful support afforded by the brethren The Herald carries its message forward as usual.

SOUTHERN CALIFORNIA

The Sunday school which the Los Angeles church is conducting at Compton under the direction of Sr. Railsback with the able assistance of Sr. Roy Juden is progressing quite nicely. Especially in the primary department is the work gaining ground. The other classes at Long Beach and Norco are also keeping up their interest. Bro. W. A. Reid of Riverside has taken over the work in the latter place, and according to latest report is proving to be an able teacher.

The Los Angeles church is having its share of trouble: the death of Sr. Hillis came as quite a shock to her friends and relatives, who, though they knew she was in bad condition, did not realize that the situation was so critical. Bro. Eugene Howard of South Pasadena continues in low condition, now being bedridden all the time. Sr. John Saylor returned to church yesterday for the first time after a short but severe illness.

When this writing reaches The Herald, Bro. and Sr. Railsback will be on their way to attend the Northwest Conference, where Sr. Railsback will do some teaching. They also expect to visit relatives in that section.

Norman John MacLeod.

BRUSH CREEK, OHIO

The annual fall meetings are now in progress. Bro. Anderson is preaching each evening on some important part of the gospel. Large audiences greet him night after night, and we are praying much good will result. Bro. Anderson is a former pastor of the Brush Creek congregation, and his return for this series of meetings brings him back to many friends. The meetings will close on Sunday, Dec. 3. Remember us in prayer.

Sydney E. Magaw, Pastor.

GRAND RAPIDS, MICHIGAN

Bro. Cecil Smead, pastor of Blanchard church, was a welcome guest in Grand Rapids last week.

Our annual church meeting for election of officers is to be held this week on Friday night. We are praying God to direct the setting apart of those who will carry the responsibility during 1934, and that He may counsel and lead the ones so set in office to the upbuilding and edification of the church body.

Several different ones of our group have recently suffered from illness, but we thank God for His constant healing hand. We surely have much to praise God for at our Thanksgiving service, to be held at 8 o'clock the morning of November 30.

F. E. Siple, Pastor.

THANKSGIVING OFFERING

To date	\$65.00
Mrs. B. F. Cook	5.00
Mrs. Diana Murphy	5.00
Mrs. Ida Jeffrey	5.00
Mr. and Mrs. Howard Huey	3.00
J. W. Sweet	1.50
Mary E. Carter	1.00
Mrs. Mae Mick	1.00
S. T. Shirley	1.00
"A Thankful"	1.00
Gerald Cooper	1.00
Total	\$89.50

MUCH CAUSE FOR THANKSGIVING

When sending in their Thank Offering Mr. and Mrs. Howard Huey of Plymouth, Ill., say: "We have so much to be thankful for this year, more than we ever had before. Money is very scarce, but our hearts are thankful, and we are making an effort to help spread the gospel."

That alone gives ample reason for heartiest thanksgiving—to be able to help spread the gospel by which men and women may be rescued from sin and be brought under the saving power of Jesus Christ for all eternity.

PRESENT CONDITIONS MAKE MEN THINK

We who are able to read and understand God's Word have every reason to be thankful to the Father and His dear Son that we can perceive the signs that the coming of Christ is drawing closer and closer. We should lift up our heads and rejoice. Why? Because of the coming of the time of trouble? No! But because our redemption draweth near.

Come, Lord Jesus, come quickly!

Too often when people have said, "Thy kingdom come," it has only been a few words. It did not come from very deep, nor did their prayer rise very high.

I trust that present conditions will make men more serious, and cause them to mean what they say.

Your brother,

J. E. Lent, Ridgeville, Ont., Rt. 1.

Thanksgiving Letters

Dear Readers of The Restitution Herald:

Our editor has requested a word of praise from each one in our Thanksgiving number. It seems to me that we should respond.

I have many things to be thankful for: God's love, and the blessed hope, the promise of our Lord's return, when He will speak peace to the restless nations and the earth will again blossom as a rose.

Let us praise the Lord, for His goodness and mercy endureth forever.

Mrs. Connie Ramsey, Morrilton, Ark.

Thanksgiving Day—for what? For home, health, and hope for the future. The value of so able a publication as The Restitution Herald to an isolated one can scarcely be expressed. It brings God's holy Word in times of trial and disappointment. Hasten the day when lasting peace will be established throughout the world.

S. T. Shirley.

Dear Brothers and Sisters of like precious faith:

It is not only my privilege, but my duty, to speak a word for my dear Savior and thank Him for His many, many blessings. I do not know just where to begin. There are so many things to be thankful for. They are as numberless as the sands of the sea.

I do thank my heavenly Father for the glorious Restitution Herald. It is getting better and better. It surely cannot improve. There are so many able writers. I do not know who is the best, all are so good.

Sister Gesin's talk and teachings to the children are so sincere and good that we adults can learn from her. God bless Sister Mary.

I thank God for my life, health, and my being. I thank and praise Him for living in a Christian land and for kind friends not only in my own church, the Church of God, but in other denominations. They are all so good and kind to this old afflicted servant of God. I get so many cheerful cards and letters and tokens of love that I thank God for all these blessings.

Although I am nearly blind and cannot hear, I will some day. Some sweet day when Christ comes these deaf ears will be opened, these dimmed eyes will see Him as He is. Oh, glory to God! I shall be like Him. Praise His name.

I ask all you dear ones to pray for me. How I do love God's children.

Your sister in faith,

E. Pendleton, 1132 Third St.
Webster City, Iowa.

Brothers and Sisters, another year has passed away. It is Thanksgiving again. I wish you all a happy Thanksgiving, a merry Christmas, and a happy New Year.

God is good and has blessed us with good health and plenty to eat. How can we pay Him? By being kind to His children.

I am thankful for this good paper.

May you all meet in God's kingdom in His own good time.

Mrs. Amy Johnson, Rt. 1, Marshalltown, Ia.

A TRIP EAST

I am back home again with our dear ones to take up the work again. The trip to Fonthill and Niagara Falls was truly enjoyed. So wonderful it was to be in the homes of our good people. They entertained us so well that I felt like sleeping for a week. These are pleasant remembrances. I am very grateful to our folks and Bro. and Sr. Randall for the spiritual uplift received.

I was glad to be in the home of the Srs. Gardiner at Lancaster, and to have the opportunity to speak there.

Another work has begun at Welland, and I want to say that here are some of the finest folks one could imagine. Not a conversion unto repentance, but Paul says, "Come ye out from among them." It seems that was the case at Welland: so many coming from other places of worship to hear the truth have accepted it with readiness of mind. God bless them, that a great work be raised up at Welland. We are so thankful to the Fonthill folks for their loyalty and for supplying each night such splendid music. May the church at Fonthill be wondrously blessed for their untiring efforts.

Leaving for home, I visited with Bro. Melville Lyon for 24 hours and enjoyed every minute of it. Bro. Lyon is doing a splendid work there. Leaving then for Culver, Ind., I spoke to the Burr Oak church and was again thrilled to have their acquaintance. While there about an hour, I received a telegram to come home at once to take charge of Sr. Riley Hoskins' funeral. So I had to cancel the two services at Clear Lake, Wis.

Arriving home, I found our dear Bro. Savage ill. Bro. Savage supplied while I was absent. The folks were loyal to him, and he gave some very fine sermons. Bro. Savage is gaining, but must be confined for awhile. Let us pray for him and for Sr. Barbaroosa, as well, who has been very sick. While I was away a girl was born to Bro. and Sr. Willcoxen and a boy to Bro. and Sr. Arnold Bonin.

Shall we keep our faces toward Jerusalem, for surely "summer is nigh."

A. E. Hoskins.

OLA S. HILLIS

Ola S. Hillis, the oldest daughter of Laura and John A. Hillis, was born in Santa Rosa, Sonoma Co., Calif. She was left an orphan by the time she was eight. An aunt and uncle, Mr. and Mrs. L. J. Kimball, gave her and her sister a home happier than most people ever know. There she saw in practice the principles of Christianity which influenced her entire life.

She was educated in the schools of Sacramento, was a graduate of the Long Beach High School and Los Angeles Normal, and studied at the University of California. She taught in five western states.

When her health failed, about six years ago, she gave up teaching and during the last three years made a home for her aunt, giving her a daughter's loving care. Her last few days were spent in trying to make her absence easier for her family. She died in her sleep, Wednesday morning, Nov. 15, 1933. She leaves a sister and brother-in-law, Mr. and Mrs. B. G. Bleasdale; and a niece, Laura Marie Bleasdale.

In 1923 she was baptized into the Church of God by Bro. S. J. Lindsay. She loved the Word of God; and she spent a life which should be the true consolation for those who are left to mourn her, and an example for others to follow.

Interment will be made at Stockton, Calif., in the family plot, where she waits the call of the Master when He comes.

Norman John MacLeod.

BETWEEN YOU AND ME—

Bro. and Sr. Wm. Austin are spending a short time in Oregon as visitors at the home of the former's sister and her husband, Mr. and Mrs. Paul C. Johnson.

Bro. Lucian Murphy, son of our lamented Bro. Silas Murphy, who was such an active worker in the Salem church near Marshall, Ill., is now located with an oil company at Seminole, Okla., Rt. 2. Bro. Murphy recently sent for his wife to join him, indicating his expectation of permanent employment. He also enquires as to the nearest Church of God.

"Miss Virginia Eileen Shaw has come to make her home with Mr. and Mrs. Alton L. Shaw, 911 E. Elm St., Kokomo, Ind.," writes Bro. D. G. Harvey, pastor at Kokomo. Sr. Shaw will be remembered as Miss Bernice Bengé. Mr. Shaw is vice president of the senior Berean class. We join the pastor in his prayer that the "Father's blessing may rest on this happy little family."

How letters from the brethren over the country encourage us, who are trying to carry on the work in the office, to go on! Here are a few lines from Sr. Edward Tomlin of Cambridge, Neb., in point: "I just cannot get along without the paper. We have taken it so long and are so far away from our own church, every week-end I look forward to its coming."

"I have just finished reading the issue of Oct. 31, and think it would be hard to get out a better paper," says Bro. C. H. Horton of Lometa, Texas. Pray for us, Bro. Horton, that we may make the paper worthy of Him to whose service it is wholly dedicated.

With sadness we record the death of Sr. L. J. Sweet of Parsons, Kan., who fell asleep November 10, 1933, to rest until the Master calls. Thus far we have received no obituary, just a simple announcement to stop the paper for the reason given. May God comfort the bereaved. The Sweet family has been identified with the Church of God for at least three generations.

We are beginning soon a series of special articles on the coming of the Lord written by F. L. Austin, who for many years was editor of this paper. Bro. Austin is peculiarly fitted by scholarship and experience to present this vital and timely theme in a most interesting and helpful manner. Watch for the forthcoming series.

Ministerial Brethren: What are your plans for the new year? Have you announced a special service of prayer to precede your annual business meeting? Have the workers of the church, Berean society, and Sunday school been called into serious consultation regarding the needs of the congregation in the way of leadership? Let us hear from you as to what you propose to attempt for God in 1934. We'll give you space in the New Year's number.

These columns provide a place for the free exchange of spiritual treasures. Sr. Lottie E. Young of Seattle, Wash., in a footnote to her Thanksgiving letter, writes: "I heard such a fine talk last night from Jeremiah where he has the thought that no matter what might happen God is still on His throne directing the affairs of His children; so with Paul let us each one say, 'ALL things work together for good to them that love God.'"

R. A. Humphreys reports that November 2 witnessed the birth of "a pretty daughter; name, Olive Jeannine," to Ernest M. and Rachel H. Morris at Hot Springs, Ark.

Mrs. Ida Eastman has been confined for several weeks at the home of her daughter, Mrs. Faye E. Brown, 519 Eleventh St., Niagara Falls, N. Y., with a kind of lumbago. She will be remembered as a not infrequent visitor at General Conference.

Bible classes are being held each Wednesday evening at 7:30 in the homes of those interested by the recent series of meetings conducted at Welland, Ont., by C. E. Randall and A. E. Hoskins. Preaching services are being held each Sunday at 7:30 p. m. in the Wilson Hall, Division St., Welland.

A. E. Hoskins left Fonthill on Saturday, Nov. 18. He had planned to conduct meetings in Indiana and Wisconsin on his trip home, but he was called from Indiana back to Minnesota for a funeral.

Why not make this Christmas season a little different by placing special emphasis on the second coming of the Lord as well as upon His first appearance? Our next issue will contain some suggestions along this line.

Addressing her letter to us all, our beloved Sr. Diana Murphy, Marshall, Ill., sends the following greeting: "My dear Brothers and Sisters: I wish I could see you often and talk to you personally. We could have such enjoyable times together conversing about God the Father and our Lord Jesus Christ, and about His return to the earth."

Bro. R. H. Judd, of Toronto, Canada, who during recent months has changed his literary endeavors in a measure from prose to poetry, lately has received some highly commendatory letters concerning certain of his poems, among others for one addressed to Mr. G. P. Mackey, author of that beautiful hymn, "Tell it around, let it abound, There is life in the living Lord!" Bro. Judd's suggestion for a Thanksgiving article reached us too late for publication this time. We can use it later, however.

The church has little to fear for the future (if the Lord delays His coming) regarding a lack of literary talent to carry on its work through the press when we have writers among our young people showing the ability displayed by the special correspondent who interviewed the members of the Home for this issue.

From Sr. John Guthrie of Mullin, Texas, come the following appreciated comments: "We do enjoy so much the many good articles by so many able writers. May God bless you in publishing a paper so full of truth and encouragement for His stumbling, erring children, such as I." The prayers of our readers help to make The Herald what it is.

Our printers are busy finishing Senior Berean Book 3. This is a splendid, well-arranged series of lessons dealing principally with God's kingdom. It is fine for Berean societies, of course, but equally valuable as a guide in individual study and to put into the hands of beginners. The prices will be the same as for Senior Berean Books 1 and 2. Send orders to the NATIONAL BEREAN SOCIETY, Oregon, Ill.

A THANKSGIVING PRAYER

By D. G. Harvey

"O give thanks unto the Lord; call upon his name: make known his deeds among the people."—Psalm 105:1.

THE early morning Thanksgiving services were ended as through the crisp November air the many families hurried to their homes to share in the good things mothers had been preparing for many days, the Thanksgiving feast. Sad but true there was much grumbling, many such complaints as, "Nothing to be thankful for."

What a mockery—*Thanksgiving?*

Let us look into this shabby little home in the poorer district of this little industrial city. The father is not here! No, he has been dead now for five years, but the widowed mother has made a brave fight to keep her children together. Her boys and girls are almost men and women now. The little mother is older, but still young enough to laugh with her children; she shares both their joys and their sorrows.

But today we see the table is spread for the humble feast; and as they each sit with bowed head we hear the sweet voice of the mother, who has given so much and so willingly in her labor of love, raised in humble prayer to the Giver of every good and perfect gift.

"Oh Father in heaven, we again must come to Thee to express our thanks this day for all Thou hast done for us. Father, we realize that every joy, every sorrow, has been for our good. We thank Thee for everything in our lives, for life itself.

"We thank Thee for the close bond of friendship of our many friends. We thank Thee for the care Thou hast shown in our little family circle. We thank Thee that we are blessed with health and strength. And, oh Father, when we remember the absent ones, the grandparents, the father of this household, then again we thank Thee for the gift of Thy great love, Thy only Son Jesus, and the blessed assurance of a regathering in the resurrection, when we shall meet to part no more.

"Oh Father, we thank Thee for the blessed assurance of Thy love and care for us. We thank Thee, for we know Thou and Thou alone hast been able to grant our prayers.

"We thank Thee that during these days of fear and distress Thou hast strengthened us. We thank Thee for the peace and joy we have received from the study of the inspired Book Thou by Thy Holy Spirit moved men to bring to us. And, oh Father, though at times everything seems dark and we know not where to turn, we thank Thee, for we know the spirit of Thy Son is with us and will lead us in the right paths.

"Oh Father, there are so many things for which to thank Thee, for Thou art so good to us. Thy goodness and mercy endureth forever. Therefore, Father, we thank Thee for all things. Thou knowest our hearts; receive our thanks in the name of Thy beloved Son, Jesus. Amen."

"Nothing to be thankful for," they said; but in this

little home there was peace and true thanksgiving of a true, humble child of God who has followed the Lord even in the vow, "Thy will be done."

May we each count our many, many blessings and open our hearts in thanks to the Father of all, who has so blessed us and cared for us during the past year. "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 CHRISTIAN'S THANKSGIVING

By Gerald L. Cooper

THE Thanksgiving season is here once again. Almost everyone is thankful at this time of the year and celebrates the day he knows as Thanksgiving. Many people think of it as a day of feasting and merrymaking. Some, perhaps, have a faint idea of the day's origin; while others are truly thankful to God for His care over them through another year.

Included in the last group are the Christians, who have so many things to be thankful for. Let us ponder for awhile on the things for which we, as Christians, should be thankful.

First we have a kind Father who provides us with our material needs. Who of us have really gone hungry? Who have not been properly clothed? And who have not had a shelter? Especially in these times of great depression should we be doubly thankful to God for providing us with the necessities of life, for there are so many who do not have them. Father, we thank Thee for our material needs!

The Christian should also be thankful for life itself. For without this present life we would have no opportunity to attain unto eternal life. God in His goodness has granted us mortal life; and if we truly serve Him, He will grant us eternal life. This life also affords us the opportunity for serving our fellow man and helping him to know God. Father, we thank Thee for life and its opportunities!

In Russia and many other countries the people are not permitted to worship as they please. We do not have such to contend with. Part of our great constitution of the United States provides that we worship as we please. Father, we thank Thee for religious freedom!

Our greatest cause for thanksgiving is, however, Jesus Christ, our Lord and Redeemer. Without Him all of our other blessings would be as nothing, for it was He who taught us to love one another; it was He who took our sins on Him and died on the cross for us. It was Jesus who conquered death and redeemed all mankind, providing they will accept Him. Father, we thank Thee for Jesus Christ.

So, brethren, you can see why we as Christians should especially be thankful this Thanksgiving. Let our prayer on that morning be, "Father, we thank Thee for all things!"

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Papers on the Lord's Coming

By F. L. Austin

“**A**T OUR weekly Bible class the question arose as to what hope we may have that there will be a secret coming for the church and that its people will escape the great tribulation. What help can you give us concerning this?”

The low descending sun of this long day of Gentile rule over the city of God is already hastening behind the foremost of the horizon's swift-swirling storm clouds. Soon the day will have expired. The twilight promises to be short and awful. Gentilism will have passed forever.

In its place the Bible promises a God-crowned King, the glory of whose righteous dominion shall radiate from His throne within the Holy City unto the farthest bounds of earth. “His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”

Gentilism, the dragon-like monster of human achievement that it is, self-exalted “above all that is called God, or that is worshipped,” encompassing the whole world in its grasping, reaching stretch for supremacy, foresees another Waterloo. With eagle eye it spies for position of advantage. It has but one resulting vision: victory. According to its vision, it is sure to scale the mountain of world dominion and plant its throne upon the fertile upland of eternal day! It will be such a natural and simple thing to bring to the full a man-made millennium of righteousness and everlasting peace!

But God says nay. He knows the boundless vision as well as the short and finite arm of man. Like the broken image of Daniel 2:34, 35, 45, so will it be with Gentile sovereignties—“no place was found for them.”

Now at some point in the ebbing of this Gentile regime will the church be caught away, preparatory to being equipped with Christ for the entering of the kingdom of God. At the exact, fitting, and proper moment, “the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God” and

This is the first of a series of articles now in preparation by the Back-to-the-Bible Evangelist and former editor of The Restitution Herald. The remaining papers will appear as they are received at the office. Undoubtedly much will be found in them to interest all Bible students.

will snatch away His chosen and own. Query: When will that moment be? Will it be before the tribulation that results from the final paroxysms of Gentile effort, or will it follow? Also, will the forcing away of the church be done openly or in secret?

First of all, it must be apparent to all that, as such an event is sure to take place, there will be a company in complete readiness, prepared to the instant. Second, the people of that company must necessarily in some sense be very different from everybody else. Indeed, it will be a “peculiar people.” Will that peculiar difference consist merely of having a precise knowledge of just when and how that event will occur—curiosity satisfied? Or may it consist of having been lulled to ease and composure with a knowledge that that event will take place before the coming of “the great and terrible day of the Lord,” thus sparing the people of the church from the certain agony of that tribulation?

No! A myriad times, no!

Such a curious or sleeping-pill knowledge must only injure. Nor would such knowledge develop a people of any different poise from that of the great rank and file of the human race.

A PECULIAR PEOPLE

But there is that that works a difference. It is that knowledge of God's Word that genders faith. Faith in God stands one out separate and distinct from all others. And how astonishingly different are all such! Consider Moses, Elijah, David, Daniel, Jesus, Paul, John; and, just as faith in its fullness “cometh by hearing, and hearing by the word of God,” even so does faith toward God relative to any particular matter come “by hearing” God's Word in respect to that same matter. Therefore, to be poised in confiding faith in God as one watches the gathering, advancing, and surging storm on storm sure to be occasioned by the wave on wave of (Please turn to Page Nine)

EDITORIAL

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G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

"Thou openest thy hand, and satisfiest the desire of every living thing."—Psalm 145:16.

A PRAYER OF DAVID

I will extol Thee, my God, O King;
 And I will bless Thy name for ever and ever.
 Every day will I bless Thee;
 And I will praise Thy name for ever and ever.
 Great is the Lord, and highly to be praised;
 And His greatness is unsearchable.
 One generation shall laud Thy works to another,
 And shall declare Thy mighty acts.
 Of the glorious majesty of Thy honour,
 Of Thy wondrous works, will I meditate.
 And men shall speak of the might of Thy terrible acts;
 And I will declare Thy greatness.
 They shall utter the memory of Thy goodness,
 And shall sing of Thy righteousness.

—*Psalm 145:1-7, Modern Reader's Bible.*

SELFISHNESS AND PRAYER

IF WE accept the doctrine of the 'survival of the fittest,' wrote James Freeman Clark many years ago, "we must grant that the fittest man is the man who prays, and that prayer in some way or other has been helpful and continues to be so." All who have had personal experience with the effectiveness of prayer will acknowledge that this is true. History comes to the support of this conclusion and declares it to be true. The man who prays is in many ways to be preferred to the man who does not pray.

Wordsworth declared that prayer was "man's rational prerogative." He might also have said that it is his natural heritage, for prayer seems to have been practiced from the earliest times by all races of men.

One of the first things we observe when we come to study the history of prayer is the essentially selfish character it almost always displays. Men pray for themselves, for their own good, their own health, ease, and enrichment.

We are amused when we read the prayer of the Zulu of Africa: "Our people! I pray to you. I sacrifice these cattle to you. I pray for more cattle, and more corn, and many children; then this house will prosper, and many will praise and thank you." After all, wherein does this prayer differ materially from that of the average Christian? Do we not make our gifts, and then because of them ask for

"more cattle, and more corn"?

Then there is the prayer of the Nootka Indian, who, preparing for battle, says, "Great Quahootzee! Let me live, not be sick, find the enemy, not be afraid of him, find him asleep, and kill many of him!" Does this not remind one strongly of Christian prayer offered during the World War?

Sometimes when we read of the prayers offered in great business and political conventions we recall that of the Pacific Islander, who cries:

"O thou divine Outreterer!
 We go out for plunder.
 Cause all things to sleep in the house.
 Owner of the house, sleep on!
 Threshold of the house, sleep on!
 Little insects of the house, sleep on!"

O Rongo, grant us success!"

We who worship the God of eternal righteousness and love too often do not exceed in the spirit and purpose of our praying the greed and selfishness of the savage. If we would have our prayers answered, they must be for a purpose more Christlike and less carnal, more divine and less human; and then God will add to us blessings for which we do not ask.

When Solomon asked for wisdom, God said, "Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like."—2 Chron. 1:11, 12.

It is not wrong for us to pray for health and for material blessings; but He who said, "When ye pray say, . . . Give us this day our daily bread," also commanded, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Epictetus expressed the true Christian thought of prayer when he said: "Dare to lift thine eyes to God and say, 'Use me for what Thou wilt. I agree, and am of the same mind with Thee. I refuse nothing that seems good to Thee. Lead me where Thou wilt and I will go.'"

THE STONE OF DANIEL

By Norman John MacLeod

OUT of all the tribes of Israel three stand forth: Judah, Joseph, and Levi. These three tribes receive rewards of which none of the other tribes will partake.

Because Judah was willing to offer himself for his brother Benjamin and to be a slave rather than cause further suffering to his father, Jacob said of him: "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."—Gen. 49:10. In that prophecy Jacob foretold the ruling power given to the tribe of Judah.

During all of the wanderings of the tribes, however, and after the setting up of their life in the new land, we have record of no ruler coming from Judah that made that prophecy true at that time. Furthermore, the first king of a united Israel came, not from Judah, but from Benjamin.

That prophecy, then, must refer to another time. Because when Moses came down from the mountain and saw the people given over to idolatry and called out for any who would come out on the Lord's side, the tribe of Levi came over; they were given the priestly offices. And the time is yet future when God will make a covenant with them (Mal. 2:4).

And in the book of First Chronicles we read: "Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright)."—1 Chronicles 5:1.

According to the old Jewish custom of the days of the patriarchs the oldest son had the birthright, and that gave him the special blessing from his father; the son thus blessed received twice as much of the father's property as the other sons. When the Mosaic law came into effect, it was no longer possible for a father to transfer that birthright and blessing to another than the eldest, but before that time the change was made in several classical instances.

When the tribes went into the land of Palestine to inherit it, we then notice that the tribe of Joseph was not mentioned, but a portion was given to the two tribes that took the names of his sons. Also, we see that Levi was given no separate inheritance because of the priesthood. The Levitical cities should be scattered among all the tribes.

Many people have followed this special birthright and

"Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."—Ezekiel 37:21, 22.

blessing of the family of Joseph through to find to their own satisfaction that the tribes that came from Joseph will yet receive a special blessing at the time of the coming of the Lord and that these two tribes are represented by two of the modern nations: Ephraim, Great Britain; and Manasseh, the United States.

Jacob in blessing Joseph said:

"But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel)." —Gen. 49:24. According to traditions, coupled with this verse, the stone which Jacob set up at Bethel when he saw the vision of the ladder ascending to heaven came down through the tribe of Joseph; and when the ten tribes were scattered into the north country at the destruction of Samaria, it was taken into Ireland, from which it was later taken to Scotland. When the Scottish king James VI became James I of England, a stone was brought down from Scotland and now rests under the throne chair of the kings of England.

The tradition according to the Scottish version is that this stone came from the Israelitish ancestors of the Scottish house of Stuart; none other, they say, than the stone mentioned in Genesis 49:24. From this they build up a line of traditions to show that the British are the tribe of Ephraim and the people of the United States the tribe of Manasseh.

If that be so, then the stone that smote the image of Nebuchadnezzar's dream on the feet is none other than the empire of Great Britain. Let us notice some other facts that are overlooked in this line of reasoning.

Each time that the tribes of Israel are mentioned in relation to the inheritance of land, Levi and Joseph are left out, and the tribes of Ephraim and Manasseh are substituted. But when other blessings are mentioned, that is not the case. When the inheritance is mentioned in 1 Chronicles 5:1, the tribe of Reuben is left out, as well as Levi; and Ephraim and Manasseh are inserted. (Joseph is also mentioned.) In Deuteronomy 33, when Moses left his blessings on the tribes, the tribe of Simeon is not mentioned; and Ephraim and Manasseh are mentioned only in connection with the blessing of Joseph.

But perhaps the most interesting cases are those which we find in Ezekiel 48 and Revelation 7. In the early part of Ezekiel 48 a list of tribes is given which omits Levi and

Joseph and inserts Ephraim and Manasseh; but in the latter part of the chapter another list is given that names the tribes according to the twelve sons of Jacob. Why? Because they speak of the inheritance of diverse things. But those who think that Ephraim is Great Britain, that she is to be the "stone" that strikes the image on the feet, and that she is to receive a special blessing from the Lord will look in vain for the name of Ephraim in the list given in Revelation 7: Joseph and Manasseh are given, but the names of Dan and Ephraim are omitted.

This brings to our mind another feature of tradition: According to an English sea captain, the Danes are of the tribe of Dan. If there be one of those traditions that seems to be borne out in names, here is one. Denmark is called Jutland, which, being translated from the German, means, "Jew Land."

According to this legend, then, the tribe of Dan, the first tribe, by the way, that went into idolatry, wandered clear into the frozen region of the north pole and became a blonde race of giants (the Israelites were small of stature and dark; see Numbers 13:33). After many generations these "Danites" came down into England and Denmark and were called "Danes"; and they descended upon France and were called "Normans" (men from the north). These "Normans" later went over into England. The particular people who went into England earlier than that and called themselves English had among them some people known as "Jutes" (Yutes—Jews).

From three sources, then, according to this tradition, the British people received migrations of the tribe of Dan: from the Danes; from the invasion of the Angles, Saxons, and Jutes; and from the Normans. But the tribe of Dan was left out of the sealing (Rev. 7). Furthermore, Great Britain does not meet other tests of the "stone."

First we might ask ourselves: How was the British Empire set up? By the power of God alone! (All nations are set up by God: Daniel 2:21.) Was it, in other words, "cut out of the mountain without hands"?

In connection with the setting up of the reign of Christ on the earth, read Isaiah 9:7 and Daniel 2:44.

That kingdom of God will be set up by God and will not be left to others; only by the wildest stretch of imagination could Great Britain fit any such conditions. No nation on the face of the earth can find for itself a clean slate in its conquests. True, the British Empire is the greatest political organization the world has ever seen, but how did she acquire that preeminence? Wrongdoing has been the trail of empire from earliest times; not that Great Britain is worse than any other empire; on the contrary, she is probably the best of all the large empires of history. But the history of the British Empire is one of clever diplomacy that wins the peace at the end of the war regardless of how she fared during the war: even in the war of the American Revolution when she lost thirteen of her best colonies, she gained other territory in other parts of the world and came out altogether on the side of advantage.

God does not sanction that sort of thing by giving it His divine approval and by making it the object of reward.

Not even Israel, when going into the Promised Land under God's direction, was to take of the spoils of war and use them for its own profit. How should God, then, sanction Great Britain in her taking of the spoils of war when she is not fighting God's battles?

Furthermore, the reward of the Christian has nothing to do with anything that might come through being part of either Ephraim or Manasseh. The reward is in Christ. We are told (Gal. 3:28): "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 again: "For God hath concluded them all in unbelief, that he might have mercy upon all"; and, "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one."—Romans.

Nationalism is at enmity with God. Nationalism is selfish, partisan, boastful, jealous, cruel, hateful of others, and vengeful to the extreme. These characteristics cannot be satisfactory to God. They are traits which are godless.

No wonder, then, that we are given this picture: "Ask of me, and I shall give thee the heathen (nations) for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." And again: "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."—Rev. 2:26, 27. "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne."—Rev. 12:5. "And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God."—Rev. 19:15.

That is what will happen to national organizations under the reorganizing power of God and Christ. Nothing inherent in the British Empire would give her preeminence over the nations. True, she will be favored of God in many respects, for she favored the Jews in their exile. True, God is going to be on her side in that last great struggle at Megiddo, but not because she is of the tribes of Israel, but because she favored the Jew. Just as Cyrus favored the Jews because of strategic and political reasons, so have the British favored the Jew: Palestine makes a good region to guard the Suez Canal and acts as a gateway to the great Mosul oil field. There is selfishness even in her favor to the Jews.

But let us not concern ourselves over the lot of the Gentile nations and the part that they will play in the plan of God, but rather let us strive to make our own calling and election sure; let us watch ourselves and keep our garments clean, that we be not found wanting when the time comes that the kingdom of God is set up in the earth; let us put aside all those things that offend and come to the throne of grace to make our hearts pure and clean so that we may ascend into the hill of the Lord.

Foreordination and Predestination

"Then Jesus said unto them, My time is not yet come: but your time is always ready."—John 7:6.

IF I believed that God foreordained all events and things that happen, then I would quit preaching, for I could not hope to change the Almighty's established order. Yea, if my own child were sick, I would not only consider it futile, but even criminal, to employ a physician to fight the order of God. As it would be foreordained to die at this time and place, or recover, neither the doctor's medicine nor treatment could effect recovery or even allay the pain; for the amount of its suffering would have been determined by such foreordination. Neither could I commend the good acts of the righteous nor condemn the evil deeds of the wicked, for they would be mere machines to accomplish just what they were predestined to do. Foreordination, then, would make all individuals what they be without either choice or responsibility.

We do not question the unlimited power of God to save whom He pleases to save, or His power to destroy the wicked or even the just if He should choose to do so. But we like to think of God as a God of mercy and love. But God "is longsuffering to us-ward, not willing that any should perish, but that *all* (not elected few) should come to repentance."—2 Peter 3:9. This text alone proves: first, that man is a free moral agent to choose to live or to perish; second, that God is even sorry for those who choose to disobey and perish.

We frankly admit that God has foreordained that "whatsoever a man soweth, that shall he also reap."—Gal. 6:7. And "the wages of sin is death."—Rom. 6:23. Therefore, all who do not accept salvation are destined to perish. Also, it is foreordained that all Christians will be saved; all who compose the body of Christ at judgment are foreordained to be saved; but it depends upon the individual as to which class he belongs to, the saved or the lost.

Jesus was foreordained (Gen. 3:15). He was the anti-type of the lamb slain from the foundation of the world (Rev. 13:8). But while He was foreordained (Rom. 8:29), yet much of His life was the result of His own choice, He being led by the Holy Spirit to discern the right. He was tempted, a thing which would have been impossible if He had no choice to make. And God acknowledged that He was well pleased. Then at the final test Jesus prayed, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."—Matt. 26:39.

Our allotted time is about "threescore years and ten; and if by reason of strength they be fourscore."—Psa. 90:10. Note that it is by "reason of strength," not by foreordination. Some who have extra strength reach to fivescore years. Therefore, let us strive to escape exposure to contagion and disease germs, lest we do not even reach the allotted threescore and ten; for our time is always ready (John 7:6).

Much stress is placed upon "the elect," as though the election were unconditional. Paul was one of the elect, and he said, "I obtained mercy, because I did it ignorantly in unbelief."—1 Tim. 1:13. Furthermore, he must continue faithful unto the end to retain such favor of election; for he said, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."—1 Cor. 9:27. Peter, also, shows that the election is conditional; for he admonishes the brethren, "Give diligence to make your calling and election sure."—2 Peter 1:10. If the election were unconditional, could diligence make it more sure? If the number of the elect is definitely predestined by being unconditionally chosen in Christ from the foundation of the world, that it therefore cannot be increased nor diminished, then would it not be impossible to sin against the Holy Ghost and be lost? The non-elect would be lost before birth, and the elect could not be lost.

We read in Revelation 22:19, "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." Of what class would he belong prior to losing his part? Would he not be of the elect while his name was in the book of life? Then, when his part is taken out of the book of life, what becomes of his election? Christ said, "Every branch in me that beareth not fruit he taketh away."—John 15:2. When in Christ, are they not of the elect? Then, if these elect bear no fruit, He takes them away, and casts them into the fire and they are burned (verse 5).

Jesus said, "I came to seek and to save that which was lost." Was the lost the non-elect? When the Philippian jailer asked, "What must I do to be saved?" why did Paul not say, "Why man, you were already saved four thousand years ago"? Why did Christ say, "Go ye into all the world, and preach the gospel," and baptize? And why does God command all men everywhere to repent (Acts 17:30)? Why repent if they are already lost? "As many as received him, to them gave he power to become the sons of God."—John 1:12. How could they be given power to become sons if they were chosen four thousand years before? If predestined to be lost, then what benefit is their sonship? Such a doctrine discredits the mission of Christ and denies the atonement. What did Isaiah mean when he said, "Also the sons of the stranger, that join themselves to the Lord to serve him" (Isa. 56:6)?

God is not willing that any should perish (2 Peter 3:9). And whosoever will may come (Rev. 22:17). Let us not be deceived; "God is not mocked: for whatsoever a man soweth, that shall he also reap."—Gal. 6:7.—J. T. Williamson in *The Bible Advocate*.

The Plague of the Twentieth Century

AIRPLANES whir and roar over our heads all day. The next door neighbor is arrested. Bombs are found here and there in places. Explosions occur in the subway, under the street cars, about public buildings. Groups run from shop to shop to call the workmen to strike. Excited crowds move about the streets, hardly knowing what to do next. Police, armed with guns and clubs, disperse the hostile elements that assemble for purposes of agitation. The walls of the buildings in conspicuous places are smeared and daubed with red paint. One can make out such phrases as "Workers show yourselves!" "Read the Red Youth!" among others daubed on the walls in haste. The police are keeping a vigilant eye on the movements of the masses, especially along the main thoroughfares and plazas.

It was merely another "labor outbreak" that happened not long ago. Spain has had more than her share of these "internal troubles" in the last year. But news last night shows that Portugal, her next door neighbor, is having similar ones. The morning papers, having recently told us of Salvador and Costa Rica, as well as Chile, bring us a similar story from Argentina. Germany seems to be on the verge of something ominous.

15,000,000 IDLE

"The alarming increase of world-wide unemployment" has been aptly called by a French writer "the plague of the twentieth century." At least 15,000,000 men are idle in Europe today, and probably 8,000,000 in the United States. Spain has a half million without work. And the gravity of the situation for the people is that the outlook is hopeless and relief impossible. A caldron of seething discontent is everywhere the picture. "Something is going to happen, must happen," is on every lip. Gloom and discouragement and a hungry stomach are what make the wolf ferocious and bold in time of famine.

And never has a proverb been so true as that which says, "An idle brain is the devil's workshop, and idle hands his tools." The common people do not understand (and we sometimes wonder if anyone else does) the causes and nature of the present depression. "It's the Government!" Poor souls who direct it! I would rather be anything than a king in Europe!

Agitators and political propagandists add to the brew their infernal doctrines, and fan themselves into power on a blaze of public sentiment. Tomorrow they groan and tremble, as their feeble efforts fail to cope with the growing plague, and their promises shrivel at the chill touch of defeat. The next election hangs over their heads like a sword. And dictatorships are devised to hold the reins until another election. But their successors do no better.

Repeatedly it happens that mobs sweep down upon a grocery store or a meat market, and plunder it in the presence of the helpless proprietors. Several instances of men,

women, and children plundering and looting trains of coal to protect themselves from freezing have recently happened. Guards have had to use force to eject people from the homes of landowners, the latter having been thrown out with stones and sticks by the men who formerly tilled their farms and plantations.

HORDES OF BEGGARS

In many countries of Europe, hordes of vagabonds, beggars, and "bums" throng the streets and public places, begging as they go. Many of them are merely taking advantage of the situation to beg rather than work. Others are unemployed through no fault of their own. It is reported both in the United States and in Europe that an alarming increase in immorality is prevalent, due to the fact that women and girls are turning to prostitution for a livelihood. Newspapers and prominent citizens protest against the hordes of beggars that "plague" the pedestrians and shoppers. "What can we do about it?" said the chief of police of one of Europe's large cities. "We have no place to keep them, and no money to care for them." And the beggars know it.

For many of them a jail means free board, free rent, a place of sleep, and perhaps medical care. For more reasons than one, no government wishes to convert itself into a charitable institution. So they choose the lesser of the two evils, and let the beggars roam the streets.

In America in recent years the police stations have been lodging places for transients who are roaming the country in search of a living, or at least a better living. No town cares to keep vagabonds on its hands, and bids them goodbye as soon as possible.

Prisons and penitentiaries are crowded to overflowing in almost every land. Communistic doctrines and propaganda are rampant everywhere. Youth is being filled with these doctrines in the numberless centers of instruction. Literature of the "red" type sells at every bookstand, and "courses of instruction in Marxism" and "communism" are offered for sale in the leading bookstands and newsstands of Europe.

DOCTRINE OF ANARCHY

A few nights ago a young communist and anarchist—for the name "anarchist" seems to have an enchantment for many youths today—arose in the midst of the gathering where I was speaking and tried to take the floor and rally the people to his causes. "We must burn up this city and build another one!" he shouted.

All presently existing regimes must fall, they say; the government must be run by the working people. The property of all must be confiscated and placed in the hands of the people, to be held in trust by their government. The government of the people must regulate all wages and manage all business. Divorce must be allowed in the fre-

est manner, they claim. In many places I have seen magazines and papers boldly advocating nudism. And only recently government authorities have had to break up the practice in some quarters. Violence is the chief weapon of the anarchists.

These things I have written are not intended to reflect upon any people or any government, but merely to call attention to the seriousness of the times. What I have said is truth. And I do not mean to leave the matter there. There is not only light upon the situation, but there is a blessed hope of relief in the near future. One cannot help recalling a prophecy in the Bible describing these conditions:

"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 . . . 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. . . . Be ye also patient; stablish your hearts: for *the coming of the Lord draweth nigh.*"—James 5:1-8.

Note the import of those words. Calamities await the rich. How many of the wealthy already are beginning to see the collapse of their fortunes, the failure of their vast business enterprises, and even in many lands the spoliation of their goods by infuriated mobs! "Garments are moth-eaten"—clothes stored for luxury and kept in closets and attics. Money that is in circulation never rusts. Huge bank accounts, investments in stocks and bonds, money laid away in vaults and banks—once the hope and joy of their owners—now corrupted, become valueless, to the hurt of those who amassed them.

WASTED FUNDS

"Heaped treasure"—words that so truly speak of the vast fortunes of the modern rich. Not millions, but hundreds of millions, and some among our rich have even billions of dollars! "The labourers who have reaped down your fields"—the plight of the farmer. He has not succeeded in getting the union protection and the legislation in his favor that railroad men and other laborers have obtained.

"Pleasure" and "wanton"—characteristic of a pleasure-mad and wasteful generation. While the grocery man and the clothing merchant are asked to give credit, the tobacco dealers, the grog and liquor shops, the movie houses, and all forms of business that cater to the pleasure and lust of the people must have cash. The money spent for tobacco in many lands exceeds ten times the cost of government. In many European countries the money spent for liquor exceeds government cost by twenty times. Beggars and "bums" in the street ask alms while spirals of venomous smoke go upward from the cigarettes in their mouths.

Who is to blame? The government? No, for a government is generally what the people would have it to be. Almost every man invokes its aid to avenge the wrongs done him, and fights to escape the punishment for wrongs he has committed. A detective once remarked to me, "The people are a queer lot. They curse the government because it does not enforce the law. But as soon as we land a fellow in jail, every available power is employed—lawyers, money, influence, delay, and sentiment—to set him free."

But did you notice those blessed words at the end of the scripture we quoted—"The coming of the Lord draweth nigh"? And the Prophet adds in verse 9, "Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door." I am always glad when I can point out a ray of hope. And what hope could be brighter than this, that Jesus is coming? "Even so, come, Lord Jesus."—*Robert I. Odom.*

THE POWER OF THE WORD OF GOD

A POOR student who was in the University of Leipzig had occasion to undertake a journey at a moment's notice to see his mother, who was dangerously ill, and was in want of necessary money for the purpose. In this difficulty he went to a learned Jew, a neighbor, and borrowed the money, leaving as security his Hebrew Bible and his Greek Testament, which contained the Greek and German words side by side in separate columns.

During the absence of the student, the Jew determined to read the Testament through, in order to strengthen his mind in his hatred for Jesus, to ridicule His teaching in the synagogue, and so to be better prepared to show forth his zeal for the Jewish faith. His wife and children were not permitted to see the Book, for he was determined to be the only one to discover the falsehood of the Christian religion in any or all of its parts.

But as he proceeded with his reading, his surprise increased; and a strange feeling of fear mingled with admiration and reverence came over him. As he studied the life of Christ on earth, he could hardly prevent himself from crying out, "Oh, that Jesus were my Savior!"

Having finished the Book, he was surprised to find that, however eager he might be to increase his enmity against Jesus, his study of the New Testament had taught him that Jesus was worthy, not of hatred, but of the highest respect, admiration, and love.

"Surely," he said, "this is the height of silly simplicity and blind folly. I will open the Book no more." But, however, in a short time he changed his mind and determined to read the Book a second time, resolving to be more careful in ascertaining that Jesus and His apostles were fully deserving of the hatred of all Jews in all ages.

But again he was unable to discover anything that was absurd or which bore the stamp of falsehood, while on the other hand he discovered wisdom that was more of heaven

than earth, a comfort inexpressible for an afflicted mind, and a hope of immortality which seemed to deliver him from that dreadful anxiety with which the thoughts of the future had often troubled him. Still he could not overcome his prejudice, but read the New Testament for the third time, resolving that if he could find no excuse nor reason for his hatred he would become a Christian, but that if he could discover the slightest tokens of deceit or fraud he would forever detest the Christian religion.

During the third reading of the history of Jesus, His doctrines, and His promises, the Jew was quite overcome. The love of Christ filled his very soul, and like Saul of Tarsus, he cried, "Lord, what wilt thou have me to do?"

Seven weeks had passed since the New Testament had been left with the Jew, and now the student returned and came to redeem his property. The Jew asked him if he would sell him the New Testament. The student was unwilling to part with it, but at last yielded.

"What do you ask for it?" said the Jew.

"Four marks will satisfy me," was the reply.

The Jew opened a drawer in the table, and, taking out a bag, counted out a hundred gold pieces. "There! Take that," said he. "Gladly will I give you more if you wish it; and if at any time I can be of use to you, only come to me, and I will help you to the utmost of my power."

The student was amazed and thought the Jew was making a joke at his expense. But he told him what a change of mind had been wrought in him by reading the New Testament. At the same time he upbraided him for setting so little store by such a Book, and finished by saying, "Oblige me by accepting that money. As for this Book, I shall never part with it."

The Jew became a sincere Christian, an active worker, not a mere professor. Nine Jewish families in that town he won to Christ, and thus did he show the power of the Word of God when the Holy Spirit applies it to the heart.—*Faithful Words.*

SCIENCE BUILDS A MONSTER

THE greatest progress of this progressive age is in the perfecting of appliances and methods for the scientific and wholesale destruction of human life and property.

A writer in *The London Times* has said, "Without any doubt the powers of destruction are gaining fast on the powers of creation and construction. We have made by our science a monster that will yet devour us."

An appeal to the scientists of the world to refuse to cooperate in research for the creation of new instruments of war, written by Prof. Albert Einstein, was read to the international conference of the opponents of war in session at Lyons, France, recently.

"Those who think that the danger of war is passed are living in a fool's paradise," Dr. Einstein wrote. "We face today a militarism far more powerful and destructive than that which brought on the World War."—*Selected.*

REMEMBER THE NEEDY

By D. G. Harvey

"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies."—*Psalm 41:1, 2.*

THE near-zero weather of the past few days has brought to us all frozen water pipes or increased fuel bills, but to thousands it has brought untold suffering. Winter is here, and with it comes intense suffering among the thousands who can find no work.

This winter, despite the efforts of our national Government, will be harder than the last. Relief work will be doubled. Many who last year were able to care for themselves and loved ones find that their little store of funds has dwindled to nothing. Every department of the public welfare funds is overtaxed. In the county where the writer lives, the county officers were forced to borrow vast sums to carry on the work last winter. Even as spring drew near, the township trustee found his work more nerve-racking. Think of it! 2,700 tons of coal for the month of March alone; 2,800 families fed and cared for by public funds in a little city of less than 40,000! Last winter was bad, very hard; but the coming winter looks blacker than the one before.

But what does this mean to us? What can the Church of God do? Do you realize that many of our brethren are among this vast army of unemployed? Many are in dire need. Does it suffice for us only to say we regret their stress? Listen to James. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"—*James 2:15, 16.*

Let each member of the church consider the question well. Look about you. Is there need in your local field? Let each church take up needed welfare work. The Lord fed the multitude. Does it profit for our ministers, the spiritual leaders, only to point out future blessings while our brethren are suffering from lack of temporal food now? Will we hear the scornful words of the Master in the judgment, "These ought ye to have done, and not leave the other undone."

But, as has been pointed out to the writer recently, "does it pay? Consider Job; he gave much, but look how he suffered."

True, Job thirty-five hundred years ago found need, and did much of what we now call "welfare work." Let us consider his work and see wherein he erred, that we may avoid the same error. Listen to his words, "Because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's

heart to sing for joy . . . I was eyes to the blind, and feet was I to the lame. I was a father to the poor."—Job 29:12-16. Again, "If I have seen any perish for want of clothing, or any poor without covering . . . if he were not warmed with the fleece of my sheep."—Job 31:19-22.

Where did he err? Listen to the words of Elihu, "Job hath spoken without knowledge."—Job 34:35. Have you noticed the big "I" in all Job's statements? "I was father to the poor," says Job. There was his error. It is the error, my brethren and friends, we must avoid.

If the Father of all has intrusted much in your care, if you are truly His child, it still belongs to God. You are only the means by which the gift is bestowed. Be humble before the Almighty. Be humble, yes, be thankful, you are the instrument used to relieve some of the suffering. Then, like Job, you will receive the greater blessing, for it was only after Job came to realize his mistake that the blessing came. "Behold, I am vile: what shall I answer thee? I will lay mine hand upon my mouth."—Job 40:4.

Read again the words of David in Psalm 41:1, 2. Consider the poor. But not to our own honor. Let us lay our hands over our mouths and do all to the glory of God.

(Those desiring to make offerings for the relief of the needy may send them to the Relief Committee of the National Berean Society in care of C. E. Lapp, Mt. Sterling, Ill. Mrs. Orpha Sanford, 1030 Warren Ave., Downers Grove, Ill., also conducts such work among members of the Church of God independently of either the National Bible Institution or the Bereans.—Ed.)

'Tis greatly wise to talk with our past hours,
Ask them what report they bore to heaven.—*Young*

PAPERS ON THE LORD'S COMING

Continued from Front Page

Gentile onslaught against the entering kingdom of God and of His dear Son necessitates the "hearing" of "the word of God" concerning those things.

No Ship of Life will be able to weather the raging, pitching billows of that day unless Faith-in-God shall be the pilot. Nor human guesses, nor inventions, nor creeds can possibly give birth to that necessary faith. Such faith is born only of "the word of God" (Rom. 10:17). Therefore, this earnest and prayerful effort to discern and indicate in part in a few articles God's Word relating to the foregoing questions.

CAUGHT AWAY

That Christ will come for the church with an assembling "shout" is revealed in 1 Thessalonians 4:16. That the church "shall be caught up," "forcefully snatched away" (Crit. Lex.) is revealed in the succeeding verse.

This scripture is addressed by Paul (v. 13) to his

brethren—his Christian brethren. Chapter 1:1 addresses the whole Epistle "unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ." It was not written to Israel and Judah, as such. It was written to the church.

Paul does not want his brethren "to be ignorant concerning them which are asleep." Ignorance breeds superstition. But they all need faith. Therefore, he tells them of God's provisions. Those people of the church who "are asleep" in death when "the Lord himself shall descend from heaven with a shout" "shall rise first." Then those members that remain alive till that time shall be "changed" (1 Cor. 15:52) and "caught up with them (with the raised ones) in the clouds, to meet the Lord in the air." The combined company of the raised ones with the living "changed" ones will constitute those "caught away," that is, the church of and to which Paul wrote.

They are to be snatched away and "meet the Lord" before the returning Lord reaches Mount Zion. How long prior is not here mentioned. Nor does this scripture indicate that the "carrying off" of the church will be done in secret.

FALLING AWAY

It was concerning the "coming of our Lord Jesus Christ, and our gathering together unto him" that the Thessalonian church soon after became alarmed, "shaken in mind," "troubled" (2 Thess. 2:1, 2). It had been but a few months since Paul had written his first letter to them, but they feared that in the meantime, all unawares to them, "the day of the Lord" had set in; that Christ had called, the church had been taken; and that they had been left—had been judged unworthy of a portion with the church.

Paul entreated them to "be not quickly agitated in mind, nor alarmed, . . . as though the day of the Lord were present."—Diaglott. The day of the Lord, said Paul, shall not come "except there come a falling away first." Therefore, the day of the Lord not having come, the church had not been gathered unto Christ.

These two statements afford us key thoughts with which we may be able to understand more accurately things concerning the coming of the Lord: "the day of the Lord" will be present before "the coming of our Lord Jesus Christ"; and that day shall not come "except there come a falling away first." (In the next article I will try to study these points.)

These promises are beyond all power or thought of man to fulfill. It requires faith in God before one can receive them. And receiving them as truth speaks of increased faith in Him who promised, even in Him who alone is able to fulfill.

Truly, how wonderful are the works of God!

A SONG OF ISAIAH

"Behold, the Day of the Lord cometh,
Cruel, with wrath and fierce anger;
To make the land a desolation,
And to destroy the sinners thereof out of it."

Abreast of the Times

The United States and Soviet Russia

"Thou shalt be like a cloud to cover the land, thou, and all thy bands."—Ezekiel 38:9.

NEW YORK, Dec. 2.—A nation-wide canvass of editorial opinion on President Roosevelt's recognition of Soviet Russia in which *The Literary Digest* has recently engaged reveals considerable doubt existing in many quarters regarding the reliance that may be placed on the assurances of the present Russian Government that its representatives in this country will refrain from undertaking here the plans so candidly put forth by them in the past to bring about a revolution in favor of communism.

The ultra-conservative and eminently American *Los Angeles Times* feels that there could be little to be gained by further iteration of the reasons why a large part of the American people has so long opposed recognition, reasons which the *Times* still believes to be sound. This paper goes on to assert that the people of this country have nothing against the great mass of people of Russia, but are suspicious and distrustful of "a handful of Russian leaders."

It is clearly observable that those men who are not altogether motivated by selfish commercial ambitions are the ones who are most inclined to question the wisdom of granting the communistic Government of the world's largest unit territory the right of unrestricted access to our shores in a diplomatic way. These farsighted observers realize that if the camel is permitted to insert his head within our door his entire body may soon be forced upon us.

The vast territory already under the sovereignty of the Soviet Government, the incalculable natural resources of the country, coupled with the enormous man power available, considered in connection with the oft-expressed determination of the International (Russian controlled) to bring about a world revolution, present a combination of dangerous elements that cannot be ignored.

The accompanying diagram illustrates the comparative size and strength of the United States and the Union of Socialistic Soviet Republics, to the latter of which Ezekiel is generally understood to refer in the 38th and 39th chapters of his prophecy.

COMPARATIVE AREA OF THE UNITED STATES AND RUSSIA:

Area of Soviet Russia, 8,144,228 Square Miles

Area of the United States, 3,026,789 Square Miles

COMPARATIVE POPULATION OF THE UNITED STATES AND RUSSIA:

Population of Soviet Russia, 164,000,000

Population of the United States, 122,775,046

All-Jewish Liner to Palestine

"They that go down to the sea in ships . . . see the works of the Lord."—Psalm 107:23, 24.

LONDON, Nov. 25.—*The Cleveland Plain-Dealer* tells of a most significant event that is planned for the near future by the Zionist organizations of Great Britain. An all-Jewish cruise to Palestine on a "luxury liner" has been arranged. The *Athenia* has been chartered and will leave with a crowded passenger list for the Holy Land to celebrate the festival of Purim in Jerusalem. This feast is held in commemoration of the deliverance of the Jews recorded in the Book of Esther, and takes place on the 14th and 15th of Adar, which corresponds to March of our own calendar.

All the passengers on board the liner, as well as the chef and kitchen hands, will be Jewish, and the Jewish flag of entwined triangles (the sign of David) will be flown from the ship's stern.

The only Christians on board will be the captain, the crew, and the waiters. These will not touch the food. A rabbi appointed by the passengers will supervise the killing of the meat to be used on the voyage; a special room will be fitted up on the ship as a synagogue; and all the ship's huge supply of plates, cutlery, and cooking utensils will be replaced by new ones, so that there will be no possibility of their being touched by anyone but a Jew.

The time is coming in the not distant future when the ships of the Gentiles will be laden with Jews being returned to Palestine "for an offering unto the Lord out of all nations, . . . as the children of Israel bring an offering in a clean vessel into the house of the Lord."—Isa. 66:20.

Anti-Jewish Rioting in Hungary

"I will . . . deliver them to be . . . an hissing, and a reproach, among all the nations."—Jeremiah 29:18.

BUDAPEST, Hungary, Nov. 27.—Owing to persistent anti-Jewish rioting in which the students are engaged the authorities threatened today to close the universities for the remainder of the present semester. Twenty students are reported as injured in the disorders thus far.

A careful study of the entire Jewish situation in central Europe places the cause for the widespread anti-Semitism shown in Germany, Austria, and Hungary especially, in the superior business and professional ability of the higher class Jews as compared with their competitors of other nationalities. The fact seems to be that the sons of Jacob are for some reason able to make headway in business faster than many others, and are proving more successful in the so-called "learned professions," which naturally arouses the animosity of the undergraduates who will soon be looking for positions.

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“HAPPY IS THE MAN THAT FINDETH WISDOM, AND THE MAN THAT GETTETH UNDERSTANDING.”—PROVERBS 3:13. •

THE UNTAMABLE TONGUE

“But the tongue can no man tame; it is an unruly evil, full of deadly poison.”—James 3:8.

JAMES devotes almost a whole chapter to exhortation about governing the tongue. There are many verses in Proverbs and Ecclesiastes, too, warning us of the importance of doing so; and in fact, such warnings are to be found in many other books in the Bible. Is it such an important thing?

Probably we can all remember times when we said the wrong thing. And what a maze of difficulty those few words got us into. Perhaps we put a permanent blight on some one by our angry candor, or unthinkingly established an unkindness between us and a dearly loved friend which will never be quite forgotten.

There is a sad thing about words—or is it sad?—when they are spoken, their speaker has no power to call them back. They will be remembered, possibly, years after his death. That is a wonderful and serious thing to think of. Words are the embodiment of ideas, and ideas live after men are dead. Wouldn't it be pleasant to think that after our lives were ended, people could remember some friendly word we had said, instead of something unkind?

NATURE PROCLAIMS A DEITY

THERE is a God! The herbs of the valley, the cedars of the mountain, bless Him; the insect sports in His beam; the bird sings Him in the heavens; the ocean declares His immensity;—man alone has said there is no God! Unite in thought at the same instant the most beautiful objects in nature. Suppose that you see, at once, all the hours of the day, and all the seasons of the year: a morning of spring, and a morning of autumn,—a night bespangled with stars, and a night darkened with clouds; meadows enamelled with flowers; forests hoary with snow; fields gilded by the tints of autumn,—then alone you will have a just conception of the universe! While you are gazing on that sun which is plunging into the vault of the West, another observer admires him emerging from the gilded gates of the East. By what inconceivable power does that aged star, which is sinking fatigued and burning in the shades of the evening, reappear at the same instant fresh and humid with the rosy dew of the morning? At every hour of the

day, the glorious orb is at once rising, resplendent as noon-day, and setting in the West; or, rather, our senses deceive us, and there is, properly speaking, no East or West, no North or South, in the world.—*Francois Chateaubriand.*

UNBELIEF

There is no unbelief:
Whoever plants a seed beneath the sod
And waits to see it push away the clod
He trusts in God.

Whoever says, when clouds are in the sky,
“Be patient, heart; light breaketh by-and-by,”
Trusts the most High.

Whoever sees, 'neath Winter's field of snow,
The silent harvest of the future grow,—
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

Whoever says, “Tomorrow,” “The Unknown,”
“The Future,” trusts that Power alone,
He dares disown.

The heart that looks on when the eyelids close,
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief:
And day by day, and night, unconsciously,
The heart lives by that faith, the lips deny,
God knoweth why!

—*Edward Bulwer-Lytton.*

GIFTS FOR CHRISTMAS

THERE is no gift more lasting, more important, or more practical than the gospel of God and of His Son. This Christmas give the children true stories about Jesus. Order *Jesus, the Light of the World*, from the National Berean Society for gifts. 25 cents a copy, postpaid.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"That I might finish my course with joy, and the ministry, to testify the gospel of the grace of God."

KEEPING A GOAL IN SIGHT

MANY of you boys and girls who read this page have, I'm sure, high aims in life which you hope to reach in later years. And if some of you, because of studying the life of Jesus and the Apostle Paul and others, decide to be ministers of the gospel or missionaries or teachers in Sunday school, you will find a great satisfaction and happiness. Only in a life spent for others is real happiness found.

An ambition that is purely selfish may bring great rewards in the way of wealth. But it makes one's life so narrow and one's friends, true friends, I mean, so few that it is not worth while after all. An aim in life that takes into account the good of others is the only kind worth striving for. Just such an aim Paul had.

You may change your goal many times during the years you are growing up, but if you set your goal ahead a little each time, you will finally reach a worthy place in life. Paul kept only one goal in mind after he was converted and started to preach. And that was to preach the gospel in Rome, the capital city of the empire.

Many, many times it looked as if Paul never would live to reach Italy. But he had an unchanging faith in God, and he knew that if God needed him in Rome, he would get there. In today's lesson he is on the way, but how? In chains, a prisoner!

If you want to read about all the interesting and exciting things that happened to Paul on the way, look at Acts 27 and the first ten verses of 28. You will find that although Paul was a prisoner he was the most honored man on shipboard. Just so does true worth shine out regardless of surroundings.

Notice especially the speech Paul made during the terrible storm at sea which finally resulted in their being shipwrecked. We read that they had given up all hope of being saved. They fully expected to meet their death in the angry waves. For two weeks they had been tossed about, the long hours bringing hunger and pain to all of them. But Paul saw a light in the darkness, an angel of God standing by him, saying, "Fear not, Paul." And Paul believed God and managed to get the terror-stricken passengers to do as he said.

There were, no doubt, many on board who for the first time in their lives heard God's name spoken as lovingly and reverently as Paul did. Two hundred and seventy-

six people saved because one had faith in God!

The story of the events on the island where they were shipwrecked is a most interesting one, also. Paul stood out again as the noblest man among them all, and brought good to all those with him, as well as the inhabitants of Melita, which we call Malta and which is in almost the exact center of the Mediterranean Sea.

For three months they were forced to remain on this island, during which time Paul was busy teaching the people about Jesus and healing their sick. No wonder they came to love Paul and were sorry when the time came for him to leave. At last he was taking the last steps on his journey toward his goal.

When Paul finally reached Rome he was respected so highly for his valuable services on the way that, though he had to be kept a prisoner, he was given many special privileges. And though he was now about sixty years old and had endured severe suffering for years, his love of the gospel was not lessened. He was at last preaching the kingdom of God in Rome! And there he remained, a prisoner, until his death.

FOR YOUR SCRAPBOOK:

After the usual heading, draw a little map of Italy, locating Rome. Then write one of the stories found in Acts 27, making several little drawings to illustrate it, such as, tossing overboard some of the provisions, the shipwreck, Paul's vision, or the poison snake in Acts 28:1-6. Then draw with your colored crayon a large P. Write after it—Paul reaches in prison—on three separate lines. Do you get the idea?

Copy these lines:

"To stand within that noble line
That conquers sin with strength divine—
What greater fame could man desire?
What higher aim his heart inspire?"

"To be enrolled with those who fight
With courage bold for God and right—
What fit applause can mortals bring
To such a cause, to such a King?"

"All they who dare, who win the strife,
Shall surely wear the crown of life;
Their very names in heaven are known,
For Christ proclaims them as His own."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 12. — December 17, 1933

PAUL IN ROME

Acts 27 and 28

Devotional Reading: Psalm 23

GOLDEN TEXT

I press toward the mark for the prize of the high calling of God in Christ Jesus.—Philippians 3:14.

A STUDY OF THE SUBJECT

Topic: Paul in Rome.

Aim: To show how one may serve God even in prison.

Basic Truth: "I endure all things for the elect's sakes, that they also may obtain the salvation which is in Christ Jesus with eternal glory."—2 Timothy 2:10.

I. Paul Enters Rome. (Acts 28:11-16.) For more than a quarter of a century Paul had been traveling throughout the Roman Empire preaching the gospel of the kingdom of God. His name was known among the Christians everywhere. When he entered Rome a prisoner for the Lord, the brethren who had never met him face to face hurried out to greet and welcome him. How very encouraging it must have been under the circumstances for Paul to find that even when fettered with chains he still had the support and comfort of fellow disciples who were not ashamed of him in his misery.

II. Paul Preaches in Bonds. (Acts 28:17-22.) By years of faithful service Paul won the confidence and love of the disciples of Christ. By acts of thoughtfulness he earned the friendship and respect of the Roman officers. By his obvious loyalty to Israel he for a time broke down the opposition of the non-Christian Jews in Rome. Love, kindness, sincerity, and character built upon the life and teaching of Jesus Christ win over all opposition and greatly widen the possibility of reaching men with the gospel which alone can save. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."—Prov. 16:7.

III. Paul's Final Message. (Acts 28:30, 31.) Writing near the conclusion of his life and during his imprisonment in Rome, Paul declared, "Remember that Jesus Christ . . . was raised from the dead according to my gospel: wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound."—2 Tim. 2:8, 9. Nothing can hinder the progress of the gospel until the Master comes. Bonds and imprisonment, weakness of body and cold and heat, did not and could not stop the glad tidings of God's coming kingdom of glory from being carried forward by Paul by word of mouth, by letter, and by example of Christian devotion.

PRACTICAL APPLICATIONS

Encouragement in Trouble: When trouble overtakes us in the journey of life, we like to turn to our friends for consolation. As Paul journeyed over a stormy sea or wintered on a strange island, it was in the brethren who were with him that he found the most pleasure. As they neared Rome on what he be-

lieved would be his last voyage, he was cheered by the groups of the faithful who came to meet them. Such thoughtfulness of those in trouble may have far reaching effects. It will encourage the one who is in trouble, it will show to the world a bond of fellowship, and it will develop our own love for our fellow Christians.

Desire to Hear: Paul's diplomacy in calling to him the chief of the Jews dwelling in Rome is worthy of study. First, it set his own position fairly before them. Second, it made the Jews friendly toward him. Out of this friendly contact grew many opportunities to teach them the way of life. And some believed, and some believed not. It is certain that until we make a friendly contact with others they do not listen open-mindedly to our words. And if the church members do not show a spirit of friendly encouragement toward each other, the effect of any words they may speak for God is nullified.—G. M. M.

THE GOLDEN TEXT

"I press toward the mark for the prize of the high calling of God in Christ Jesus."—Philippians 3:14.

Paul had many trials and troubles; but in spite of all of them he never gave up nor turned back, but pressed forward to reach the goal, which is the high calling. In other words, the high calling is to be called of God to be His children. What greater prize could Paul wish for to be called of God brings all the other blessings with it.

Paul, like Christ, endured his afflictions and hardships, always looking beyond this life to the glory to be obtained in everlasting life. We, too, should ever go forward realizing that the real prize lies at the end of the race and will be attained in the morning of the resurrection.—L. A. R.

YOUNG PEOPLE AND ADULTS

Finding and Fulfilling God's Purpose

God's purpose is revealed in His Word. We must acquaint ourselves with it before we can fulfill His purpose. Solomon, with God-given wisdom, said: "For the commandment is a lamp; and the law is light." His father David had already set the wisdom to music: "Thy word is a lamp unto my feet, and a light unto my path." (Prov. 6:23; Psalm 119:105.)

Satan tempted Christ in the wilderness and quoted Scripture to prove his contention. Jesus was not deceived, because He was acquainted with God's Word and knew that the scriptures quoted were incorrectly applied. His knowledge was His safeguard. There

would not be so many different teachings finding a following in the world today if all the people were studying God's Word carefully and earnestly.

David asked a question of importance: "Wherewithal shall a young man cleanse his way?" Then he answers: "By taking heed thereto according to thy word."—Psalm 119:9. This emphasizes the importance of knowing God's Word. Jeremiah tells us that "the heart is deceitful above all things, and desperately wicked."—17:9. This wicked heart can be cleansed only by knowing God's Word.

Repentance is not optional, but mandatory. "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."—Acts 17:30, 31. Failure to repent and seek salvation is in itself sin against God. That sin will not go unpunished.

We can discover God's purpose in His Word. We can fulfill it by repenting, accepting His gospel, being baptized, and living according to His commandments.—H. A. S.

INTERMEDIATES

Goals to Be Reached

Many of you have certain ambitions in life which you hope to reach. Life would be purposeless without a definite goal. If you have not yet chosen one, begin to think of it and plan. Be sure to choose a goal worthy of yourself, your Christian parents, and above all your Master. But do not expect to reach that goal without sacrifice. We cannot taste everything along the way and expect to reach our destination. We must learn to weigh things and choose those that will aid us in our progress toward our ideal. How fine a person is a Christian doctor, a Christian teacher, a Christian business man or woman.

Paul had a definite goal in his life and a definite ideal. He wanted to preach the gospel in the capital of his great country and he wanted to attain the rewards which he helped so many others to attain. He let nothing interfere with these ambitions. With his surpassing education he might have become a greater teacher than his own, Gamaliel; with his unflagging energy he might have become a wealthy man of commerce. But his aim was to serve his Lord and Master, and everything in life was chosen to that end. What was his goal?

Assign two pupils to tell of the voyage to Rome during which Paul displayed courage, heroism, and foresight more than all on board. Assign two others to tell of the winter in Melita (Malta). Learn the last two verses in Acts. Finish your map.—M. G.

AMONG THE CHURCHES

ROCKFORD, ILLINOIS

We hold our services in the W. C. T. U. Hall at 1904 North Main Street. Sunday school convenes every Sunday at 9:45; and Berean class every Friday evening at 7:45. Bro. Conner preaches for us on the second and fourth Sundays each month: morning service at 11:00 o'clock, and evening service at 7:30. We cordially invite all who can to meet with us in any of these services.

GRAND RAPIDS, MICHIGAN

It was a thankful church that gathered at 8 a. m. Thanksgiving Day to worship God and thank and praise Him for all He has done for us. And well, indeed, might we be thankful, for surely no group of people has ever been more kindly blessed by a loving Father.

On Saturday night, November 25, the church family gathered for a birthday surprise on the pastor, bringing with them everything from groceries to socks and a financial gift from the Dorcas ladies. In all it was one of the happiest birthdays any man could hope to have, and there is a depth of gratitude to God for such a loyal group of workers.

Christmas plans are now under way and we hope soon to be celebrating the birth of our Savior.

F. E. Siple, Pastor.

OF INTEREST TO THE SOUTHLAND

The following communication will be of special interest to churches in the South that desire a minister to be located among them.

"To the Brethren and Sisters in Christ: I would be glad to come to your church and preach some for you, and get acquainted with you all. I (am willing) to move from here after this term of our winter school is over. School is too far for my children to walk, as my oldest boy is 13 years old and very badly crippled. I will want to move among the church brothers and sisters. Anyone that would be interested in my moving among you write me, Rt. 1, Greenbrier, Ark. I can do almost any kind of work.

"Yours in Christ,

"C. E. Weaver."

REPORT FOR NOVEMBER

Sermons: Guthrie Grove, S. C., 3; Dana, N. C., 6; Brumfield, Ky., 1; Rensselaer, Ind., 2; Hillisburg, Ind., 2; Brush Creek, Ohio, 10. Money received in Indiana: Hillisburg, \$4.00; Rensselaer, \$24.60; Conference Board, \$18.16; salary and expenses, \$46.76. Baptisms, 3.

On the evening of November 5 it was our pleasure to baptize at Dana Mr. Altha Bishop and Mr. and Mrs. Leland Henderson, all of Dana.

J. H. Anderson.

THANKSGIVING OFFERING

To date	\$89.50
David F. Beck	3.00
Total	\$92.50

CONTRIBUTIONS TO N. B. I.

"Friends"	\$100.00
Maurertown Sunday School, Virginia	1.75
Mrs. Sid Martin	5.00
Total	\$106.75

COMMUNICATIONS

Bro. Randall is doing a great work at Fonthill. He is not saying anything about himself, so we must do it for him. But in addition to his regular work, he is carrying on missionary work in Welland, holding services Wednesday evening and Sunday evening. It means that he must deliver one sermon at Niagara Falls, N. Y., on Sunday morning; allow himself 30 minutes to cross the border and be ready to conduct the service at Fonthill; then take a bite to eat and hustle off to Welland. If you don't think he's a busy man, try it. On Monday evenings he conducts a very thorough and intensive study on Revelation, and is bringing out many fine thoughts that are new to many of us. The usual attendance is about 25, and the interest is very keen indeed. He has a similar study at Niagara Falls every other Tuesday evening. He is very popular in Fonthill, often being called upon for special addresses.

It is almost Christmas, and the time is almost here when we shall see displayed, in fact we have already seen it, that lamentable word XMAS. We hope that through the columns of The Herald you will once more call attention to the fact that while national heroes and personalities everywhere are always called by their proper names the pernicious custom of referring to the date of the birth of our Savior as XMAS persists. If we have any reverence for Him whose natal day we celebrate, let us refer to it in a fitting and proper manner, and not slight Him, whom to know is life eternal.

We enjoy The Herald; do not always agree with what the writers say, of course, but we feel that the paper is improving all the time; and many to whom we have passed it tell us that it is about the only religious paper they have seen that does not contain a great deal of secular material. Those responsible for the articles, the set-up, and printing, and everything connected with The Herald are to be commended upon their ability. The section, "Abreast of the Times," is specially good. We pray daily for the success of the National Bible Institution and its work.

Arthur Gilbey.

HELPING FUND

E. Anderson Drake	\$2.00
Mrs. Jennie Baker	1.00
Total	\$3.00

INDEBTEDNESS FUND

To date	\$1140.50
Leila E. Whitehead	15.00
Margaret Ellis	5.00
Melville Lyon	25.00
Mr. and Mrs. Harold Starbuck	25.00
Mr. and Mrs. G. E. Marsh	7.00
Total	\$1217.50

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Grand Rapids Sunday School; Anna Hammond; Mr. and Mrs. E. C. Railsback; Howard H. Moore; Mary Calkins; Mrs. I. W. Gould; Mrs. Mae Mick; Mr. and Mrs. Delos Andrew; Mary E. Carter; H. J. Stadden; Leota B. Hanson, \$3.00; Mrs. Arra Hanson; Florence Hanson; Mr. and Mrs. Harold Starbuck; Mr. and Mrs. Chas. M. Urdike; Silas M. Claypool.

A THANKSGIVING LETTER

The following interesting communication reached us too late for the Thanksgiving issue, but we are glad to give it place now. It is from Sr. R. A. Robinson, of Clyde, N. C. Sr. Robinson has been a very faithful supporter of the Lord's work, both from a spiritual and from a material standpoint.

"Dear Brothers and Sisters in Christ: I will drop a few lines this beautiful morning to you. Oh, how thankful I am that the weather is so pleasant on account of the men and boys having to work out in the open.

"Tomorrow will be Thanksgiving, and I am thankful for all that I have. . . . I will soon be left alone, as my boy is fixing to move out; although it will be but a few steps away, it will be lonely for awhile. But all things work together for good to those that love the Lord.

"I surely think The Herald gets better every week. I look for it as if it were my mother coming, for it gives me such good news concerning Jesus' coming to take the government on His shoulder as He has promised He would. There are so many troubled hearts in our days of depression.

"Please do not forget to pray for me and for my family."

HERALD RECEIPTS

A. E. Hoskins; Mrs. Ed. Tomlin; J. H. Adams; H. J. Stadden; Mrs. Howard Huey; Wm. Fey; Mr. and Mrs. R. A. Humphreys; Jennie Salisbury; P. J. Thompson; George Huffman; Mrs. Mauvine H. Greene; Mrs. John Guthrie; Miss Elizabeth Oakley; Mrs. Herman Lewis; Mrs. J. E. Roose; J. E. Lent; F. C. Beck; W. E. Wharton; Amy Johnson; S. E. Boyer; Mr. and Mrs. R. C. Duval; Mrs. Selma Peterson; Arthur Gilbey; Mrs. S. J. Stedman; Mrs. John S. Taylor; S. S. Clausen; E. Anderson Drake; Mrs. Jennie Baker; Mrs. Ida Hardesty; David F. Beck; Mrs. James Sanford; Mrs. F. M. McCrory; Mr. and Mrs. W. V. Lansbery; Mattie Benjamin (for others); Mrs. Clara Chaffee (for another); Mrs. Maude Young; Mr. and Mrs. Harold Starbuck (for another).

DANIEL CLYDE KINSEY

Ruth H. and James W. Kinsey live three miles west of Meyers P. O., Ark. Early Tuesday morning, Nov. 14, Mrs. Kinsey went to her school some three miles away with Leon, her firstborn, 8, leaving Daniel Clyde, her baby, 3, in his father's care at home. In a short time Mr. Kinsey heard Daniel scream; and when he got to him, Daniel's clothes were burning off his body. So Daniel was taken to his mother at school, and from school to Hot Springs, where he died in a hospital ere noon.

Wednesday evening, Nov. 15, a goodly number met in a cemetery some 15 miles west of Hot Springs where some of our loved ones are buried to bury Daniel, the first one of our grandsons to die. A young man, one of their near neighbors and a Baptist preacher, Manual Norman, by request conducted a short funeral service, basing his sermon on John 5:28, 29 with Matthew 2:16-18, the writer helping a little.

R. A. Humphreys.

BETWEEN YOU AND ME—

The little poetic gem with which Sr. Mary A. Gesin closed her article in our last issue, "Out of the Night a Song," was unfortunately placed in quotation marks. Sr. Gesin was the composer of the verse as well as of the article of which it was such a fitting conclusion.

The editor is indebted to several of our readers for some of the most interesting items that have gone into our "Abreast of the Times" page recently. He deeply appreciates the cooperation of the brethren in this matter, as the department is evoking many letters of appreciation.

It does the heart of any pastor good to know that his people appreciate his efforts in their behalf. We are sure that C. E. Randall, pastor of the Church of God at Fonthill, Ont., deserves all the kind things said about him in the letter appearing in this number.

A letter from Sr. Margaret Ellis of Waterloo, Iowa, says, "We are glad to have Daddy home again from the Chicago hospital. We only wish he felt better and pray that he will be better soon." This is the first information we have had of the serious illness of our beloved treasurer of the National Bible Institution, and we ask for the prayers of the entire brotherhood in his behalf.

The editor and his family were entertained for Thanksgiving dinner at Golden Rule Home. After the dinner hour and a short time spent in visiting with those who could not go out, a group of the family of the Home were taken for an auto ride in the country that they might enjoy the unusually delightful weather the Father afforded us.

The Restitution Herald will be sent to new subscribers or as a Christmas present for a

full year for \$1.50. What could be finer than to provide friends with a weekly reminder of your love for them and of your interest in their eternal welfare? Departments for all ages make the paper acceptable to the entire family.

GEORGIA CLEORA HOSKINS

Sr. Hoskins was born Nov. 11, 1869, at Forest Prairie, Minn., and died Nov. 14, 1933, and now rests in the cemetery at Eden Valley, Minn., awaiting her Master's coming. She was the daughter of Mr. and Mrs. George Scribner, and spent her childhood in and around Eden Valley. She gave her heart to God at the age of thirteen, and was baptized by Eld. E. E. Thoms. She was married to William Riley Hoskins May 1, 1888, by Eld. Peter Matheny.

Sr. Hoskins leaves to mourn her death her husband, four children, and twelve grandchildren, along with a host of friends.

May God bless the bereaved as this good sister sleeps in death until the resurrection. In this day may our hope be sure and steadfast. A. E. Hoskins.

The Lord Came! The Lord Comes!

While the attention of the children and of the older ones is being directed to the story of the birth of the Babe of Bethlehem, why not take occasion to emphasize the fact that the second coming of the Lord will be quite as literal and much more wonderful than was His first coming?

The following brief suggestions may be of value to the program committee:

Have one or more of the older children commit to memory and repeat the story of Bethlehem as given in Luke 2:8-18. Immediately after this, or with a short and suitable song between, have another group recite the story of the ascension contained in Acts 1:1-12.

The same idea might be carried out by two small children, the first of whom could repeat the story of the wise men and their gifts, Matthew 2:1, 2, 10, 11. A second group could follow with the statement from Matthew 24:30, 31, or other similar passage.

There are generally individuals in every congregation who are able to make simple rhymes. Ask them to add a verse pertaining to the Lord's second coming to one or more of the songs selected for the Christmas program. The following exercise will provide an example of how this may be done effectively.

JESUS COMES!

An exercise for ten children, each of whom bears on a large card the initial letter of the verse he is to say.

Entire group sings:

"Jesus loves me! this I know,
For the Bible tells me so;
Little ones to Him belong;
They are weak, but He is strong.

Chorus:

"Yes, Jesus loves me!
Yes, Jesus loves me!
Yes, Jesus loves me!
The Bible tells me so."

First child:

"J" is for JESUS,
A wee little boy,
Born in a manger
To bring us much joy.

Second child:

"E" stands for the EARTH,
So gloomy and sad,
The dear baby Jesus
Once came to make glad.

Third child:

"S" is for SINGING
By angels of light,
Glad tidings of peace
That first Christmas night.

Fourth child:

"U" stands for US all,
For you and for me,
For whom Jesus died
On Calvary's tree.

Fifth child:

"S" means our SAVIOR,
Who rose from the grave;
Then went to heaven
His people to save.

Entire group sings:

Jesus loves me! He who died
All the graves to open wide,
Soon will come for you and me,
And from death will set us free.

Chorus:

"Yes, Jesus loves me!
Yes, Jesus loves me!
Yes, Jesus loves me!
The Bible tells me so."

Sixth child:

"C" is for COMING
Of Jesus our King;
With loud shouts of joy
The heavens will ring.

Seventh child:

"O" means that OVER
The earth He shall reign;
Banishing ever
All sorrow and pain.

Eighth child:

"M" tells of MEETING
With Him whom we love,
When with great glory
He comes from above.

Ninth child:

"E"—life ETERNAL—
Which Jesus will give,
That in His presence
We ever may live.

Tenth child:

"S" is SALVATION
That all will receive
Who now in Jesus
Do truly believe.

Entire group sings:

Jesus loves me! If I stay
Close beside Him, some glad day
I shall see Him face to face,
Saved forever by His grace.

Chorus:

"Yes, Jesus loves me!
Yes, Jesus loves me!
Yes, Jesus loves me!
The Bible tells me so."

THE STAR

Recitation for a small child

O you bright and shining star,
I know 'xactly what you are!
Wise men from the East were led
By your light to Jesus' bed.

And I heard my daddy say,
This same Jesus, some bright day,
Will come back. How glad I'll be,
For I know that He loves me.

O SILVERY BELLS

May be sung to the tune of "Memories of Galilee," or "Sweet Galilee"

O silv'ry bells ring loud and clear,
To aching hearts bring hope and cheer;
Send forth your message far and wide,
For love doth reign at Christmas tide.

Chorus:

The Christ is come, hosannas ring,
Glad praises with the angels sing;
For He who came by lowly birth,
Returns in triumph to the earth.

Our Lord on Zion's mount shall stand,
Ring out the tidings o'er the land;
O'er mountain, valley, hill, and plain,
For Jesus comes again to reign!

"Behold, I come!" the blessed word
Was spoken by our risen Lord;
Then let our lamps be trimmed and bright,
For He may come again tonight!

1934 - MINISTERIAL LIST - 1934

THE following ministers, being duly recommended by the several state conferences, local churches, and individual recognition, are by request officially recognized by the General Conference of the Church of God, with headquarters at Oregon, Illinois, as ministers of the gospel in good standing.

ARKANSAS

Humphreys, R. A., Bear;
Jones, Owen, Driggs;
Weaver, C. E., Greenbrier, Rt. 1.

CALIFORNIA

Adamson, J. E., 987 Weber St., Pomona;
Elton, S. G., 1628 Walworth St., Pasadena;
Hammond, J. E., 735 N. Zeyn St., Anaheim;
Lichty, George P., 350 Chester Pl., Pomona;
MacLeod, Norman John, 1105 Val Vista St., Pomona;
Railsback, Mrs. Emma C.,
1020 S. Burlington Ave., Los Angeles;
Reid, W. A., 3594 Larchwood St., Riverside.

FLORIDA

Geiselman, N. H., 312 W. Hillsboro Ave., Tampa.

ILLINOIS

Austin, F. L., 5439 Ohio St., Chicago;
Conner, L. E., 610 N. Brinton Ave., Dixon;
Goekler, Harry A., Marshall;
Hatch, Paul M., Harvey, Rt. 1;
Johnson, Paul C., Oregon;
Krogh, Harvey U., Jr., Mt. Carroll;
Lapp, C. E., Ripley;
Marsh, G. Eldred, Oregon;
Thayer, V. Earl, 2008 Bruner St., Rockford;
Woodward, Mrs. Mary A., 5439 Ohio St., Chicago.

INDIANA

Anderson, J. H., Michigantown;
Harvey, D. G., 907 S. Waugh St., Kokomo;
Long, Vaughn, Hartford City;
Magnus, Paul N., Rensselaer;
Parker, O. J., 725 S. Waugh St., Kokomo;
Stilson, F. A., 411 E. South St., South Bend.

IOWA

Allard, O. J., 2125 Main St., Cedar Falls;
Eychaner, A. J., Rt. 2, Cedar Falls;
Howe, C. W., 1036 Newton St., Waterloo;
Hunt, H. S., Clarksville;
Johnson, J. Arthur, Sac City;
Jones, A. M., Eagle Grove;
Williams, J. W., Gladbrook.

MICHIGAN

Barney, Owen, Byron Center;
Siple, F. E., 135 Pennell Road, S. E., Grand Rapids.
Smead, Cecil A., Blanchard.

MINNESOTA

Dorn, John, Sebeka;
Denchfield, John, Eden Valley;
Hoskins, Adna, 615 23rd Ave., N., St. Cloud;

LeCrone, Richard, Eden Valley;
Savage, Thomas, Sr., Waite Park;
Thoms, Virgil, Emily.

NEBRASKA

Cowles, Earl, Moorefield;
Giesler, E. E., Moorefield;
Gordon, Grover, Holbrook;
LeCrone, Miss Lucille, Kennard;
McKnight, Wilsie, (Student Minister), Moorefield.

NEW YORK

Randall, C. E., 1926 Tenth St., Niagara Falls.

OHIO

Lyon, M. W., 13705 Diana Ave., Cleveland;
Magaw, Sydney E., Tippecanoe City;
Patrick, James A., Ashland.

ONTARIO

Randall, C. E., Fonthill.

OREGON

Darby, A. W., 834 Gantenbein St., N., Portland.

TEXAS

Drinkard, T. A., Rt. 2, Kennedale;
Stewart, E. O., Sweetwater.

VIRGINIA

Sheets, Harry A., R. D., Woodstock.

YIELD NOT TO TEMPTATION

By J. G. Haupt

WE HAVE a popular hymn which says, "Yield not to temptation, for yielding is sin." The tempter may be a *diabolus*, in which *dia* is "God" and *bolus*, "opposer." In what is known as the Lord's Prayer we often hear the words, "Lead us not into temptation." The Bible clearly states that God tempts no man. The Greek and the Latin have a "but" and an "and." The truthful prayer would say, "Lead us, but not into temptation."

I recall an incident in Crowley where I noted a man of the street trying to lead a painter acquaintance into a saloon. On returning from my errand I noted that the man was just leading the painter into the den. What happened inside I could only conjecture, but later in the day the painter was intoxicated. The man had doubtless had a number of drinks of whiskey at the expense of the weak companion. Doubtless he was a *diabolus* as much as the temptation was; but the yielding was the great offender, for yielding is sin.

"Get thee behind me, Satan," said the Master. Wherever sin is in question, sin is Satan. John 6:70 gives a strong illustration of *diabolus*. The English word "devil" forcibly represents this Greek opposer of God. Both in the Old and the New Testaments not a few men and women like Ahab and Jezebel may be set down as concrete examples of *diabolus*. With a will at our command we may successfully resist all attacks of Satan. Examples present themselves daily.

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Man's Origin, Nature, and Destiny

By D. M. Hudler

"To the law and to the testimony: if they speak not according to this word, it is, because there is no light in them."

IN GENESIS 2:7-16 we find a record of man's origin. God formed man out of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul. And God planted a garden eastward in Eden: therein He put the man; and out of the ground He made to grow every tree that is pleasant to the sight and good for food, the tree of life and the tree of knowledge, also. Then God commanded the man, saying, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

Genesis 3:1-5. The deceiver, one of the beasts of the field, said unto the woman, "Did God say ye should not eat of the trees of the garden?" The woman answered, "God hath said that we may eat of the trees of the garden; but of the tree of knowledge in the midst of the garden we can neither touch nor eat, lest we die." The deceiver said unto the woman, "Ye shall not surely die: for God doth know that in the day ye eat thereof your eyes shall be opened, and ye shall be as gods, knowing good and evil."

The question arises, Who told the truth? If man dies, God told the truth; if man does not die, then the deceiver told the truth. We read the woman did eat and gave unto her husband, and he did eat. Then came the reckoning with man, woman, and deceiver. The deceiver was cursed "above all cattle, and above every beast of the field," and was told, "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and 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." To the woman God said, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt

The author of the following article was one of the most successful evangelists of the Church of God of the past generation. While his home was in Iowa, much of his work was done in northern Illinois. An attempt has been made to retain the peculiarities of expression which were characteristic of Elder Hudler's pulpit manner.

bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." To the man He said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: . . . in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

1 Corinthians 15:21-47. Paul, in discussing the resurrection, says, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." "But if there be no resurrection of the dead, then is Christ not risen. . . . Then they also which are fallen asleep in Christ are perished." Paul also said that the first Adam was of the earth earthy and that he was not spiritual, but the second Adam is the Lord of heaven; consequently, the first Adam could not have died a spiritual death. His death was not a moral falling away from God; but if it were a spiritual or moral death, then resurrection would be a moral restoration through Christ, for as men die in Adam they are to be made alive in Christ.

Genesis 3:22-24. "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." From this (Please turn to Page Eight)

EDITORIAL

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G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

"Be still, and know that I am God."—Psalm 46:10.

THE PERFECT WORD

How perfect is Thy Word!
 Thy judgments all are just;
 And ever in Thy promise, Lord,
 May man securely trust.
 Thy counsels all are plain,
 Thy precepts all are pure;
 And long as heaven and earth remain,
 Thy truth shall still endure.

I hear Thy Word in love;
 In faith Thy Word obey;
 O send Thy Spirit from above,
 And teach me, Lord, Thy way.
 O may my soul with joy,
 Trust in Thy faithful Word.
 Be it through life my glad employ
 To keep Thy precepts, Lord.

—I. Watts.

IT WAS THE HEAVENLY FATHER

A DEAR little girl of the primary department in the Sunday school came skipping across the street the other day to walk half a block with the editor, who was on his way from church to office. As we strolled along, we called attention to the western sky that was bathed in the glory of the early winter sunset; and the little girl, with a smile on her face we have learned to love, looked up and said, "I know who made all those pretty colors in the clouds, it was Jesus!"

While we gently corrected the theological error of our little friend, we rejoiced at the spontaneous outpouring of appreciation for the Master which it expressed. What a wonderful and blessed thing it is to fill the hearts and lives of boys and girls with love for Jesus Christ! We happen to know that the parents of this particular child are putting forth every effort to increase their little daughter's interest in the things of God. They do not send her to Sunday school—they accompany her there. And so throughout the journey of life. Father on one side, Mother on the other, and Jesus leading the way, they are walking down the Highway of Glory and Love that leads to the gates of the Holy City!

EVANGELISTIC VALUE OF PROPHECY

THE prophecy of the Bible is as timely as today's newspaper, and there is no branch of Bible study that will so quickly arouse the interest of the public, especially the unchurched public, in the truth of God as will the consistent and reasonable presentation of fulfilling prophecy. To tie up the events of the day in which men are immediately concerned with the Word of God, and to do it in such a conservative and consistent way that it will not bring ridicule upon the church, but rather tend strongly to increase the respect of men for the Scriptures, should be the particular aim of our ministry everywhere.

Prophecy presents in a practical way the evidence of God's being and power, and proves beyond dispute the inspiration of the Bible. The logical mind cannot evade the conclusion that events are now taking place that were predicted thousands of years ago, and that if this is true there must be a God of infinite wisdom who foresaw all these things and caused them to be written in a Book.

It was the miraculous works of Jesus that proved to the multitude of that day the divinity and the truth of His message. In the miraculous fulfillment of prophecy we have in these times an equally efficient and convincing argument to support the message of the coming kingdom of our Lord.

One of the greatest values of prophecy lies in the fact that it pictures vividly the actual preparations that are being made right now for the assembling of the nations "for the great day of God Almighty," wherein He will "sit to judge all the heathen round about." Prophecy demonstrates the necessity of the coming of a heaven-governed kingdom upon the earth, for it calls constant attention to the failures and to the obvious inability of men to establish and maintain peace and prosperity. Having set forth convincingly the evidence of men's failure, it becomes a comparatively easy matter to paint an appealing picture of the kingdom of glory that is to come.

Prophecy is thus seen to be the handmaid of the gospel. Concerned with everything that happens anywhere in the world, scientific, political, social, and religious, prophecy drives home into the consciousness of men the truth of the glad tidings of the kingdom, with all the resistless power of the logic of current events. Let us strive to make not only our own people, but the communities in which we live, *prophecy conscious*, and thus *God conscious* and *gospel conscious*, to the point of obedience to its demands!

Do You Read Your Bible?

IN A SUMMER conference of Christian workers, a group of men were talking about the lectures of one of the instructors. This man, a professor in a large school, had been recognized for years as a forceful speaker; but in this conference, his words carried with them compelling power. His appeals were irresistible. "Why?" they asked one another. So greatly were they impressed with the power of this man that one of their number was delegated to interview him. They longed to know his secret, that they, too, might be endued with power for true living and effectual service.

One day, the man appointed to interview the speaker lingered in the classroom where the studies were given. When he made known his request, the professor replied: "My school realized that I was rapidly approaching the state of a squeezed lemon, so they granted me a year's leave of absence for study and research. I had planned to spend this year in the universities of England. When war conditions made that impossible, I would not give up my year of research. I stayed at home, but I spent the year in research in my own study, and I have discovered the New Testament."

THE BOOK THAT EVER LIVES

THIS man of learning acknowledges thus to us that the secret of his power was his discovery of the most wonderful Book the world has ever known. His experience reminds us that the Book of books has not changed. Time passes, but the Bible ages not. It comes down to us through storm and bloodshed, unsullied and without loss of power. Floods of criticism and persecution have descended upon it, but like the ark upon the restless deep, it has ridden safely through the storm. Just as Satan combined all his forces to kill the Son of God when He walked on earth, so he has worked unceasingly to destroy the Word of God.

Cruel hands nailed the world's Redeemer to the cross, but they could not keep Him there. He was laid in the tomb, but the bands of death were broken to let Him go forth on His mission. And when Jesus Christ, the Word that dwelt in flesh, ascended, the enemy began to hurl his attacks at the Bible. But from every attack, it has come forth more than conqueror, for it is indeed and in truth the living Word of God.

When the prison, the fagot, and other means of torture failed to annihilate that wonderful Book, Satan laid other plans for its destruction. He placed a pickax in the hands of "higher critics" and set them to work chipping away at the Gibraltar of truth. But their efforts are futile so far as the Gibraltar of truth is concerned. Their broken weap-

This is the first of two articles by Matilda E. Andross, republished from one of a series of tracts distributed by the Advent Christian Church. The second of these articles will appear in an early issue.

ons lie beside an unmarred Rock.

But the enemy of the Word had not yet played his last card. He invented a thousand other ways of keeping people from the Book that he could not keep from them. And the saddest part

of the story of this conflict is the deplorable fact that he has persuaded many to leave this Book unread. No other book in the world has had such bitter foes as has the Bible. Yet no other book has had as devoted friends; for those who have really discovered the Bible have found it more precious than life itself.

A LOAD OF HAY FOR ONE HOUR'S READING

WYCLIFFE discovered the value of the Bible at a time when the minds of men in England were greatly agitated; and he saw in that Book the panacea for the ills of the age in which he lived. There was no English Bible at that time, and he felt that what England needed was an open Bible in the hands of her people. So in the face of bitter opposition, he translated the Bible into English, that others might discover the Book which transforms lives. Yes, so much did he love the Bible that he risked his life for its freedom.

And how the people appreciated that wonderful Book! "A considerable sum was paid for even a few sheets of manuscript; a load of hay was given for permission to read it one hour a day for a certain period." There is a touching incident of one Alice Collins, who was called to different gatherings to recite the Ten Commandments and other portions of the Bible she had committed to memory. The people were so hungry for God's Word!

Not only was it difficult to gain access to the Bible, but whoever studied it, studied at great risk. There was opposition to meet. "God grant us," runs the prayer in the preface to Wycliffe's Bible, "to ken and to kepe well Holie Writ, and to suffer joiefulli some paine for it." That prayer did not go unanswered. "Readers of the Book were burned with copies round their necks; men and women were executed for teaching the Lord's Prayer and the Ten Commandments in English to their children; . . . children were forced to light the death fires under their parents; and possessors of the banned Wycliffe Bible were hunted down as if they were wild beasts." Still the people read. They risked their lives. They died rather than give up the Book, for they had discovered the Bible.

Tyndale, who came about one hundred fifty years after Wycliffe, also realized that an open Bible was England's greatest need. "We had better," said his opponent, "be without God's laws than the pope's." In indignation, Tyndale arose, and said emphatically: "I defy the pope, and all his laws; and if God spare me, I will one day make the

boy that drives the plow in England to know more of Scripture than the pope does."

Tyndale prized the Book of books so highly that he decided to translate it into modern English. But where could he do his work? After searching for a place, he sadly confessed that "in all England there was no room for attempting a translation of the Scriptures." Still he did not give up. Even exile he would cheerfully accept if only he could spread the Bible over England. He left his native land, never to see it again; and in a foreign country, amid poverty, distress, and constant danger, he worked incessantly.

SMUGGLING THAT IS LAUDABLE

A YEAR or two later a small stream of Bibles began to flow across the English Channel. In cases, in barrels, in sacks of flour, in bales of cloth, and in other secret ways, the forbidden Book made its way into Tyndale's native land. Thousands of copies were seized and burned with solemn ceremony before they could reach their intended destination; but Tyndale despaired not. The Bible was worth everything to him, and his people must have it. So he worked on, feeling that in time the recently invented printing press would defy the enemy. "In burning the Books," he said, "they did none other thing than I looked for; no more shall they do if they burn me also."

His expectations were fulfilled. He was not permitted to see the wonderful change that came to England in a few short years; for in 1536 he was strangled and then burned to ashes, praying fervently as life went out, "Lord, open the king of England's eyes." Thus died another great discoverer of the Bible.

What changes time has wrought! Today we see not merely a few Bibles here and there; but the Bible, entire or in parts, is printed in more than 700 languages and dialects. And millions of copies are printed yearly.

IT MEETS THE NEED OF HUMAN HEARTS

THESE are not days when the lover of the Bible must risk his life to gaze at its sacred pages. We do not have to walk fifty miles to get a copy of the Bible, nor spend six years saving enough to buy one, as did little Welsh Mary. But these are days when we need the same love of the Bible as possessed those who hazarded their lives for the privilege of studying the Book of books. Today, as J. Q. Adams said of his time, "it is not so much praiseworthy to be acquainted with the Bible, as it is shameful to be ignorant of it."

All rejoice in the protection afforded by the Bible. We are glad that it has made our community a safe, comfortable place in which to live. We rejoice in the miracles the Book is working in heathen lands. We find real entertainment in reading the thrilling testimonials of what the Bible does for others. And such testimonials abound. They come from every corner of the globe, and from all strata of society. This chorus of witnesses proclaims emphatically that in all the vicissitudes of life, the Bible meets every need of the human heart. In heathen lands or in civilized countries, in prisons or in palaces, on the sunny hills of youth or the western slope of life, in times of famine or in

days of feasting, in poverty or in prosperity, that precious Book has just the message the human heart needs. When enjoying the comforts of peace or when suffering the calamities of war; when absorbed in problems of business or when meditating on the glories to come; when thrilling with exuberant health or when languishing on the bed of sickness; when rejoicing over the cradle or when weeping over the grave; when doubt, perplexity, and fear struggle for possession, or when pleasure, wealth, and popularity lead to forgetfulness,—yes, under all circumstances, as many have testified, the human heart finds its every requirement met in the Book of God. That Book, and it alone, brings the blessed message that is needed.

"Then why does it not bring it to me?" you ask. What the Book has done for others, it can do for you and me. The Book has not failed. No, no! But we have failed, if we have not discovered the Book. To have the remedy in the home is not enough. It must be applied according to directions before its value is realized—before it is really discovered. "It is one thing to treat the Bible as a book of good moral instruction, to be heeded so far as is consistent with the spirit of the times and our position in the world; it is another thing to regard it as it really is,—the Word of the living God,—the Word that is our life, the Word that is to mold our actions, our words, and our thoughts. To hold God's Word as anything less than that is to reject it."

To be continued

MORTAL MAN

"THE soul that sinneth, it shall die."—Ezek. 18:4, 20.
 "All the wicked will he (God) destroy."—Psa. 145:20.
 "These, as natural brute beasts, . . . shall utterly perish in their own corruption."—2 Peter 2:12.

"The literal sense of the words descriptive of future punishment overturns the systems of Augustine and Origen."—Rev. Henry Constable, *Restitution*.

"It seems a strange way of understanding a law which requires the plainest words, that by death should be meant eternal life in misery."—John Locke.

"The doom of the wicked is everywhere spoken of in the Holy Scriptures in terms that imply the obliteration of their entire being and existence."—Rev. W. Ker.

"The final destiny of man as a sinner is that he shall be in the end as though he had never been."—Rev. E. W. Taunton, *Life in Christ*. See Obadiah 16.

"These shall go away into everlasting punishment."—Matt. 25:46. "(They) shall be punished with everlasting destruction."—2 Thess. 1:9.

"The earliest Christian writings considered immortality as the peculiar portion of believers in Christ."—J. M. Deniston, A. M., *Perishing Soul*.

"Shall not the Judge of all the earth do right?"—Gen. 18:25. "O house of Israel, are not my ways equal?"—Ezek. 18:29. "Why even of yourselves judge ye not what is right?"—Luke 12:57.

KNOWING GOD

By George B. Alldridge

EDWIN ARLINGTON ROBINSON wrote, "The world is not a prison house, but a kind of spiritual kindergarten, where millions of bewildered infants are trying to spell God with the wrong blocks."

How few people we actually know, and how few people there are whom we may consider as our friends. In the Scriptures I do not find many who are named as God's friends. Abraham seems to have this great honor bestowed upon him preeminently above all the sons of men. See 2 Chronicles 20:8; Isaiah 41:8; James 2:23. Let me quote Isaiah 41:8: "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend." Paul tells us who these are: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Please read John 15:13-15. Note Jesus calls those His friends who, like Abraham (Gen. 18:19), do those things God delights in. God's condescension toward the children of men alone should draw us to Him.

Listen to this: "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."

One of my favorite authors is the late Count Tolstoi. In one of his private letters to a friend (1901) on "Reason, Faith, and Prayer," he wrote: "The Pharisees and scribes of our time always say that one should not believe in reason, because it will deceive, but that one should believe them and they will not deceive. But what they say is untrue. If one believes in men, and, as the Gospels say, 'in the traditions of men,' then we shall all crawl astray from each other like blind puppies, and hate each other, as we do now: the Christian churchman hates the Mohammedan, the Mohammedan hates the Christian, and the Christians themselves hate each other; the (Greek) Orthodox hates the Catholic, the Old Believer (an ancient Russian sect) hates the Orthodox, and so on: but if we adhere to the voice of reason, we shall all unite, because reason is one and the same for all, and reason alone unites men and does not hinder the manifestation of the mutual love natural to them.

"Reason unites us, not only with our contemporaries, but with men who lived two thousand years before us, and with those who will live after us. Thus we profit by all that has been produced by the reason of Isaiah and Jesus, and all the men who lived before us and be-

"But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."—Jer. 9:24.

lieved in reason and served it.

"Act toward others as thou wouldest wish them to act toward thee; do not revenge good for evil; be abstinent, chaste; not only refrain from killing people, but be not angry

against them; keep peace with all, and much else.

"All this is the product of reason, and all this has been preached equally by the religious philosophers of all time. It is also preached by all good people of our time, and all agree with it."

Fifty-one years ago the writer stood (according to tradition) upon the exact spot where Paul stood and preached that wonderful sermon recorded in Acts 17:22-31. From the spot in the midst of Mars' Hill a few feet from the court of the Areopagites is a series of stone steps descending to the pavement, where the elite of society would meet to discuss the current issues and questions of the day.

"Now while Paul waited for them (his friends) at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry."

As I looked upon the ruins of the temple dedicated to Minerva, the goddess of wisdom, of war, and of the liberal arts, not far away, lying upon the ground, were the massive columns of what once constituted part of the temple of Jupiter, to the men of Athens the supreme deity, the son of Saturn. The temple of the Seven Virgins and many others, all like the god Mars, the son of Jupiter and Juno—the god of war—stood specifically for one thing; and those who worshiped them—the devotees of each cult—understood why they worshiped each god or goddess and for what they stood.

In Paul's day Mars' Hill meant the sovereign tribunal at Athens, as we read in Acts 17:19. It was originally named in honor of Ares, or Mars.

As I stood there, a gentleman whose yacht was lying at anchor in the bay off Piraeus, the seaport of the city of Athens, said to me and my companion, "Boys, shall I explain to you these ruins and the history of Mars' Hill, or the Acropolis?"

We gladly placed ourselves under his tuition. As we noticed the tourists and visitors ascending the hill, he vividly described what the Parthenon was like in Paul's day, then in the zenith of its glory.

"Now," said he, "notice the wisdom of Paul in selecting this site upon which to stand as he preached. All rich, poor, and influential citizens must necessarily pass him, and be in the range of his voice on their way to enter the temple."

(over)

Paul was a wonderful scholar and was thoroughly versed in the mythological teachings and beliefs of his day, and could intelligently quote from Greek poets and philosophers. He knew what each god and each goddess stood for. Notice how he remembered the words of his Master, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."

Brethren, I wish I were as wise as Paul and could preach as intelligently as he, with no waste of time in introduction, but plunge at once into the heart of the subject: "For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you."

You see, my brethren, Paul did not as we often do, especially in our prayers, tell God and one another things already known. No. Paul sought to tell people things unknown to them.

A few years ago a colored man in our employ was bewailing to me the hard lot of the colored race. I quoted to him Acts 17:26: "And 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."

His intelligent face was a study as he said, "Mr. Allridge, where did you read that?"

I said, "In the Bible, of course."

He requested me to write it down for him to take home and show his wife.

Do you wish to know God? Then seek to know people as God does. Be no respecter of persons, and remember that we are all of one blood.

Do you realize that, as Paul was preaching, the words of our text, "I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth," by him were speaking?

If those people who erected the altar to the unknown God could but have known that this God, great in power and excellent in knowledge, who orders all things and weighs the actions of men, could and would give each grace to serve Him in better knowledge of His truth and righteousness! Their gods taught them wickedness and evil; Paul's God—and, I rejoice, my God, also—teaches only good things and shows the way of everlasting life through Christ our Savior by the instruction of His Holy Spirit as expressed in His Word.

Our knowledge of each other as revealed in our physical traits means nothing, but our knowledge of each other as revealed in character and disposition means all that is worth knowing. Hence, God's person is unknown to us; but His glorious character and disposition may be fully known by the study of His Word. How true, then, are the words of Jesus: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

MAN IN DEATH

CERTAIN Fundamentalists are greatly disturbed over some of the teachings of the late E. W. Bullinger, D. D., of England, author of *A Critical Lexicon and Concordance to the English and Greek New Testament*, *The Apocalypse*, *The Witness of the Stars*, *Figures of Speech Used in the Scriptures*, and numerous other works. For one thing, it is claimed that he went too far with his dispensationalism, while he is considered entirely in error on the question of the intermediate state of man.

Now as to Dr. Bullinger's dispensational teachings, we, too, believe he went much too far. We have no sympathy with his extreme position in that connection. But as to his contention that the dead are totally unconscious and inactive between death and the resurrection, we certainly believe he was right. And we are glad for so scholarly and reverent a champion of what we believe to be an important doctrine of the Bible.

The editor of the *Moody Monthly* gratefully acknowledges his indebtedness to Dr. Bullinger for help received, but he goes on to say:

"The first 'jolt' however, which the writer received in following Bullinger was in coming upon his brochure on *The Rich Man and Lazarus*, and discovering that he did away with the intermediate state between death and the resurrection, and taught the error of soul sleeping. Indeed, as one of his English critics said, 'The unscriptural doctrine of total unconsciousness between death and resurrection did not go far enough for him, since he denied that there was any soul left to sleep or any surviving personality to be conscious. To him man was not a tripartite being, as the Bible says, but spirit and body only, which together comprise the soul.'"

We might say that we, too, have read Bullinger's *Rich Man and Lazarus* (published by Eyre & Spottiswoode, 33 Paternoster Row, London, England). And we do not consider him so much in error as to man in death as some of his critics would have us believe. Let us quote a few paragraphs from this pamphlet by Dr. Bullinger:

"This is why the death of believers is so often called 'sleep'; and dying is called 'falling asleep'; because of the assured hope of awakening in resurrection. It is not called 'the sleep of the body' as many express it; or 'the sleep of the soul.' Scripture knows nothing of either expression. Its language is, 'David . . . fell on sleep' (Acts 13:36); not David's body nor David's soul. 'Stephen . . . fell asleep' (Acts 7:60), 'Lazarus sleepeth' (John 11:11), which is explained, when the Lord afterwards speaks 'plainly,' as meaning 'Lazarus is dead' (v. 14).

"Now when (God) uses one thing to describe, or explain, another, He does not choose the opposite word or expression. If He speaks of night, He does not use the word light. If He speaks of daylight, He does not use the word night. He does not put 'bitter for sweet, and sweet for bitter' (Isa. 5:20). He uses adultery to illustrate idolatry; He does not use virtue. And so, if He uses the word 'sleep' of death, it is because sleep illustrates to us what the condition of death is like. If tradition be the truth, He ought to have used the word awake, or wakefulness.

"But the Lord first uses a figure, and says, 'Lazarus sleepeth'; and afterwards, when He speaks 'plainly,' He says: 'Lazarus is dead.'

"Why? Because sleep expresses and describes the condition of the 'unclad' state. In normal sleep, there is no consciousness. For the Lord, therefore, to have used this word 'sleep' to represent the very opposite condition of wakefulness, would have been indeed to mislead us. But, all His words are perfect; and are for the purpose of teaching us, and not for leading us astray."

Thus, we see that Dr. Bullinger believed in the sleep of the dead, and that the figure *sleep* is used because death is a condition of unconsciousness and inactivity, with an awakening in the morning of the resurrection. We fail to see why any fault should be found with that. It looks reasonable enough, and scriptural, too.—L. J. Carter in *Mes-siah's Advocate*.

TRUE REPENTANCE

By A. E. Hoskins

TRUE repentance embraces all the conditions necessary to prepare the heart to receive salvation. Salvation is of God; but repentance, faith, and obedience are necessary conditions on man's part. Repentance is absolutely necessary in everyone before saving faith can be exercised.

A change of mind is not necessarily true repentance unless it produces the "fruits meet for repentance." "He that cometh to God must believe." To hold to unbelief is to perish.

Repentance is also called sorrow for sin. "Godly sorrow worketh repentance not to be repented of" and will cause the unrighteous man to "return unto the Lord."

To forsake sin without returning unto God will not do; and to attempt to return to God without forsaking all sin would amount to nothing, for God cannot accept that which is not holy. Repentance to be genuine must be unto life or justification.

Outward manifestations of convictions are often taken for repentance. Many will cry for mercy through fear, knowing that their condemnation is just, when there has been no real turning away of the heart from those things which they know to be contrary to God's will and Word. Such God will not hear, for it is written: "If I regard iniquity in my heart, the Lord will not hear me."—Psa. 66:18.

Some of the things necessary in repentance are: "Put away the evil of your doings; . . . cease to do evil; learn to do well."—Isa. 1:16, 17. "Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man."—Eph. 4:22-24. A turning away from all sin is not all that is required. There must be a confession with the mouth. "With the mouth confession is made unto salvation."—Rom. 10:9, 10. Again, "If we confess our sins, he is faithful and just to forgive us our sins."—*Church of God Messenger*.

THE OATH-CLAD PROMISE

By B. C. Simonds

"In thy seed shall all nations of the earth be blessed."
 From the Scriptures of truth this conclusion we draw
 (2 Tim. 3:16; John 17:17),
 That the wisdom of men nor the work of the law
 (1 Cor. 1:19; Isa. 5:21; Rom. 3:20)
 Has the power to cleanse or forgive or to save
 (Rom. 10:4; Heb. 7:19)
 Or restore from the curse or redeem from the grave
 (Gal. 3:21-24, 16).
 Men are saved by their faith in the crucified One
 (Rom. 10:9; Acts 16:31; Heb. 11:6).
 When His love and His goodness to them are made known
 (Rom. 10:13, 15; 1 Cor. 1:21; John 3:18),
 Saving faith comes by hearing the life-giving Word
 (Rom. 10:17; John 6:63; Phil. 2:16),
 And the mercy of God through the Savior conferred
 (2 Cor. 5:19; 1 Tim. 2:4, 6).
 All who will may be saved by obedient faith
 (John 3:18),
 And may gain life unending through Christ and His grace
 (Mark 10:30; Col. 3:4);
 For the gospel salvation to all is made free
 (Mark 16:15; 1 Tim. 2:4; Tit. 2:11);
 As they heed its instructions, their judgment will be
 (Rom. 2:16; Mark 16:16; John 3:18).
 Endless life is for those who the gospel accept
 (John 3:16; Mark 10:30; Rom. 6:23),
 But death is the portion of those who reject
 (Acts 3:23; Heb. 10:26, 27; Rom. 6:23);
 For there's no other way that's revealed by the Lord
 (Acts 6:12; John 14:6)
 To redeem fallen man but through Christ and His Word
 (Tit. 2:13, 14; Gal. 3:18; John 6:63).
 The heavens are the Lord's, but the earth hath He given
 (Psa. 115:16; Isa. 14:18)
 To the children of men as their home and their heaven
 (Dan. 7:27; Isa. 37:29; Matt. 6:10).
 Wicked rulers and nations thus far have borne sway
 (Dan. 2; 2 Tim. 3:13; Isa. 60:2),
 And their reign has led down from the gold to the clay
 (Dan. 2:31, 44);
 But the age for the world's promised blessing is near
 (Gen. 12:3 to 22:18; Psa. 72:17; Rev. 15:4),
 When the true Light that lighteth all men shall appear
 (John 1:4, 7, 9; 8:12; Dan. 2:44).
 God has been taking out from the world for His name
 (Acts 15:14; Rev. 5:9, 10)
 A faithful, tried people with the Savior to reign
 (2 Tim. 2:12; Rev. 7:14; Mark 10:30).
 Soon those sleeping in Christ from the dead will arise
 (1 Cor. 15:23, 52)
 And, joining the living, meet the Lord in the skies
 (1 Thess. 4:16, 17; Mark 13:27).
 These elect ones with Christ shall forever abide
 (Mark 13:27; 1 Thess. 4:17),
 And He'll honor and glorify them as His bride
 (John 3:29; Matt. 25:1; Rom. 8:17, 18).

As a body perfected the seed then will bless
(1 Cor. 12:27; Col. 1:18; Gen. 22:18)

All the nations of earth with glad tidings of peace
(Gal. 3:8, 16, 29; Luke 2:10, 14; Mark 16:15).

Then He comes to the earth with His chosen again
(Zech. 14:4, 5; 1 Thess. 3:13; Jude 14),

And will over the nations commence His just reign
(Matt. 25:32; Luke 1:32, 33; Isa. 2:3; 10:6, 7).

All the powers of earth to an end shall be brought
(Psa. 10; Rev. 2:26, 27; Jer. 25:29, 32),

And their rule and authority soon come to naught
(1 Cor. 15:24; Phil. 2:10);

All their glory and pride like the chaff pass away
(Dan. 2:35),

And Christ and His chosen in mercy bear sway
(Dan. 7:27; Psa. 22:27, 28; Luke 22:29, 30; 29:17).

When He speaks to the earth, she uncovers her slain
(Isa. 26:19, 21; Hos. 13:14),

And they all hear His voice and to life rise again
(John 5:25, 28; 2 Cor. 5:19).

Christ will reign 'til all things to Him are subdued
(1 Cor. 15:25, 28; 2 Cor. 5:19),

And the face of the earth from the curse is renewed
(Rev. 22:3; 21:5).

These times of refreshing from the Lord now are near
(Acts 3:19, 21; Matt. 24:33),

And the life-giving power is soon to appear
(Col. 3:3, 4; Mark 10:30; John 11:25; Matt. 28:18).

Christ will banish the curse and perfection restore
(Psa. 104:30; Rev. 22:3)

And the earth fill with gladness and beauty once more
(Isa. 35:11; 10:35; 12:18).

Then sorrow and death and corruption will cease
(Rev. 21:4),

And the world shall be clothed in the garments of peace
(Zech. 9:10; Isa. 2:4).

When He rises in the earth the glad tidings are heard
(Psa. 22:28; Isa. 14:23; Acts 15:16, 17),

And the world shall remember and turn to the Lord
(Psa. 22:27; Heb. 2:14).

All nations shall worship the Lord then with fear
(Psa. 86:9; Rev. 15:4; Psa. 67:4),

And the kings join in praise when His words they shall hear
(Psa. 138:4; 102:15).

When the spirit of grace rests on Israel again
(Zech. 12:10; Rom. 11:26; Jer. 32:40)

And they look upon Him whom in wrath they have slain
(Zech. 12:10; Acts 2:23, 36),

They will bitterly mourn and acknowledge their sin
(Zech. 12:10; Ezek. 34:31; 16:61, 63)

And gladly accept Him as their long-looked for King
(Isa. 25:9; Matt. 33:39; Luke 3:15).

Then the promised possession the Lord will restore
(Ezek. 36:24; 37:21; Jer. 32:37),

And their numerous sins He'll remember no more
(Jer. 31:33, 34; Ezek. 36:33; Rom. 11:27).

Jerusalem restored with the Lord as its light
(Acts 15:15, 16; Zech. 6:12, 13; Isa. 60:10-20; 33:20)

Is the glory of earth and its joy and delight
(Isa. 3:9, 10; 65:18, 19; Psa. 48:2).

From this city redeemed living waters shall flow
(Zech. 14:8; Joel 3:18; Rev. 22:1),

And the life-giving tree on its borders shall grow
(Ezek. 47:1, 12; Rev. 22:1, 2; 2:7).

When the curse is removed, this blessed city of love
(Rev. 22:3; 20:9)

Is enlarged and made one by the city above
(Rev. 21:10, 16).

All honor and glory to the Lord now is given
(Num. 14:21; Rev. 5:12),

And His will on the earth is done as in heaven
(Matt. 6:10).

—Selected by Lyman Booth from *The Restitution*
(about 1880).

MAN'S ORIGIN, NATURE, AND DESTINY

Continued from Front Page

record we learn that the tree of life was the only means for the perpetuation of Adam's life and the life of his posterity.

Ezekiel 47. We learn Ezekiel was brought to the door of the house described in the last eight chapters of Ezekiel, "and, behold, waters issued out from under the threshold of the house eastward," and the waters at one time were to his ankles, and again they were to his knees. The third time he came to the banks of the river the waters were to the loins, and the fourth time the waters had risen so that he could swim. Then the angel said, "Son of man, hast thou seen this?" and he caused Ezekiel to return to the bank of the river; and when he had returned to the river, there were many trees on the one side and on the other; and the angel said the leaves of the trees "shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine."

Revelation 22:1. John the Revelator was shown "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."

By faith we look forward to the day when all that have died in Adam will be made alive in Christ. The second resurrection will constitute the nations that will be healed by the use of the tree of life, the same means by which Adam would have perpetuated his life.

When the restitution of all things is complete, the entire earth will become as the Garden of Eden, "and gladness shall be found therein, thanksgiving, and the voice of melody" (Isa. 51:3). As the Bible is the only record of man's origin and the penalty for his transgression, which was death, let us search the Scriptures and see if we can learn man's condition in the future.

A NEW DOCTRINE

SAY some: "The Adventists have not been known long; if they have the truth, why have not some of the folks discovered it before this?"

This question has often been asked. These people think we are teaching something of *recent* date. Many think of us as the Athenians thought of Paul, saying, as they gave him a public hearing: "May we know what this new doctrine, whereof thou speakest, is?" But Paul was not on some "new" line; he was on the old line of Moses and the prophets, preaching "Jesus and the resurrection." According to the teaching of Paul, Jesus and the resurrection through Jesus were the world's only hope. So we teach. Therefore, our doctrine is certainly as old as Pauline theology. He comforted those who mourned the loss of friends as did his Lord, by the hope of the resurrection (1 Thess. 4:16-18; John 11:23). Paul taught that David, after he had served his own generation by (according to) the will of God, "fell on sleep." We teach the same.

At a recent funeral we heard the preacher say the dead one had gone "over the great divide," "the real person is not in this coffin but in heaven," etc., etc. It was humiliating and nauseating.

Peter confirmed Paul, saying of David, "He is both dead and buried" and "is not ascended into the heavens" (Acts 2:29, 34; 13:36). Both these men were apostles and "full of the Holy Ghost," and taught precisely as we do. These modern funeral sermons, such as we mentioned above, are *not* inspired by the Spirit of God.

But our faith is older than the apostles. More than three thousand years ago there lived a man whom God endorsed as "perfect and upright." He could not have been an errorist. He was a great man; some think he was one of the early kings of Edom. As was the custom of kings then, he sat in the gate to judge the cause of the people. He could not be bribed. The poor and the orphan and the widow received justice at his hand. He broke out the teeth of the sharpers who would rob them of their all. He was a learned man. His poem excels in every excellence that of Homer, the world's renowned. His writings are the oldest known. He was a man of great influence. Young men were silent in his presence, and old men rose up at his coming and stood till he passed by. His counsel was sought far and near; and when it was gotten, none other was needed. He was waited for as men wait for rain in a dry time. Suppose we seek this ancient patriarch's counsel in regard to man's state in death.

Honored Job, if you had died in infancy, where would you have been? I should "have lain still and been quiet, I should have slept: then had I been at rest." Whom would you have slept with? "With kings and counsellors of the earth, . . . with princes that had gold." Can spirit mediums or other wicked ones awaken the dead out of sleep? "There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together."—Job 3:13-18. "Till the heavens be no more, they shall not

awake, nor be raised out of their sleep."—Job 14:12. Do you really expect to lie in the grave when dead? "If I wait, the grave is mine house."—Job 17:13. Do the dead know what is going on among the living? "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.

Jesus said all that are in the graves will hear the voice of the Son of God, and come forth (John 5:28). Do you expect to hear that call? "Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."—Job 14:15. "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another."—Job 19:25-27. Will the wicked be raised up, too? "Do ye not know their tokens, that the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath."—Job 21:29, 30.

Here we have plainly the teachings of a God-honored man more than three thousand years ago. They are precisely the same as the Adventists teach now. The first religious newspaper ever published in America taught the same truths. We are not promulgating new things, but have found "the old paths" and are delighted to walk in them. We have the honor of being sustained by the oldest inspired book extant, by the oldest religious newspaper in America, but best of all, by the all-wise Creator in His Book of books, the Bible. "Come with us, and we will do thee good."

Crowds may come and crowds may go, but God's truth stands forever!

Big evangelists may "draw down" five thousand a week in public playhouses; but they are not preaching "present truth," nor are they thundering out the judgment message. Shekels and gospel truth do not mix well.

—*Messiah's Advocate.*

MAN'S PUNISHMENT

"May it not be reckoned an infinite punishment should God doom man to total annihilation?"—Herman Witsius.

"'Everlasting destruction' (2 Thess. 1:9) is an everlasting punishment."—Rev. Henry Constable, Prebendary of Cork, English Episcopal.

"It seems all but inconceivable, that when God is all in all there should be some dark spot where, amid endless self-inflicted suffering, or in the enhancement of ever-enduring hate, rebel hands should be forever raised against the Eternal Father and the God of everlasting love."—Bishop Elliott, *The Church and the Age.*

"My mind fails to conceive a grosser misinterpretation 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 nothing to this."—R. F. Weymouth.

Abreast of the Times

New Jewish Exodus

"Ho, ho, come forth, and flee from the land of the north, saith the Lord."—Zechariah 2:6.

LAUSANNE, Dec. 5.—It is estimated that 60,000 refugees have fled to surrounding countries from Germany as a result of the religious and political changes that have taken place there during the past year. Of this number 51,000 are Jews, according to James G. MacDonald of New York, High Commissioner of the refugee question before the League of Nations.

Mr. MacDonald estimated that some 16,000 are not of German nationality, all the rest being of that nation. Of the approximately 9,000 non-Jews with whom the committee has to deal a large number are Catholics and members of various Protestant denominations who will not submit to Nazi interference with their religious belief and practice. He said that 25,000 refugees had sought a haven in France, 6,500 in Palestine, 6,000 in Poland, 5,000 in Czechoslovakia, 5,000 in Holland, 3,000 in England, about 1,000 in Spain and in the United States, and the remainder were scattered among various nations.

Mr. MacDonald said in his address before the International Refugee Conference which opened here today, "I hope that Governments will consider sympathetically receiving the refugees as potential citizens." He praised the American Jewish organizations highly for the generous way in which they had contributed to the relief of their distressed people, and stressed the importance of locating the refugees where they may become "self-supporting and valiant members of their new homelands."

Three Arab Leaders Convicted

"Thus saith the Lord of hosts; . . . He that toucheth you toucheth the apple of his eye."—Zech. 2:8.

JERUSALEM, Dec. 5.—As an aftermath of the recent anti-Jewish demonstrations in Palestine that resulted in many deaths and injuries, as reported in these columns November 14, three leaders of the Arab attacks were convicted and sentenced today. Two were given a month in jail each, and the third was released after posting a bond of \$1,000 as surety for good behavior.

Anti-Semitism Sweeps World

"Our necks are under persecution: we labour, and have no rest."—Lamentations 5:5.

LAUSANNE, Dec. 6.—Prof. Chaim Weizmann, addressing the Refugee Conference, according to Associated Press despatches, said that a wave of anti-Semitism is sweeping over the entire world. The speaker urged the Jews everywhere to concentrate on what he called national retaining

and said a splendid example of this is afforded in Palestine and also in Poland.

Prof. Weizmann, who represents Jewish organizations of London, asserted that his people would heartily cooperate with the governing board of the Jewish refugee organization, and believed that the problem could be solved "provided we shall not be swamped again by a new wave of refugees fleeing from their countries of origin."

Feast of Dedication

"It was at Jerusalem the feast of the dedication, and it was winter."—John 10:22.

BEGINNING on December 13 and continuing for eight days the Jews throughout the world will celebrate "Chanukah," or "The Feast of the Dedication." This is the same memorial feast at which Jesus was present in Jerusalem when He announced His Messiahship in the temple (John 10:22-40). It is celebrated annually with much festivity, and is held as a memorial of "the heroism of the Maccabees in driving out from Palestine the forces of Hellenism."

The houses of the Jews are brilliantly lighted with a separate light for each man and woman. "These lamps must be lighted immediately after sunset by the head of the family, who pronounces the following benedictions: (1) 'Blessed art Thou, Lord our God, King of the world, who hast sanctified us with Thy commandments, and enjoined upon us to light the lamps of the Feast of the Dedication.' (2) 'Blessed art Thou, Lord our God, King of the world, who hast done wonders for our forefathers in those days about this time.' And (3) 'Blessed art Thou, Lord our God, King of the world, who hast preserved us in life and health, and hast permitted us to see this day!' The third benediction is only pronounced on the first day of the feast."

Arabs Strike in Holy Land

"It is even the time of Jacob's trouble."—Jer. 30:7.

JERUSALEM, Nov. 27.—According to Associated Press dispatches today has been set for the calling of a strike of all the Arabs of Palestine, which is to continue over tomorrow as a protest against the trials of Arab leaders who participated in the recent demonstrations against Jewish immigration.

The trial of the Moslems arrested in connection with anti-Jewish riots in Jerusalem October 13, and those who engaged in similar demonstrations in Jaffa October 27, is to begin before the British magistrate here today.

The Arab disturbances resulted in the death of 25 persons and the injury of some 250 others.

National Berean Department

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"LET HIM THAT IS ATHIRST COME. AND WHOSOEVER WILL, LET HIM TAKE THE WATER OF LIFE FREELY."—REVELATION 22:17.

WHY IS CHRIST COMING AGAIN?

"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.

ALL of us can think of innumerable things that are wrong in this world; the sadness and poverty and suffering, crime and injustice are so near all of us. Man has brought many evil conditions upon the world through sin, and he has suggested many panaceas for them. But somehow none of them ever seem to work. None of them can work, for they depend for their success on man alone. There is only one thing that can bring a permanent and complete cure from sin, and that is the return of Jesus Christ as King over the earth.

One great and important thing that Christ will do upon His return is to establish God's kingdom. Thousands of years ago, God had a kingdom on the earth. He was the great Ruler over the kingdom of Israel. But God said, "I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21:27. We today are waiting for the coming of the One whose right it is; but until He comes, the government of the earth is in the hands of man.

Restitution is another thing that Jesus will accomplish when He comes. The word "restitution" means restoring and replacing something lost or damaged, and that is just what Jesus will do. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-21. The whole earth shall be a lovely garden, more beautiful than we can imagine. For an exquisite paean on that subject, one should read the thirty-fifth chapter of Isaiah.

When Jesus comes, there will take place the resurrection of the dead. 1 Corinthians 15:22, 23 tells us: "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." What a truly wonderful thing that will be! Another very familiar text on this subject is 1 Thessalonians 4:16.

But to have life would not be very pleasant if we were afflicted with illness and physical imperfections. Those, too, are to be done away with. Jesus showed us something of how it will be when He performed many miracles of healing among the unfortunates of Judea during His life there as a mortal man. Isaiah gives us a description of the rejoicing there will be: "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: for in the wilderness shall waters break out, and streams in the desert."—Isaiah 35:5, 6. "And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."—Isaiah 33:24.

Finally, Jesus will distribute rewards when He comes. "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."—Matt. 16:27. What will these rewards be? Romans 6:23 states them very clearly. They are death and eternal life.

These are the reasons we hope for the return of Jesus Christ to this earth. Through Him, and Him alone, can come that glorious new dispensation, when "God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:3, 4.

PRAYER

Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong—
That we are sometimes overborne with care—
That we should ever weak or heartless be,
Anxious or troubled—when with us is prayer,
And joy and strength and courage are with Thee?

—Richard Chenevix Trench.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"All kings shall fall down before him."

WHEN JESUS COMES

ONCE upon a time long, long ago an old man with a white beard, who had been studying for many years the pages of a big book, carefully placed the book upon its shelf and prepared to start out upon a wearisome journey. The proper time had at last arrived, he knew from his study of the stars as well as of the precious book.

Selling most of his worldly possessions, he purchased a camel and all its trappings. But the greater share of his wealth he used for the purchase of the most beautiful box of perfume he could find in the shops of his native city. This he was taking as a gift to the one whom he was seeking.

His clear blue eyes, wearied from the years of study, grew more rested from day to day as he proceeded on his westward journey. In his heart was a warm glow when he thought of the one at whose feet he would lay his costly gift at the end of the road. No travel was too hard, no road too rocky, if at the end he found the one he sought.

Often his eager eyes searched the star-studded heavens at night for a bright star which led the way for him. A very great scholar and a close student of the stars was our aged traveler, a man of much authority and high honor in his own country.

Far away in the little town of Bethlehem a simple Jewish man sought shelter for his young and beautiful wife. But the inns were crowded with visitors, and the only place of rest and quiet he could find was in an empty stable. Here late that night in these homely and rude surroundings a little son came to the weary young woman so far from home.

But hark! as we stand outside the stable, on the hushed stillness of the night comes the most beautiful music ever heard by mortal ear—a chorus of angel voices! And the words of their song are these: "Glory to God in the highest, and on earth peace, good will toward men."

Just around the bend in the road we see the dim outlines of the camel bearing our aged traveler who has been joined by other travelers. His gaze is turned heavenward, and as he sees his guiding star come to rest over the rude shelter he dismounts and enters, bearing in his hands the costly gift he has carried so carefully over the weary miles. At last he has come to the end of his journey!

At the feet of this tiny babe he lays his beautiful gift, while on bended knee he thanks his heavenly Father for care and protection on the way. Most of all he is grateful that now he has found the one who one day is to be King over all the world. Yes, this tiny babe!

Jesus, for that was the name His mother gave Him, has gone away to His Father now, but He is coming again some day. We who, like our aged traveler, study the Book of books know that His coming is soon, and we must be ready for it, though the exact hour we do not know.

The gift we hope to lay at Jesus' feet is not purchased with money, but is the perfume of loving deeds. A whole lifetime of kindness is not too much to give Him, for He gave His life for us. Even the kings of earth will bow before Him, for when He comes again He will be King over all kings.

The blessings He will bring to us are so wonderful we can hardly grasp them. Eternal peace, joys unnumbered, no sickness, no sorrow, no disappointment, no death! Nothing but beauty all about us—the blossom of flowers, the song of birds, and best of all, everyone loving and worshipping Jesus and His Father. For then the earth will be filled with the glory of the Lord.

Even so, come, Lord Jesus!

FOR YOUR SCRAPBOOK:

Write your own story of the first Christmas. Imagine yourself one of the shepherds watching the flocks in the field near Bethlehem, or one of the wise men coming from afar bearing costly gifts to lay at the feet of the newborn babe. Then write the story of that greater Christmas to come when the King shall return to earth. Copy the words of Isaiah 35:1, 5, 6, 10; next these lines:

"Over earth the stars are beaming,
Through the dusky shadows gleaming,
With a tender message in their light;
From their everlasting glory,
Once again we hear the story
First proclaimed that Christmas night.

"Today we, too, adore Him,
And bow the knee before Him,
Even as wise men in the ancient days;
And we love Him as dearly,
As truly and sincerely,
As watching shepherds when they knelt in praise."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 13. — December 24, 1933

A VISION OF WORLD PEACE

Isaiah 11:1-9

Devotional Reading: Isaiah 2:1-5

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: A Vision of World Peace.

Aim: To show the changes that will be made in the nature of wild animals and in the hearts of men when the knowledge of the Lord fills the earth.

Basic Truth: "He shall judge thy people with righteousness, and thy poor with judgment."—Psalm 72:2.

I. The Justice of the Messiah. (Isa. 11:1-5.) In the first five verses of this chapter the Prophet describes the justice and righteousness that will mark the rulership of the Messiah when His kingdom is established upon the earth. The angel who announced His birth declared that it provided "good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." The reason why the announcement of Jesus' birth is good news to all the world is suggested in the anthem of the "heavenly host." "Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:10-14. The blessing promised at His first coming will be fully realized when He returns and assumes "dominion also from sea to sea, and from the river unto the ends of the earth."—Psalm 72:8. He will then come to be honored and beloved by all men for the justice and mercy and blessings He will bestow throughout the earth.

II. The Peace That Follows Christ's Reign. (Isa. 11:6-9.) In the remaining verses of our lesson we have pictured the results of the reign of the Messiah over the earth. With the removal of the curse pronounced upon Adam and his race because of disobedience and the ushering in of a new government of righteousness, the cause of the enmity between men and animals will also disappear and peace be made to prevail among all the inhabitants of the world. There can be no peace while selfishness holds sway over the hearts of mankind. It is only when all men are animated by the knowledge of God and become gladly conformed in their conduct to the will of Jehovah that the entire world will enjoy the peace and prosperity for which it sighs today. Jesus came the first time to announce the coming of world peace. He comes the second time to bring it to pass.

PRACTICAL APPLICATIONS

Peace in Government: Perhaps the most needed attribute in world government today is peace. Such cannot be realized as long as there remains in the hearts of men an iota of selfishness, conceit, bitterness, cruelty. Nor can it be realized until men are filled

with desire and ability to understand each other. Beyond all this is the need of a ruler who can exercise perfect justice and to whom all classes of men are as one, in whom all subjects will have implicit faith.

It matters not today how great is our desire to accomplish this, the finite mind is too weak and short-sighted to bring it about. We do not understand our neighbor's conduct because we cannot know the conditions under which he works or the result of those conditions on his mind. We censure those in authority without understanding their purpose for action. The rulers are handicapped in their judgments by lack of knowledge of their subjects and by unfaithfulness in their subordinates.

Peace in Nature: Since the evacuation of the ark by Noah, there has come upon the animal kingdom a fear of each other and of man, born of the use of meat for food. The lion fears man, and man fears the lion. The fear and dread of humanity is almost as strong an instinct among animals and birds as their desire for food. It is only by a continued course of training that this can be overcome.

But in the vision given us by Isaiah there is complete peace in nature and government, brought about by a God-led return to the Edenic state in nature, and a still greater accomplishment in government, for "God himself shall be with them," and men will have put on immortality.—G. M. M.

THE GOLDEN TEXT

At present and in past times only a few people, comparatively speaking, know or have known God. Many know Him in a way, but really to know God means much more. To know God means to love and adore Him to the extent of doing His will. The time will come when "all the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations."—Psalm 22:27, 28.

When the kingdom is set up and the Lord rules, then, and not till then, will the knowledge of God cover the entire earth as the waters now cover the sea. Then will be a time of world peace. A righteous ruler will make righteous people, and all will be peace and harmony.—L. A. R.

YOUNG PEOPLE AND ADULTS

A Christian Christmas

Christmas was set aside primarily as a day in which to commemorate the birth of God's

Son. Because Jesus was God's gift of love to the world and because the wise men gave gifts to Jesus upon their visit to Him, it became the practice to send gifts to our friends to the neglect of those less friendly. Herein we come short of the true Christian spirit of Christmas. God gave His gift to us while we were still His enemies. We give to our friends only. God gave His gifts to those who could not give anything in return; we "exchange" gifts. We spend the most money on those from whom we expect the most expensive presents. God gave His gift because of His great love; we give from a sense of duty. The value of the gift we send is no true measure of love which prompted the giving. God's gift was a true measure of His love.

The true Christian meaning of Christmas can be gleaned from Christ's teaching about feasts. His words are: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompence thee: for thou shalt be recompensed at the resurrection of the just."—Luke 14:12-14.

Does not the above express the true spirit of God's giving to us? As those who claim to be His followers, must not we do the same? As Christians we should see that the day is a memorial to Christ. Our cards, our gifts, and our conversation should indicate that we so regard the day.—H. A. S.

PRIMARY

When Jesus Comes

Every year at this time we hear again the story of the birth of baby Jesus at Bethlehem. Won't you tell it for me this year?

I want to tell you about a man named Isaiah, who lived many years before Jesus was born. This man knew about baby Jesus, too. He told us just when and where Jesus would be born. Yes, he even told us what kind of a man Jesus would be. He told all the things He would do while He was on earth.

But, best of all, Isaiah told us of things that would happen when Jesus comes back to earth again. He painted such a beautiful picture for us. And there are children in the picture, too. He said, "The wolf shall dwell with the lamb; the leopard shall lie down with the kid (goat); and the calf and young lion together, and a little child shall lead them."

Won't that be a happy time? It will be happier than Christmas, which we think of now as the happiest time of the whole year.

—V. C. T.

AMONG THE CHURCHES

SOUTH BEND, INDIANA

At our regular choir rehearsal on last Thursday evening, Bro. and Sr. Horace Pierce brought in a new member in the person of Robert Edward. While only two weeks old to the day, he assumed his little role and did nicely. As to his voice, he seems to have developed quite a range, but it was not fully determined whether he is a bass or tenor.

The choir is working on special Christmas numbers as a part of a program which is being arranged for the Sunday school and devotional hour on December 24.

Our next regular speaking service will be December 17.

Floyd A. Stilson, Pastor.

BRUSH CREEK, OHIO

From November 19 to December 3 it was the pleasure of the local congregation to listen to a series of inspiring sermons by Bro. J. H. Anderson, a former pastor of the Brush Creek Church of God. A good interest prevailed from beginning to end of the meetings. The attendance at Sunday school the last two Sundays was 129 and 134 respectively. We hope to average that many or more by spring.

Special song features were offered most of the evenings of the meetings as volunteer numbers. There were several surprises, and a more cheerful feeling was visible than had been seen when a regular program was followed.

Bro. Anderson's sermons dealt largely with God's promises concerning the earth and His people. The soon coming of Christ was shown to be not only true, but necessary, for the establishment of peace and the fulfillment of God's promises. Many favorable comments were heard of the various messages, and we trust to some day have the opportunity to work with Bro. Anderson again.

Sydney E. Magaw, Pastor.

BAPTISMS AT OREGON, ILLINOIS

The church at Oregon was given cause for rejoicing last Thursday night when five more adults passed through the waters of baptism in the name of Jesus Christ. This group was a part of a larger class of learners who have been contemplating taking this important step for more than a year. These five are all in middle life with the possibility of many years of useful service before them. None of them come from former Church of God families, but are the fruitage of the united efforts of the church and Sunday school during the past two years.

It may be of interest to our readers to know that four of the group were interested largely through the study of prophecy, which attracted and held their attention until they became anxious to be numbered in the family of God when the Lord comes.

Those baptized were Mr. and Mrs. Sherman Taylor, Mr. and Mrs. Floyd Nedrow, and Mrs. Maude Eakle. A son and daughter of Mr. and Mrs. Nedrow were immersed during conference. All are residents of Oregon. Fourteen in all have been baptized from this congregation during the present year.

They were received into the local body last Sunday night with solemn, yet joyful, observances.

G. E. Marsh, Pastor,

TO SUNDAY SCHOOL TEACHERS AND MOTHERS

Those who have been interested in the Bible Scrapbook work on the Children's Page please write Sr. Gesin if you desire this feature continued next year. If a number write to her showing that this department is beneficial and enjoyable, it will be given for the first six months of 1934, when the life of Jesus will be studied. Drop a card at once to Mary A. Gesin, addressing her at 811 S. Fourth St., Oregon, Illinois. Thank you.

A GOLDEN WEDDING

As this paper goes into the mails, Bro. and Sr. A. J. Chaplin, Arkansas City, Kansas, celebrate the fiftieth anniversary of their marriage, as they started out together December 12, 1883. The Restitution Herald wishes to join their host of friends in extending its congratulations and best wishes for the future. Fifty years is a long time as mortals count the milestones, but it will be but as a moment in the ceaseless ages of eternity which have been the goal before these dear companions for so many years. "And so shall we ever be with the Lord!"

WE SHALL SEE OUR KING!

The following letter reaches us from Mrs. Elizabeth Dauterich, 2321 E. Oliver St., Baltimore, Md. Renewing her subscription to The Restitution Herald, she says:

"I enjoy reading The Herald very much. It always has so many good things which we need so much in these distressing times to encourage us to hold fast to our faith in Christ Jesus our Lord. . . . I am so glad He is coming very soon, and we shall see our King in His beauty!"

We echo your prayer of thanksgiving, Sr. Dauterich.

PATIENCE

Brethren, have you all read Bro. Lyman Booth's article on "Patience," in The Herald of November 21? If you have not, get the paper today and begin to read it. "Begin," I say, not because it is so long, but it will stand studying.

I have been desperately sick, not able to write a letter for weeks. I have just reached Chicago after seven weeks of lying on the bed and do not feel able hardly to sit up yet, but I have happened to get Bro. Booth's article on "Patience," and it does me a lot of good.

After one has lain too sick to realize his friends, too sick to care what comes next, but hope it will be the still, quiet stop, he loses any care as to what life will be for him. I did not realize anything for one week, and it was three weeks before I could be alone in my room the most of the time. No one to talk to or read to me. Well, I felt like finding fault, but I guess I was too sick to care.

Now I am asking that those who believe in God's answering prayer will pray mightily that I and others who, about my age, are weary of life may have patience to run the race and rejoice that Christ is soon to come. We must be ready and waiting for Him with patience.

Yours, praying for God's blessing of patience for us all,

Mary A. Woodward.

GRAND RAPIDS, MICHIGAN

Our annual church meeting was held December 1, and officers were chosen for 1934. The installation service will be held the first Sunday in January.

It is the hope of the church that during the coming year there may be much noticeable growth in spiritual standing as well as in numbers. The attitude on the part of many is very devoted and Christlike, and we pray the Father to direct our work carefully in the months to come.

The Grand Rapids church extends its warmest Christmas cheer to the brothers and sisters throughout the land who are looking for the return of their Messiah.

F. E. Siple, Pastor.

BORN—

To Mr. and Mrs. J. D. Murry, a son, Gerald Doyle Murry. He arrived at 10:35 a. m. on November 15, at the home of the mother's parents, Mr. and Mrs. A. L. Corbaley, in Puyallup, Wash., where the mother has been visiting for several months. Later on she will return to her home in Pensacola, Fla.

MRS. LULIE WOGOMAN

Lulie C. Fisk, daughter of Mr. and Mrs. John A. Fisk, was born in Carrol County, Mo., October 28, 1869, and died November 19, 1933. She attended the public schools of Carrol County until the age of 14, when she moved with her parents to Burlington, Kansas. After a stay of some time, she moved with them to Millerton, Kansas, where she grew to young womanhood.

In 1890 she was married to Thomas Meikle. From this union were born three children: Dolores, Odessie, and Faye. Mr. Meikle died in 1894. She and her children lived for a number of years with her parents in Grant County, Okla. There, in 1897, she met and married George W. Wogoman. They had one child born to them, Mrs. Myrtle Meuchke of Mayfield, Kansas. Mr. Wogoman having died March 13, 1929, she had since lived with her children. The last eight months of her life were spent in the home of Mrs. Meuchke.

Mrs. Wogoman was baptized into the Church of God by Elder S. C. Oliver during 1899.

There survive to mourn her loss four daughters, three grandsons, eight brothers and sisters, and other relatives and a host of sorrowing friends.

Funeral services for her were held in the Grant Funeral Home in Arkansas City, Kansas, on November 21 at 10 a. m. After this service, the body was taken to the North Star Church in Grant County, Okla., where at 2 p. m. another service was conducted with burial in the Springside Cemetery. Bro. George Waters of Newkirk, Okla., officiated at both services. Words of comfort and hope found in 1 Corinthians 15:6-19 and 1 Thessalonians 4:13-18 were the substance of both services.

Remember! The Restitution Herald can be sent for a full year as a Christmas present to a friend for \$1.50.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mrs. A. M. Siple; Ella M. Siple; Mr. and Mrs. George Siple; Glen Birkey; A. L. Corbaley; Mrs. Eva H. M. Fletcher; Mrs. Helen M. Chisholm,

NO MORE OLD TESTAMENT

Hitlerites are now "cracking down on" the Hebrew Bible. The head of the Nazi German Christians has ordered his followers to "cease all discussions of the Old Testament."

Needless to say, the loss will be theirs. Think of a generation of children growing up ignorant of Adam and Eve, of Moses and Aaron, of Ruth in the fields of Boaz, of Abraham, Isaac, and Jacob, the picturesque kings of Israel, and the prophets who badgered them so often to follow the path of righteousness; of David and Goliath, of Solomon the wise, of Noah and his ark, of Daniel in the lion's den, and all the other ever-living figures of that wonderful Book.

Quite aside from its religious value, or even its historical value, considered merely as a collection of thrilling stories and beautiful poetry and practical wisdom, it is as wonderful literature as ever came from the mind and heart of man.

The Germans, needless to say, will get over that nonsense.

(Copied from editorial in recent issue of "The Kokomo Tribune." I am not so sure as the editor is that "the Germans will get over that nonsense," for there is to be a famine of hearing the Word of God in the last days—Amos 8:11.—D. G. Harvey.)

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WOULD KEEP WORLDLINESS OUT OF CHURCH

In a splendid letter of December 6, Sr. Russell Harman, Grabill, Ind., makes some suggestions that are so timely and valuable that we pass them on to you.

"We surely enjoyed The Herald of November 21! We enjoy them all, but I think 'Christian Patience' (by Lyman Booth) was written especially for me. It is the kind of article, I think, that does much good, for we all need so much to hear sermons and read essays admonishing us in that Christian pathway wherein we all must walk.

"This is not a criticism, but it sometimes seems our writers run too much to the doctrinal. We need 'spiritual food' as well as temporal, and much more of it."

Sr. Harman tells how, living in a community where there is not a body of our own people, she attends a church of another denomination, and has observed "how they trust in God, and how their lives really show forth the fruits of the Spirit." She says there is among them a constant refraining from "worldly entertainment both in the home and in the church" by which she has been deeply impressed. "I surely feel that the less we take of the world into our church work and of our fellowship together, the greater will be our influence for God.

"It seems to me as I read the Scriptures that we should be so taught by our ministers and church leaders that when we come to God to give our lives into His service we should cast all such worldly things as the theater, card table, dance hall, and tobacco and drink habits aside, for how can we give our time and money to these things and yet know Christ and Him crucified only?"

It is surely an important question that Sr. Harman asks. The Lord is coming: in what will He find us engaged when that great event takes place? Let us accept Sr. Harman's splendid admonition in the kind spirit in which it is given.

HERALD RECEIPTS

Elizabeth Louise May; D. G. Harvey; Mrs. A. M. Ross; A. L. Corbaley (for self and others); Mrs. M. Fetters (for self and others); John W. Hutchings; Mrs. Elizabeth Dauterich; W. O. Jenter; Fred N. Patterson; Rufus A. Curtis (for self and others); Mrs. W. H. Poole; Frances Pierce (for another); Mrs. H. M. McInturff; Alta King; Mrs. F. A. De Camp; J. G. Haupt; Mrs. I. W. Gould; Mrs. Cora Cole; Harry A. Sheets; Leila E. Whitehead (for others); C. R. Meyerhoeffer.

CONTRIBUTIONS TO N. B. I.

Mr. and Mrs. Russell Harman	\$5.00
Mrs. Hilding Anderson	3.92
F. A. Stilson	1.00
Leila E. Whitehead	15.00
Mr. and Mrs. G. B. Sprinkle	4.00

BETWEEN YOU AND ME—

Remember! The Restitution Herald can be sent for a full year as a Christmas present to a friend for \$1.50.

It is time to get your orders in for the new Sunday school quarterly, material for which is now in the final stages of preparation.

Give "Jesus, the Light of the World" to children for Christmas. The life and teachings of the Messiah in story form. Order from the National Berean Society, Oregon, Ill. 25 cents a copy, postpaid. Information regarding other publications will be furnished on request.

"Bro. Cecil Smead of Blanchard, Mich., preached the Thanksgiving sermon at the Dutton church on the last Sunday in November. His discourse was much enjoyed. The same day there were 80 present in the Sunday school, 44 of whom were young people," writes Sr. Wm. Hanson of Caledonia, Mich.

Sr. Cora Cole, Watkins, Minn., when sending in her renewal to The Herald, adds this postscript: "They are holding good meetings here." May God continue to bless all efforts to advance His cause.

There are many ways of contributing to the Lord's work, and all of them are acceptable to Him, we are sure. Sr. Jessie M. B. Kauffman, Riverside, Calif., tells of the kindness of Bro. W. A. Reid of that place in taking a number from Riverside to Los Angeles to attend services recently. Sr. Kauffman also brings the pleasant news that Bro. Reid is already planning on attending General Conference next year.

Brethren of Virginia write of their appreciation of The Herald. The Virginia Church of God has always stood foursquare for the vital truths of the gospel, and the approval of our brethren there indicates that our writers are maintaining a satisfactory stand on fundamentals.

Remember! The Restitution Herald can be sent for a full year as a Christmas present to a friend for \$1.50.

"We're enjoying every bit of The Restitution Herald," says Sr. William Hanson, Grand Rapids, Mich., "and look forward to its coming each week."

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.

Sr. Russell Harman, Grabill, Ind., asks for an exposition from our writers of 2 Peter 2:4 and Job 1:6. Concerning the latter text she asks, "Who was Satan?" Who will prepare brief explanations of these scriptures?

The faithfulness of the little Kokomo, Ind., church is still indicated by occasional reports from that city. Bro. O. J. Parker, chosen as pastor of the congregation in 1931, continues to fill that office faithfully and satisfactorily without salary. He is ably assisted in the work of the ministry by Bro. D. G. Harvey, who also contributes freely of his time and talent.

The editor must acknowledge again his appreciation of the support and encouragement he is receiving from many brethren in securing material for the "Abreast of the Times" department. In another column will be found an editorial sent in by Bro. D. G. Harvey, too late to appear in that department, but inserted in the news columns because of its timeliness.

The progressive and energetic pastor of the Church of the Golden Rule, Cleveland, Ohio, has encouraged some of the boys in his Sunday school to try selling Heralds on the street. It is evident the work has proved successful to some extent, for the first experimental order for papers has been repeated.

We are sometimes asked to publish responses to articles that have appeared in other publications. We cannot do this, as it would be unfair to the writers of the articles whose work is being reviewed, and as our readers have had no opportunity to study the opposite view. The vast majority of our readers request that such controversial matters be kept out of the paper entirely, as it is being used extensively for missionary work. One correspondent expresses the general thought of our people when he says, "You have been giving us a paper we are proud to show to our friends. . . . Continue the good work."

Bro. C. E. Weaver, who has been carrying on a successful work at McGintytown, Ark., writes that the Sunday school is progressing and that they hold a "singing service" each Saturday and Sunday night. They have recently been to considerable labor improving the church building. Hereafter Bro. Weaver will preach there the first Sunday of each month at 11 a. m., and also at night.

STRIVING TOGETHER

By S. J. Lindsay

IN PHILIPPIANS 1:27 we read: "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel."

Paul wrote to the Galatians (1:6): "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we 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."

We fancy that Paul must have had a very aggravated case to handle to write so severely as he did in this last quotation. It must be, too, that this gospel of which Paul wrote must have been both plainly written and divinely given, so that tampering with it became a dangerous proceeding. We find that, according to the great commission, belief of the gospel together with baptism is the source of eternal life. That is why meddling with what is plainly written in connection with it is a dangerous thing. We have before us an article from an exchange in which an effort is made to show that there are five gospels, all of which combine to make another. In other words, it is a case of five in one, which is two better than the trinitarian idea of the Godhead.

The gospel as preached to Abraham includes all the elements that are found in the gospel to which Christ referred in the great commission, or to any other gospel mentioned in any other place in New Testament writings. They all include an inheritance which is to be eternal and the doctrine of resurrection by which mortals are to come into an everlasting inheritance. Anything short of this is confusing and blinding rather than helpful and enlightening. We are not sure but that Paul's exhortation to the Galatians is applicable in these days, and among what are called "our people." It is a strange thing that after striving together for the faith of the gospel for years, one should this late discover something radically wrong with us and seek to set us right after so many have gone to sleep in death trusting in the strength of something now said to be so poorly understood.

It is our desire to strengthen the brethren and not to weaken them. God has given us His plan of salvation, and we believe it may be easily understood by those who will seek it earnestly. We beg that this matter of stirring up confusion may cease and all strive together for the faith of the gospel.

If the gospel preached to Abraham had anything short of it as compared with that spoken of in the great commis-

sion, or if it differed from that of which Paul speaks to the Galatians, then it must come under the condemnation which Paul expresses. In fact, if any of the five divisions of the gospel, spoken of by the writer, fail in any of the elements of *the gospel* which is the power of God unto salvation (Rom. 1:16), then they are not *the gospel*. We define the gospel to be the good news of eternal salvation to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for us unto the coming of our Lord, when it will be delivered to us if we are faithful. Thus Abraham understood it, and so have all understood it who know the Bible doctrine of the gospel.

We believe it was Mark Twain, or another of our great humorists, who said, "I don't care how much a man talks to me, just so he says it in a few words." It has always been our idea that the saving truth of the Bible is simple enough that any may understand who will, and that the various subjects presented by it are briefly stated in such common words that even the unschooled may get the sense by putting forth a little effort.—*Selected*.

A DIFFERENCE

By C. E. Randall

OFTEN it is said: "I don't think it makes any difference what one believes if he is sincere and conscientious in what he believes." To many this seems to be an unimpeachable statement, even confirmed by God's Word. As a rule, those who hold such a view seldom know what they do believe, and there is very little motive in searching for something definite if it makes no difference what one believes.

However, there is a way in which it makes little difference what we say or believe. Your thoughts or my thoughts don't affect the plain "thus saith the Lord." After all, it is what the Word says, and not what we may think or believe. We must bring our beliefs into harmony with the teachings of the Bible.

If we turn to the Word, we shall find that it makes a big difference what we believe and teach. "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."—Gal. 1:8. If we are not believing and teaching the gospel proclaimed by Paul, the curse of God is on us.

It is a very serious thing to speak evil of the things we understand not. Listen to Peter on this point. "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption."—2 Pet. 2:12.

Some people are so sincere and conscientious in what they believe that they are willing to kill others, but surely such sincerity cannot be counted for righteousness (John 16:1, 2).—*Church of God Messenger*.

THE RESTITUTION HERALD

VOLUME 23

OREGON, ILLINOIS, DECEMBER 19, 1933

NUMBER 12

Behold! The Star!

As shadows cast by cloud and sun
Flit o'er the summer grass,
So in Thy sight, Almighty One,
Earth's generations pass.
And as the years, an endless host,
Come swiftly pressing on,
The brightest names that earth can boast
Just glisten and are gone.

Yet doth the Star of Bethlehem shed
A luster pure and sweet;
And still it leads as once it led,
To the Messiah's feet.
O Father, may that holy star
Grow every year more bright,
Till Christ shall come from heaven afar
To fill the world with light!

—*W. C. Bryant, revised.*

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

"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."—Luke 1:32, 33.

WE THANK THEE, LORD

O God of love and truth and might,
We thank Thee for that glorious night
That marked our Savior's birth!
Naught but Thy power could achieve
A thing so great! O Lord receive,
We pray, the praise of earth!

'Twas by Thy grace He came and died,
Arose, ascended to Thy side,
Our Advocate to be.
'Tis by Thy grace He comes again,
To save the world from sin and pain—
From death to set us free.

O grant us, ever gracious Lord,
A faith firm-grounded in Thy Word,
And hearts serene and true.
May we press forward in the race,
Undaunted till we see His face
In glorious earth made new!

with no thought of disrespect for those whom we thus address.

This fact, however, does not justify the contraction of *Christmas* into *Xmas*. It simply suggests the original reason for making such an abbreviation of the word. Every reference to the eternal God and to Jesus Christ His only begotten Son should be made with the utmost regard for Their sacred natures. The Jews, it is said, out of respect for His divinity, would never utter the actual name of the Most High, but always referred to Him as "Lord." This rule was followed by the translators of the King James Version, who rendered the name *Jehovah*, simply *Lord*.

The English letter *X* is exactly similar in form to the Greek capital letter *chi*. This letter has the sound of the English hard *ch*, as in *chord*. *Christ*, when written out in full in Greek is *Xristos*, or, transliterated into English, *Christos*. With no more thought of offering disrespect to our Lord than we would experience when we write "Rev." for "Reverend," or "Hon." for "Honorable," when addressing distinguished men, the copyists of the New Testament manuscripts simplified their work by inscribing only the initial letter of Jesus' title, *X*, when they encountered the word that stood for *the anointed One*. From that ancient practice the custom has survived to our time, but only when referring to the one word, *Christmas*.

In the word *Christmas* we find another abbreviation that is to be deplored even more than the one to which objection is so frequently made. The last syllable of the word is a shortened form of the Latin word *mass*, a name which the Roman Catholic Church applies to the Lord's Supper, but which expresses a thought that is entirely foreign to that held by the Church of God and almost all other Protestant bodies with regard to that sacred emblematic feast.

According to the definition placed upon the *mass* in *Roman Catholic Theology and Ritual*, the *mass* signifies "the perpetual sacrifice of the new covenant, in which the body and blood of Jesus Christ are really and truly offered to God under the species of bread and wine." It is said to be the same sacrifice with that of Christ, and "is available for the living and the dead."

The word *Christmas* is thus seen to be of questionable origin and of unscriptural significance. How much better it would be if Protestants could establish the practice of simply referring to the day on which we celebrate the birth of our Savior as *Christ's Day*!

ABBREVIATING "CHRISTMAS"

A JUSTIFIABLE protest is voiced each year against the more or less common practice of abbreviating the word *Christmas* into *Xmas*. Those who are familiar with the ancient method of writing books, and with the Greek and Latin tongues, both of which are employed in the word *Christmas*, will need no explanation of this custom. They will realize that the second syllable in *Christmas* is always abbreviated and because of that abbreviation the word hides a far more dangerous error than is seen in the contraction *Xmas*, in which both syllables are shortened.

Before the days of printing, when all books were laboriously written by hand, there arose a natural and reasonable custom of abbreviating many familiar words and phrases to shorten the process of transcribing, conserve space, and thus reduce the cost of book-making. And even after printing was invented the practice was not entirely discontinued, for we still write *Mr.* for *Mister*, *Mrs.* and *Miss* for *Mistress*, *Dr.* for *Doctor*, *Hon.* for *Honorable*, and use many other contractions and abbreviations habitually

THEY ALSO SERVE

By Arlen Marsh

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

A LIGHT SNOW filtered down through the iron gray of the sky. Sleepy Jorgensen hunched his shoulders against the flakes that drifted between his frayed coat collar and his neck and stared disconsolately at the decorations in the window before him. Christmas, he reflected glumly, was not for him. Toys and bells and bright paper and books and clothes were the lot of those who walked in more fortunate ways of life, the ways that he had won and lost again. He looked at the stuffed Santa Claus tinkling his bell beside a pot on the corner, and sneered.

With chilling fervor the wind blew down his neck. He turned his back on the window and drifted down the street in a stream of pedestrians. Snatches of conversation struck his ears. He sneered again. The fools! Talking of going home, talking of ten cent books, talking of sweaters and suits and gloves and stockings. Talking, ever talking. And he, John Jorgensen, once master of a purse larger than the majority of theirs, was now the master of nothing but his fate and his unconquerable soul.

In front of the display of a huge department store he paused again. A placard on an evening gown of coal black velvet caught his eye. His face twisted into the semblance of a smile, a smile that might have brought a shudder to the dress designer had she seen it. "Only \$169." It had been four years since he had seen a one hundred dollar bill. And now—he jingled the dime against the two nickels in his pocket and smiled on.

"Keep movin'," commanded a gruff voice in his ear. "Bum," it added gratuitously.

Sleepy flinched and pushed slowly away from the window. It was not the first time a policeman had urged him elsewhere, but the "bum" was entirely unnecessary and without the bounds of etiquette. Nevertheless, he moved.

In the shelter of a bank entrance he stopped and surveyed the crowd. Christmas! The word rang in his ears like a death knell. Giving? Bah! Give what? A voice in the passing throng seized his attention.

"It always seems to me that it's more blessed to give than to receive."

He started forward, impelled by a strong curiosity. The one he addressed was a man, tall, spare, with the marks of a pince nez on his nose.

"Could you," said Sleepy, dropping the culture that had been ground into him in better years, "spare a dime?"

"No!"

"Or you?" asked Sleepy bluntly of the man's companion.

"No!"

"It is," said Sleepy innocently, "more blessed to give than to receive."

The two pushed past him. The taller of the pair bent on him a haughty stare.

"These beggars," he proclaimed to his companion, "are getting worse. They're not only obnoxious, they're insolent! They should be sent up."

Sleepy grinned.

"Move on, you!" snapped a policeman harshly.

Two blocks down the street Sleepy turned the corner. The roar of the elevated sounded in his ears. The odor of gas smote his nostrils. Drops of water trickled down from the elevated track and turned the snow to oozing mush beneath his thin soles. He curled his toes against the wetness and walked on.

He became aware that he was hungry, and recalled the disturbing fact that he had not eaten for nearly twenty hours. Nevertheless, that twenty cents must be made to stretch as never twenty cents were stretched before. Dully, as he stepped gingerly on the sides of his feet to avoid the discomfort of wet soles, he pondered on the ease with which he once had considered twenty cents a meager tip for a shoe shine.

An el train crashed over the switches above his head. An el train, he thought uninterestedly, loaded with people carrying packages and talking about Christmas. Like the busses and the cars and the street cars and the trains. Every vehicle that moved carried people filled with the Yuletide spirit, or a mockery of it. His test of the man who thought it more (Please turn to Page Nine)

Some One to Care

Life is hard, at its best
And its pathway so rough
With full many a pitfall and snare;
And so many there are
Who have stumbled—yes, fell;
And been lost in the depths of despair,
But who might have been saved,
And been happy today
Had there only been some one to care!

Some one to offer a bit of cheer
When the battle was raging strong;
Some one to give a friendly smile
When everything seemed to be wrong;
Some one to reach out a friendly hand
When the burden was heavy to bear;
Some one to act the part of a friend—
Some one—just some one—to care!

There are those who are tired,
Who are lonely and sad,
Who are crushed by deep sorrow and care,
Who are ready to fall
By the wayside today,
Having no one their burden to share;
Just suppose it were you
Who were friendless and lone,
And with no one—just no one, to care!

No one to offer a bit of cheer
When the battle is raging strong;
No one to give a friendly smile
When everything seems to be wrong;
No one to reach out a friendly hand
When the burden's too heavy to bear;
No one to act the part of a friend—
No one—just no one—to care!

—Effie E. Wheelock.

"ON EARTH PEACE"

By R. H. Judd

"Because of the mercy of our God, wherein the dayspring from on high shall visit us, to give light to them that sit in darkness and the shadow of death,—to guide our feet into the way of peace."

"PEACE on earth, good will toward men." So accustomed are we to regard these words as indicative of peace in a national and universal sense, foreshadowing the time when "nations shall not learn war any more," that we are apt to forget that there is a present meaning, meant to be understood and enjoyed before the ultimate ideal is realized.

Undoubtedly it is God's purpose that eventually "righteousness shall cover the earth as the waters cover the sea," but until that time does arrive and universal peace is attained, God does not mean that His people shall be without peace during the intervening ages. That these words, "On earth peace, good will toward men," have more than one signification may be gathered from the Revised Version, and the readings given in the margins.

"On earth peace, good will toward men" is the reading of the Authorized Scriptures, and it undoubtedly carries a message to the world at large, both as to circumstances on the earth and the people living upon it. It is in line with those wonderful prophecies of Micah 4:3, Isaiah 65:17-25, and others. These inspiring predictions, so in contrast with conditions in the past and in our own times, have been, still are, and will be the theme of their song and the buoyancy of their hope. Not only of hope, but of restful assurance that the promise will be made good by the Promiser, for "he is faithful that promised" (Heb. 10:23).

The Revised Version reads, "On earth peace among men in whom he is well pleased," which gives to the message a much more restricted sense. Here we find a hint of peace differing in kind from that referred to above, and incidentally giving proof of divine authorship by thus portraying in one message, as Scripture frequently does, both a present and future fulfillment. In this rendering of the text, peace is not applied to earth conditions, but only as it affects "men in whom he is well pleased." It is God's provision for the present, pending the time of universal peace and concord (for such is the meaning of the word "peace") with God, when God shall be all and in all. The two marginal renderings are each representative of the readings we have given from the text, that of the literal Greek giving its weight to the reading of the Revised.

The message that "the dayspring from on high shall visit us, . . . to guide our feet into the way of peace" is indeed a wonderful message. Not that peace had not been known before. It had, as is well illustrated in Psalm 85:8, "I will hear what God the Lord will speak: for he will speak peace unto his people and to his saints," and perhaps better still in Psalm 119:165, "Great peace have they that love thy law: and nothing shall offend them." See

also Proverbs 3:2; Isaiah 32:17; 48:18; and Jeremiah 33:6.

That the writers of these sublime passages had themselves known this inward peace because of their accord and concord with God one cannot doubt. Let the reader turn to the foregoing passages and he will admit that they are no formal declaration, but are the overflowings of experience. Moses (see Num. 6:26), Daniel, Isaiah, Ezekiel, and Jeremiah stand out as living testimonies in their day—as beacon lights on Israel's highway—of the peace that may even now be realized between man and his Maker.

Here seeming digression may give us helpful thought. Every once in a while in the vegetable kingdom, in the animal kingdom, and in the human realm, some outstanding attainment is achieved. Plants, seemingly without traceable reason, suddenly burst into a perfection unknown before; and specimens of unique strength and beauty are born into the various branches of the animal kingdom.

In the human sphere, men of unprecedented attainment along the varied lines of human endeavor, every now and again stand out in sharp contrast, not only to the ordinary level, but even to those who rank high in their respective callings. These are to the writer's mind examples of what may be, or of what, perhaps, should be; and they serve to give us a passing glimpse of the wonderful powers entrusted to mankind. Were every one of man's faculties thus similarly developed, what marvelous progress might be his if dedicated to God's service.

In the spiritual realm, Moses, David, Isaiah, Daniel, and others are indicators to us of what will be, to an even greater extent, the normal experience of man when righteousness shall cover the earth, for the work of righteousness shall be *peace*, and the effect of righteousness quietness and confidence forever. Each of these heroes of the past has been a witness of the peace that the wicked do not know (Isa. 59:8), and they were also in some degree types and forerunners of Him whom Isaiah calls "the Prince of Peace."

Psalm 55:18, R. V., eloquently expresses the spiritual conflict that every earnest Christian knows something of. "He hath redeemed my soul in *peace* from the battle that was against me, for they were many that strove with me." One cannot help being impressed with the thought that it was such men as those we have named, who were earnest and active in the things of God, who knew most of this personal *peace* with the living God, and in spite of the terrible odds against which they labored could exclaim, "Thou hast covered my head in the day of battle" (Psa. 140:7).
(Please turn to Page Nine)

The Christmas Message

By Alta King

JESUS was on His way from Judea to Galilee. He was passing through the country of Samaria. Being weary with His journey, He sat on the wall of Jacob's well near the city of Sychar, while His disciples went to buy bread. As He sat there, a woman of the city came to draw water. He knew that the social standards of His people forbade Him to speak to this woman of Samaria. The Samaritans were social and religious outcasts.

But Jesus was in close touch with human nature and its needs. A man of keen understanding and quick sympathies, He discerned at once that the woman before Him was in need of truth and wisdom and friendship. By some means He knew that her life lacked the beauty and the grace that belong to womanhood; that to her, marriage and home had been sensual living, unsanctified by love; that she had, after many marriages, thrown off even the semblance of being true to her womanhood, and was living with a man who was not her husband even in name. Knowing this about her and that she had little consciousness of or desire for any other kind of life, His heart went out to her in sympathy and desire to help, for she was one of His Father's children who, knowing His way of life as He knew it, would render a life of beauty and grace, showing forth His Father's glory.

With the ulterior motive of thus helping her, He set aside social barriers, compliance with which would have done much to win the favor of the leaders who were opposing Him, and said, "Give me to drink."

The woman, surprised that He should speak to her, looked up quickly. In His face she saw strength, courtesy, kindness, as she had heard them in His voice, and she was not accustomed to these in her loveless life and environments. Puzzled, she questioned Him, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans."

Jesus explained His unusual attitude toward Samaritans by saying, "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."

If man but knew the rich fullness and the satisfaction of the life that is God's gift, and that Jesus gives this life, man would seek Jesus and ask this richness of Him.

But man does not know, and the woman of Samaria did not know. The words "living water" carried to her no other meaning than natural water to quench physical thirst.

In the following heart-searching appeal Sister King presents the spiritual side of the Christmas message, the side that has to do not so much with the gospel of the kingdom that first draws men to God, as it has to do with the development of that spiritual apprehension and appreciation which comes as the result of Christian growth.

"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?" She knew no source of water other than the source to which the "fathers" had gone, and no greater blessings than the material blessings they had provided. Her entire thought and experience were centered in the life of the physical senses. The full and easy satisfaction of physical needs and desires was her highest concept of life, as it is the highest concept of our own materialistic age.

Jesus ignored her lack of spiritual insight, her dullness of hearing, and pressed to her the value of the water He had to offer. "Whosoever drinketh of this water (the well water) shall thirst again: . . . but the water that I shall give him shall be in him a well of water springing up into eternal life."

This awakened the woman's interest, though it was still centered in the life of the senses. "Sir, give me this water, that I thirst not, neither come hither to draw."

Upon this request Jesus dropped figurative language and used words which dealt directly with life as she was living it and life as He knew it, the gift of God. With skill born of love He poured into her heart and mind that living water of which she was so ignorant. Gently, but without evasion, He made her see her life in its true light. He talked with her until He had told her all things she had ever done, and these things in His presence were ugly. As He talked, she felt the wisdom and the beauty of what He told her, and she remembered a religious teaching half forgotten, buried beneath the life of the senses. "I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things." Then Jesus revealed to her a truth which He refused to declare openly to those who, being convinced of it, would have placed Him on David's throne, to which He was born. To give an unknown, outcast woman confidence in what a stranger had told her about life, and to nourish the new life that His love and wisdom were generating in her, Jesus spoke words He refused to speak to serve personal ends.

"I that speak unto thee am he," fell with quiet assurance upon the ears of a woman of the city who had just been given a taste of a life that was as clean and refreshing as the living water of a mountain spring.

Filled with wonder at the dawning light of the new life and the revelation so simply spoken, the woman left her waterpot, which represented so much in her sensual life, and went her way into the city and said to the men, men

so different from her friend at the well, "Come, see a man which told me all things that ever I did: is not this the Christ?" The living water was becoming in her a well of water springing up into eternal life and overflowing to others. And these others, seeing the new life reflected in her voice and face as she told them about her new friend, received of the overflow and believed and received of the new life, also.

This same Jesus with this same power to know the hidden, even the unrealized, needs of your life and mine is alive today. No need is so trivial and no need is so blackened by sin that He does not handle it with victory. Unseen by the physical eye, He is working in the hearts and minds of people everywhere, speaking words of wisdom and love and strength. He is seeking and meeting men, women, and children. Sometimes He meets one through the written record of His words and deeds among men, for these are written that we might believe that Jesus is the Christ, the Son of God, and, believing in Him, have life through His name. Sometimes He meets one in a very personal way as the heart in great need goes out to Him for help. Sometimes He meets one through another to whom He has given living water as He met the people of Sychar through the woman whose life He had touched at the well; and later He meets such ones directly, when they say, as did the people of Sychar, "Now we believe, not because of thy saying: for we have heard him ourselves, and know indeed that this is the Christ, the Saviour of the world." Neither the individual nor the world can present a need of which Jesus is not the complete master.

Always since the beginning of His life among men Jesus has been and is seeking men, looking toward the fulfillment of His promise—"And I, if I be lifted up from the earth, will draw all men unto me." Seeking and drawing men are the purpose that underlies all the activities of Jesus, whether those activities be the activities of the itinerant Teacher of Galilee or those of the world King on David's throne; and this purpose will motivate all His activities until in the dispensation of the fullness of times God shall have gathered together in one all things in Christ, both which are in heaven and which are on earth, even in Him.

Without this purpose, Jesus' kingship is no different and no greater than any kingship that has ever ruled the nations. But with this purpose His kingship through His coming and personal presence and work again among men shall work complete fulfillment of His promise to draw all men to Himself. For then He will speak and work, not as the humble peasant of Galilee, scorned by men of influence and power. His healing, cleansing influence will reach not only His own people and a few scattered ones near by. But He shall "sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider."—Isa. 52:15. His words and works shall be with authority, recognized and accepted by great and small, and shall bring peace to the individual and to the nations, through the beauty of truth and righteousness. He shall make good the message that attended His birth:

"Glory to God in the highest, and on earth peace, good will toward men."

In the meantime He is calling us to come to Him with our needs even as His words and deeds called the needy multitudes to Him two thousand years ago.

Persuaded. The great scientist, Faraday, was asked on his deathbed, "What are your speculations?" "Speculations?" said Faraday, "I have none! I am resting on certainties. I know Him whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him." A scientist does not believe until his reason is convinced. It is not enough to persuade his heart, one must persuade his mind. Faraday knew, Faraday believed. Faraday was fully persuaded.—*Amos R. Wells.*

PEACE ON EARTH, GOOD WILL TO MEN

By Peter Bylsma

If we admit the sacred Fatherhood of a living God above us,
And thus profess our belief in the universal brotherhood
of man;

And if we wish that God and our fellow man shall love us,
We must direct our lives in accordance with the divine plan.
Then let us not profess too much, but rather plan and labor
To alleviate the world's distress where there is urgent need,
And win the approval of a just God and the friendship of
our neighbor

By dismissing from our heart and mind every thought of
selfish greed.

This all-embracing Fatherhood of God makes every man
our brother.

As God-fearing people, we've no moral right to violate this
tie,

No moral right to engage in bloody warfare to kill each
other;

Only the divine Creator should set the time and place for
us to die.

When the cruel war drums beat their dread battle march
no longer,

When all the battle flags on this earth of ours are forever
furled,

Then human faith in human beings will grow greater and
far stronger;

Then will the Prince of Peace ascend His rightful throne to
rule the world.

When that much longed for time shall come to pass, and
only then,

Can we truthfully and thankfully say, "Peace on earth,
good will to men."

Papers on the Lord's Coming

The Day of the Lord

By F. L. Austin

THREE points Paul stood before us in the scripture we were considering (2 Thess. 2:1, 2, R. V.). He beseeches the brethren concerning

"The coming of our Lord Jesus Christ, and

"Our gathering together unto him;

"To the end that ye be not quickly shaken from your mind, nor yet be troubled, . . . as that the day of the Lord is just at hand."

In his former letter (1 Thess. 5:2) Paul had written that "the day of the Lord so cometh as a thief in the night." Also, in his previous visit to them he had taught (2 Thess. 2:5) concerning the Savior's coming and "the day of the Lord."

Soon after that first letter had been sent, some one had apparently tried to deceive them (2 Thess. 2:2, 3) to believe that "the day of the Lord is now present." If that were true, then both "the coming of our Lord Jesus Christ, and our gathering together unto him" had taken place. To correct this error Paul wrote in his second epistle "with mine own hand" (3:17), beseeching them not to be troubled, and assuring them that "the day of the Lord" will not come "except there come a falling away first." He strongly inferred that if "the day of the Lord" had not come, then neither was Christ present, nor had the church been "gathered together unto him."

If "the coming of our Lord" and "our gathering together unto him" are directly connected with the arrival of "the day of the Lord," then it is proper and important that Christians study the prophecies relating to "the day of the Lord" in order to better comprehend the height and breadth and depth and richness of truth surrounding that focal point of Bible truth—the arrival of Him in whom and through whom God is yet to create all things unto their perfection.

WHAT IS IT?

"THE day of the LORD" is the day to immediately follow the present "man's day" mentioned in the margin of 1 Corinthians 4:3. Indeed it will crowd this, "man's day," out. It will be a day when, at tremendous cost to man, the LORD, Jehovah, will execute His mighty judgments against sin in all of its forms; when the ungodly will be brought to the depth of humility—or of death—and when Jehovah shall come to be extolled throughout the world.

Those specified to receive the first great shock of that day, and the benefit that follows the chastening thereof, are Judah and Israel. Those who were, and are, and are

to be God's nationally chosen people above all people must be purged and cleansed for national status unto which they have been called. It was of them that Moses spoke, Deuteronomy 14:2: "The LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." It is a sad oversight of man that he no longer sees this choice of God. For God has sworn, and will not repent: "And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments; and to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken."—Deut. 26:18, 19. To this end God hath promised that He will gather them (Ezek. 37:20-28) and perform a new covenant with them (Jer. 31:31-40), for He "is able to graff them in again" (Rom. 11:23). Therefore, "the day of the LORD of hosts" shall come; a day when Jehovah shall judge and rule and achieve, through Jesus Christ His Son, unto whom He "hath committed all judgment" (John 5:22).

Thoughtfully study Isaiah 2. Notice God reveals at verse 6 why He forsook "the house of Jacob." Then at verse 10 He commences a warning to them to enter into hiding "for fear of the LORD" whom they forsook (vv. 6-10) to accept a fullness of idols. He gives the reason as well as the relative time for this fear in verses 12-22: "For the day of the LORD of hosts shall be upon every one that is proud and lofty, . . . and the haughtiness of men shall be made low: and the LORD alone shall be exalted *in that day*. . . *In that day* a man shall cast his idols . . . to the moles . . . for fear of the LORD, and for the glory of his majesty, *when he ariseth to shake terribly the earth.*"

Not alone upon "the house of Jacob" is the terror of that day to be felt. "For the day of the LORD is near upon *all the heathen*: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head."—Obad. 15, 16. And Joel 3:9-17 heralds God's words thus: "Proclaim ye this among the Gentiles; Prepare war, . . . assemble yourselves, and come, . . . for *the day of the LORD* is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The LORD also will roar (call) out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope ("repair"—margin; "shelter"—Emphatic Bible) of his people, and the strength ("refuge"—Emph. B.) of the children of Israel." And in "the burden of *Babylon* which Isaiah . . . did see"

in chapter 13, in verses 6-11 the Prophet cries: "Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty. . . . The stars . . . shall not give their light: the sun shall be darkened . . . and the moon shall not . . . shine. And I will *punish the world* for their evil." Zechariah also prophesies, 14:1-11: "Behold, the day of the LORD cometh. . . . I will gather *all nations* against Jerusalem to battle. . . . And his feet shall stand in that day upon the mount of Olives."

The foregoing is enough to point several

PLAIN BIBLE TRUTHS

"The day of the LORD" is a certain and specific time. Always, excepting in Isaiah 2:12, the phrase begins with the definite article "the." There are not different periods called "*the* day of the Lord," just one such day. In it

The lofty and proud will be humbled, and
The LORD alone shall be exalted;
Israel and Jerusalem will be fully punished, and
The Gentiles will be brought to bow to the throne of
heaven (Isa. 2:2-5);
The earth will quake;
The sun, moon, and stars will temporarily fail;
Famine and pestilence will cause all hearts to faint
(Joel 1); and

Christ will come to the Mount of Olives.

Truly "the coming of the great and dreadful day of the LORD" will be a momentous time. Little wonder that the Thessalonian brethren, knowing "perfectly that the day of the Lord so cometh as a thief in the night," and possibly having been deceitfully informed that it had already so come—little wonder, I say, that they were "shaken in mind" and troubled. For the arrival of Christ near the beginning of "the day of the Lord" is in preparation for executing the mighty judgments of God upon a sinful world.

And, oh, how in these closing hours of "man's day" we mortals, church people and others, are flippantly "falling away" from God and His Word, and in united effort multiply new ways to practice sin!

Poor, wretched, godless generation! How much farther will sin's toboggan scoot us? Already our sled is beyond control! Earth's governments, as guides, become more and more helpless! Only Heaven can halt us.

But, even with Heaven's appointed King of kings arriving, and with the entering of "the day of the Lord"—even under these circumstances, Jesus revealed in Matthew 24:21 that there shall "be great tribulation, such as was not since the beginning of the world."

There is only one name under heaven through which and by which you, dear reader, and I can "escape all these things that shall come to pass" (Luke 21:36). That way is for the individual only. The nation, as such, has no way of escape. Faith in God finds the name. Faith, not fright. Faith in God moves one to place himself and his all at the feet of Him to whom God has given all power in heaven and in earth—Him whose name is Jesus.

P. S.—It is quite probable that the writer will have oc-

casional later to refer to previous points made by citing THE HERALD page on which same may be found. If any of the readers are sufficiently interested in this particular study to be desirous to check such references, it is suggested that each succeeding article shall be preserved until the series shall have been completed.—*F. L. A.*

THE "POOR PREACHER"

"The preacher has a hard time. If his hair is gray he is too old. If he is a young man, he hasn't had experience. If he has ten children, he has too many. If he has none, he should have and isn't setting a good example. If his wife sings in the choir she is presuming. If she doesn't she isn't interested in her husband's work. If he reads from notes, he is a bore. If he speaks extemporaneously, he isn't deep enough. If he calls on some very poor family, he is playing to the grandstand. If he calls at the homes of the rich, he is an aristocrat. Whatever he does some one could have told him how to do it better. He has a fine time living off donations which never come in and promises that never mature."—*St. Louis Republic.*

THY KINGDOM COME

By Alice B. Curtis

Thy kingdom come, O Lord, Thy kingdom come,
For Thy return and blissful reign we pray;
As men have prayed throughout the centuries,
That have elapsed since Thy ascension day.

Thy faithful bride still her long vigil keeps,
In an unfriendly world she waits for Thee;
She listens for Thy coming and the call
To meet her Lord and ever with Him be.

Incessantly, through all the passing years,
Creation groans beneath the weight of sin;
But all the earth shall be at rest and sing
When Jesus comes and brings the kingdom in.

In that day shall the mountains drop new wine,
And hill and valley with fair harvests smile;
Then men shall dwell in righteousness and peace,
Where sin shall nevermore their hearts defile.

O come, Messiah! take Thy rightful throne!
Soon shall the many crowns adorn Thy brow,
And on Thy thigh and vesture shall be seen
The written name before which all must bow.

O for the happy restitution times!
O for the reign throughout the thousand years!
Our hope mounts high, our hearts are jubilant,
For close at hand our Lord's return appears.

"ON EARTH PEACE"

Continued from Page Four

In the New Testament the same truth holds good. Those who endured hardness for Christ's sake were the men who knew much of the peace of God "which passeth all understanding." So true was this fact in the experience of Paul that seven times in his epistles he speaks of God as "the God of peace," and many times, as in Galatians 1:3 and Ephesians 1:2, does he call our attention to the fact that God is Himself the source of *peace*. In Ephesians 2:14 he tells us that "he (Christ) is our *peace*."

Peter, too, seems to have been wonderfully conscious of the angel's message that Christ came to bring peace, for in Acts 10:36 he links both the Father and Son in this rapacious theme and tells us (see R. V. margin), "He (God) sent the word . . . preaching the gospel of peace by Jesus Christ."

Again and again do the New Testament epistles ring with the message of *peace* from God our Father and the Lord Jesus Christ. I wonder if we realize that every time we read the name "Christ" we are reading of Him whom Isaiah called "the Prince of Peace." He has not yet been called by that name, but the very promise that He "shall be called" by that name is our God-given guarantee that the conditions that will entitle Him to it are sure to come.

The peace He gives is deep and strong,
A calm, majestic river.
It matters not the way is long,
I always have the Giver.

THEY ALSO SERVE

Continued from Page Three

blessed to give than to receive had made him cynical. The apples of Sodom were not more bitter than his thoughts.

The crowds marched past. Sleepy, shabby, wet, and hungry, moved slowly on by restaurants and sandwich shops, according them no more attention than the passing crowds accorded him. It eased his hunger pangs a trifle not to see food. But nothing could prevent his smelling it.

On the next street corner he hesitated. Near by, standing beside the window of a tiny grill, was a boy, perhaps nineteen in Sleepy's judgment, which was seldom accurate about such things. The boy's lips moved slightly as he stared steadily through the window of the shop. Beside his thin coat, Sleepy's clothes seemed like a suit of armor.

Sleepy stepped forward.

"Hungry, kid?" he demanded.

The boy transferred his eyes from the grill window to the man. A transient gleam of hope faded as he swept Jorgensen with a glance, and he again presented a discouraged face to the window.

"Yeah," he said with strict candor. "Ain't eaten since las' night."

Sleepy considered briefly. The boy stared through the window. Regularly, endlessly, the crowds marched by. An odor of frying hamburger drifted from within the shop, and Sleepy stirred restlessly. He fingered the three coins in his pocket with calculating hand.

From somewhere down the street came the sudden roar of a radio above the racket of the traffic and the el. Probably, Sleepy decided without interest, it came from the radio store next door. The noise of the city dulled the sound. And Sleepy was feeling too hungry to lend close attention to such minor matters.

He rattled the dime against the two nickels and cogitated. He was hungry. The kid was hungry. Memory of a college professor who had used in nearly every sentence the expression made famous by Darwin and Darrow rushed upon him. He was the fittest. He had twenty cents. A fair meal could be obtained for twenty cents, two meals, or four, in case of dire necessity. But only one really good meal. And it was almost Christmas. Sleepy wanted to celebrate.

From the radio store sounded the Oxford accents of an announcer, cultured in his own estimation and plain dumb in the estimation of his listeners. Mechanically Sleepy heard mention of "God Shall Wipe Away All Tears" and "Caro Roma" and "sing," but he devoted no attention to them. He was hungry. He was pondering what to buy with his twenty cents.

Came a moment's lull in the racket of the traffic. Through the half silence drifted the roar of the radio.

"And God shall wipe away all tears from their eyes;
And there shall be no more death,
neither shall there be any more pain."

Sleepy nodded slowly. "Um-hum," he said. His voice sounded jerkily. "Learned . . . church."

"They shall hunger no more,
neither thirst any more."

Sleepy scowled. An el train roared overhead. He picked up the thread of the song as the train took its noise into the distance.

"God shall wipe away all tears,
shall wipe all tears from their eyes,
Neither shall there be any more sorrow,
For God shall wipe away all the tears."

The song ended. An el train crashed over the switches. A block away a siren shrieked. Sleepy stirred restlessly, scraped a foot through the wet snow. Thoughts of the church he had attended in better years filtered through him. He brushed a snowflake off his neck. He rubbed his nose.

The sound of a bass voice came from the radio. A voice, thought Sleepy, that started at the singer's boots and progressed upward to his skull.

"We three kings of Orient are;
Bearing gifts, we traverse afar."

The traffic roared as the spotlight on the corner changed. Sleepy shivered. He stepped forward.

"Here, kid," he said. "Here's twenty cents. Go buy yourself a Christmas present."

He moved off.

Abreast of the Times

Rescued from the River Styx

"The dead know not any thing, . . . for the memory of them is forgotten."—Ecclesiastes 9:5.

CHICAGO, Dec. 12.—"I didn't know a thing until I found some one working on me," declared Byron De Fee when questioned as to how it felt to be dead. De Fee and a fellow automobile mechanic, Theodore Krause, had, according to U. S. Press report, just taken a round trip in Charon's famous boat across the River Styx.

A new medical discovery was employed to revive the two men after they had been "dead" for more than two hours, as the result of inhaling carbon monoxide gas while they were taking a nap in a passenger bus, whose motor had been kept idling to keep it warm.

The men were discovered by a Negro helper when he returned from lunch. He pulled them out of the bus and sent at once for the life-saving squad of the fire department, who rushed the men to the hospital. There the firemen and physicians worked over them for more than two hours before they observed indications of returning consciousness. "Ordinarily, it was said," declared the report of the incident, "if one hour's work is unsuccessful in cases of this kind, there is little hope."

As the firemen worked over the men with inhalators, Dr. R. G. Connor and Dr. Norvert Barwasser began injecting into their veins a solution of methylene blue, an aniline dye, a new discovery that has been found effective in reviving persons from carbon monoxide poisoning.

When asked concerning their experience beyond the curtain of death, they both responded as has been said, that there was nothing to tell. "I felt nothing," said Krause. "Didn't even know I was passing out. All I feel now is a terrible headache."

The experience of Lazarus was evidently the same. He had nothing to say of what he saw and felt after his death and before his restoration by Jesus, because in death there is neither sight nor feeling. It is said of those who enter into death that "their love, and their hatred, and their envy is now perished." It is living *again* that men must look for if they would have life after death.

Protestantism Asked to Save New Deal

"Hear, all ye people; hearken, O earth, and all that therein is."—Micah 1:2.

WASHINGTON, D. C., Dec. 7.—According to newspaper reports Secretary Wallace today assumed the role of a modern Prophet Micah, whom he cited, and declared that a great religious reformation must sweep over Protestantism if the Government's New Deal is to be saved.

Addressing the session of the Federal Council of the Churches of Christ in America, the largest interdenominational Protestant body in the world, the Secretary of Agri-

culture said that modern life is lived principally on the "biological level."

Referring to the prevalence of social drinking, he said, "I am astounded when I sense this practice as being associated with a sophisticated materialism. People accepting the 'dog eat dog' philosophical and biological level of human life of the nineteenth century have concluded that they may as well enjoy themselves while they may."

Mr. Wallace is said to have been "unsparing in his criticism of Protestantism despite the fact that he was addressing delegated representatives of nearly all of the Protestant groups of this country and Canada." (The Church of God is not a member of the federation.—Editor.) He charged that Protestantism has become materialistic.

He asserted that to readjust the world to the new conditions brought about by the machine age, so that the abundance produced may be equally distributed, is necessary. To achieve this, the Secretary continued, will require that a reformation far greater than that of Luther and Calvin must sweep over the country. "I know that the social machines set up by this Administration will break down unless they are inspired by men, who, in their hearts, catch a larger vision than the hard, driving profit motives of the past."

Jezebel's Tower Discovered

"There stood a watchman on the tower in Jezreel, and he spied . . . Jehu as he came."—2 Kings 9:17.

CAMBRIDGE, Mass., Dec. 10.—The tower of Jezreel, from the summit of which the wicked queen Jezebel was probably thrown to her death, after being buried for more than 2,000 years, has been uncovered and excavated to its foundations by an expedition headed by Dr. Kirsopp Lake, professor of history at Harvard.

The discovery was made through the calculations of the expedition's architect that one of the four corners of the citadel should lie in that place on the hillside. The tower not only gives an impressive idea of the strength and greatness of Jezebel's city, but verifies the accuracy of several Old Testament details recorded in 1 and 2 Kings.

According to the Associated Press reports of the discovery, the studies of Prof. Lake show that Jezebel's husband, Ahab, king of the ten northern tribes of Israel, maintained a trade route via his capital between India and the Mediterranean, then the world's great marts.

The Bible tells how Ahab married this wicked daughter of the king of Tyre who led practically all Israel into idolatry. Then it was that Elijah called for the contest between the prophets of Jehovah and of Baal, which resulted in the defeat and destruction of 450 of the false prophets whom Jezebel had introduced into Israel.

It is encouraging to observe in how many different ways the historical accuracy of the Bible is now being proved.

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"THE PEOPLE THAT WALKED IN DARKNESS HAVE SEEN A GREAT LIGHT: THEY THAT DWELL IN THE LAND OF THE SHADOW OF DEATH, UPON THEM HATH THE LIGHT SHINED."—ISAIAH 9:2.

HOLY NIGHT

It's Christmas, sings Mary. This is her fifteenth Christmas, and it was never so beautiful before. Christmas Eve, and she is going to church. *This is the way it was, just this sort of night, and I never knew it before*, marvels Mary. *There is even the Star!* The star is only Venus, but it is very bright. *But where are the angels?* Mary thinks she can hear them singing. It is plainer when she shuts her eyes. It is not very cold. The air is soft and sweet, but there is no breeze. All the trees and bushes are utterly still. It is as if some one had commanded them, "Hush! Be very still, and wait."

Mary is sure that the first Christmas Eve was like this. She tries to conceive of the years between this Christmas and the first one. But she cannot, so she pretends this is really the night when the kings were following the Star toward the Child in the manger. *My name is the same as His mother's*, she thinks, and is glad.

She would rather stay outdoors than go in the church, because the night is so lovely. But it is lovely inside, too. There are only candles and the Christmas tree for light. Mary sings with the others the old Christmas songs. *I wish we could sing like the angels did*, thinks Mary, *I wish I had been there to hear them.*

"O holy night, the stars are brightly shining," they sing.

It is altogether lovely. Even the youngest child listens in rapt attention. Mary knows they are singing beautifully. She feels that they could not make a mistake, because it is the angel's song they sing:

"O night divine, O night when Christ was born!"

There is a tableau of the Holy Family, too. There is Mary, young and beautiful, and anxious Joseph, bending over the manger. *The Child is really there*, pretends Mary. She wonders what it would be like if this were the first Christmas, and Jesus had just been born a lowly babe. Would there have been frightened shepherds, and regal, riding wise men?

Some one reads the story, "And there were in the same country shepherds abiding in the fields . . . And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them. . . . Glory to God in the highest, and on earth peace, good will toward men." . . . "Where is he that is born King of the Jews? for we have seen his star in the east."

It is all over, and Mary goes out into the serene night again. The stars shine, bright and far away. The earth is still quiet and waiting. She wonders what it is waiting for. Perhaps for the angels to sing that He has come again. Yes, surely that must be it.

Mary knows she will not forget this Christmas. It is a beautiful moment to treasure always. *If He would only come again when I can see Him*, she sighs. *Surely He will come again!*

CHRISTMAS CAROL

The earth has grown old with its burden of care,
But at Christmas it always is young.
The heart of the jewel burns lustrous and fair
And its soul full of music breaks forth on the air
When the song of the angels is sung.

It is coming, old earth, it is coming tonight!
On the snowflakes which cover thy sod
The feet of the Christ child fall gentle and white,
And the voice of the Christ child tells out with delight
That mankind are the children of God.

On the sad and the lonely, the wretched and poor,
The voice of the Christ child shall fall,
And to every blind wanderer open the door
Of a hope that we dared not to dream of before,
With a sunshine of welcome for all.

The feet of the humblest may walk in the field
Where the feet of the holiest have trod.
This, this is the marvel to mortals revealed,
When the silvery trumpets of Christmas have pealed,
That mankind are the children of God.
—Phillips Brooks.

BUY BEREAN!

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THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark."

LOOKING FORWARD

EVER since the day you tore November off the calendar and there before your eyes you saw December, all of you boys and girls have been looking forward to one certain day, a very special day. That day was—I can hear all of you say it—the birthday of the baby Jesus.

This is the season of the year when we think more about Jesus than we do at any other time, though He should be first in our thoughts at all times. Because God loved us so much, He gave us that wonderful gift, our Savior, and we want to give ourselves to those we love so dearly. We want to tell them about Jesus in song and story and deeds of loving-kindness.

Our final lesson in the life of Paul, our busy missionary, is quite appropriate for this Christmas season. For with Paul Jesus was always first. He gave his whole energy and all his talents to Jesus. His greatest joy in life was to tell others about his beloved Master, so that they would love Him, too.

Let us look at the picture of Paul as we see him in this last lesson of the quarter. Was he living in a beautiful home, surrounded by friends and loved ones? Did he have every comfort he could desire?

Something was making him very happy, for his first words are these: "Finally, my brethren, rejoice." I wonder what it was? It was no ordinary circumstance, because he used that word "rejoice" so often in the letter he was writing.

If we go back a little in our study, we will find out where Paul was when he wrote. In prison, yes, of all places! Not one of us, I'm afraid, would find much to make us happy in prison.

But the reason Paul was so happy is something like the reason you were all so happy when you saw December on the calendar. He was looking forward. And in this very letter, as well as in many other places, he tells us what it was he saw.

You know if there is some certain thing you want in life more than anything else, there are many things you must give up. If you want to be a good ball player, you know you must not smoke; you must not eat too many sweets; you must not miss practice.

If you want to excel in your studies, you must keep

regular hours; you must study sometimes when other boys or girls are playing; you must be attentive in school.

Just so with Paul! He had his eye on a certain thing, and he tells us the advantages he might have had in the world, but which he gave up. In fact, he says he counted them all as nothing.

Then he tells us what it was he desired. He wanted to be among those whom Jesus would call forth from the grave at the resurrection. That was the prize toward which he worked. That was the thing to which he looked forward.

From the first of December on, and perhaps much before that, some of you I know have denied yourselves many little pleasures in order to give Father or Mother or some other loved one a nice little gift at Christmas time. And you've just been so happy doing it. It has brought you more joy than all the things you might yourself receive.

Now do you see why Paul was so happy while sacrificing so much? He was bringing happiness into the lives of those to whom he was telling the story of Jesus—more happiness than they could find in any other way. And at the same time he was bringing joy to his own heart.

How much the gospel message changed the lives of Paul's hearers! Those poor idol worshipers, praying to a god who had no ears to hear their prayers and no eyes to see their needs, learning of Jesus who loved them every one! And so it was that Paul brought happiness to them.

Now they, too, looked forward to receiving a great reward. For Paul tells us that the Savior is going to give him the prize of eternal life, and not him only, but all those also who love Him and look for Him.

Just as those other wise men looked for Him in the long, long ago, when He came as a little babe in His mother's arms, let us, too, be "wise men" looking for Him soon to come again, our Redeemer and Savior. Then it is He will bring that great prize to Paul and to us, too, if we love Him.

FOR YOUR SCRAPBOOK:

Look back over the lessons you have studied about the Apostle Paul and write the story of the one you like the best. Then tell what it was Paul expected Jesus to give him on the resurrection day. Add any picture you have of Paul and copy the song, "To the Work." I think you all know it.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 14. — December 31, 1933

THE LIFE OF PAUL

Philippians 3:1-14

Devotional Reading: Psalm 1

GOLDEN TEXT

I have fought a good fight, I have finished my course, I have kept the faith.—2 Timothy 4:7.

A STUDY OF THE SUBJECT

Topic: The Life of Paul.

Aim: To teach the pupil that the prize held out to the Christian is more valuable than anything the world can offer.

Basic Truth: "I count anything a loss, compared to the supreme value of knowing Christ Jesus my Lord."—Phil. 3:8, Moffatt.

I. Paul the Pharisee. (Phil. 3:1-6.) No man aside from Jesus Himself has exerted a greater influence on the church than Paul. Endowed with great natural ability and having had the best educational advantages the time afforded, Paul was splendidly equipped for the work to which he was divinely called. Even his experience in persecuting the disciples of Jesus was not without its value in his development and preparation for future Christian service. Brought up under the influence of the Pharisees, the strictest sect of the Jews, he became the most zealous opponent of the Christians, thoroughly versed in all the arguments that could be advanced against them. The warnings he voices in this chapter are based on his own experience. He formerly had trusted in his Hebrew origin and in his own works of righteousness for salvation. With his conversion he discovered these things were but as filthy rags (Isa. 64:6) which must be discarded for the righteousness that comes by faith in the gospel.

II. Paul the Christian. (Phil. 3:7-14.) When his physical eyes were blinded with the light that fell upon him on the road to Damascus, the eyes of his spiritual understanding were opened to the truth of the gospel of salvation through faith. From that time forward, throughout his long eventful life, he continued to look with abhorrence upon the self-righteousness that had been his past dependence. He realized that it was not race, works, nor zealous adherence to past religious teaching that would justify and bring release from sin. No act of his own could wipe out the record of past iniquity. Nothing but faith in Christ and in the gospel of the kingdom He preached could accomplish such a miracle. Because of this understanding Paul placed a high valuation on knowing Jesus Christ and the power of His resurrection.

PRACTICAL APPLICATIONS

Repetition: Walking is a constant process of placing the one foot before the other. After the first few halting steps of the child, walking becomes a natural process, done without conscious effort. But in case the limbs are denied the right to function for a prolonged period, there must be a conscious effort made to establish the habit again.

Such was Paul's idea of the Christian life. He felt no apology for repeating the message over and over again; indeed, he felt there was safety in it for those over whom he had charge. We all recognize that words heard or read many times become a part of our active thoughts. So by the constant, daily repetition of God's Word our minds may be filled with the same thoughts that carried the apostles and prophets and even the Savior Himself over the temptations of everyday life.

There are certain sins and certain false teachings of which we must be watchful. How shall we recognize either as false if our mind is not filled with the Word of God?

The Forward March: Even as walking is a constant moving forward, so is the Christian life. We cannot be Christian and remain the same. There is a constant process of learning and overcoming. Paul calls it "reaching forth." We build our ideals around the life that is to be, and so our thoughts and our habits will be increasingly nearer the perfection for which we strive.—G. M. M.

THE GOLDEN TEXT

"I have fought a good fight, I have finished my course, I have kept the faith."—2 Timothy 4:7.

Last Sunday's golden text fits in very nicely with this one in that after Paul had lived a life of sacrifice and never turned back nor given up, but pressed forward that he might win the prize of the high calling, one can see how he would feel that he had "fought a good fight" and realized that the race was nearly run, so he could say, "I have finished my course." What was more, he had kept the faith in ever trusting the Father and doing His bidding.

Christians and non-Christians, Paul has been a wonderful example. It would be well could we look at what he did and through him see the Father and His Son, that we may grow more like what They would have us be. Paul's strength and courage came from above, from whence ours, also, must and will come if we look to the Father for them.—L. A. R.

YOUNG PEOPLE AND ADULTS

Our Debt to Paul

Our debt to Paul is great. He was the special apostle to the Gentiles, and he magnified his office. His many years in prison caused him to admonish the church of God through epistles, thus leaving to us a most valuable collection of instructions and explanation of God's Word. Paul "labored more abundantly than they all." He not only left

us a record of the gospel that is the "power of God unto salvation to every one that believeth," but he emphasized the danger of believing a false gospel by placing a curse upon any who should so teach. See Galatians 1:6-9. Part of his farewell message to the elders of the Ephesian church was: "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.

His great devotion to God's cause has inspired many discouraged workers for Christ. When we "come short of the glory of God," we can take heart by remembering that he persecuted Christ through the church and yet obtained forgiveness through repentance, baptism, and a new life. If dishonest men take advantage of our Christian honesty, it will help us to know that Paul "suffered the loss of all things" that he might bring some to Christ.

When we find the new life hard and we feel discouraged, we can think of our special apostle as one who faced prison and death. He said: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren."—2 Cor. 11:24-26. Last of all he died a martyr's death in Rome rather than forsake Christ. Should not his loyalty increase our faith?—H. A. S.

PRIMARY

Paul As Our Pattern

How I wish it were possible for me to talk to each boy and girl who has studied about the life of Paul. First I would ask you, "Don't you wish you could be like Paul?" Then I would ask you which part of Paul's life was the most interesting to you. Of course, we cannot do this; but won't you please tell them to your teacher?

Of course, we are not stoned or whipped now. We can worship as we please. But just the same it takes courage to tell people about Jesus when people make fun of us. Make a list of things we can do today that would help people to be Christian.

Let's take a journey, too. Let's go see that little boy or girl who never goes to Sunday school. Let's invite them to go with us. Next, we'll visit that little sick girl next door; and we'll travel on and on, doing little deeds of kindness here and there. And we need never stop on our journey.—V. C. T.

AMONG THE CHURCHES

GRAND RAPIDS, MICHIGAN

Seasonal sickness has been evident among our people, but we are thankful that in most cases the troubles have not been serious, and improvement is shown.

The men had their monthly meeting December 9, and chose officers for 1934. They hope to enlarge their program over this present year's activity. Likewise the ladies had their monthly gathering with yearly election on December 13. These were the first gatherings held in the newly arranged rooms of the house next to the church which is rented by the Sunday school and which we call our "annex."

The pastor and wife and daughter Mildred arrived home safely December 13 after a hurried drive to Mt. Carroll, Ill., for the funeral of Bro. Wm. Frederick.

The Sunday school and Berean superintendents have been busy arranging a corps of teachers for the new year, and all looks bright for a progressive 1934.

F. E. Siple, Pastor.

SOUTHERN CALIFORNIA

In spite of the absence from our number of Bro. and Sr. Railsback, whom we miss very much, attendance at our services in Los Angeles has been very good. Sr. Ida F. Orem has been spending her annual vacation in Los Angeles and Pasadena and was at the Howard home in Pasadena when death took Bro. Howard. Sr. Morgan was present recently with her sister Sr. Kellog and her husband from San Diego. Also, Bro. Reid came from Riverside with Sr. Hoag and husband; Bro. Reid gave a short report of his activities with the class at Norco which he is now conducting. That class, though not large, is ever enthusiastic, and from all indications is doing nicely. Mrs. Jessie Kauffman and Harriet E. Shepherd from Riverside and Redlands also were among those who paid recent visits to our morning services. If we could only have these dear ones with us more often what an encouragement it would be in the work for the Master.

Preparations for the Sunday school Christmas are under way under the direction of Mrs. Crundwell and MacLeod. From the long experience of these workers in such lines we know that there will be a good Sunday school program. The church services will also include special Christmas music, and a sermon theme for that Sunday: "Where History and Prophecy Meet."

Norman John MacLeod.

A BULLETIN IDEA FOR PASTORS

The Layman Company is now putting out its titling 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. 32 subjects to choose from. Sample set, 15 cents. Prices 40 cents per 100; \$3.00 per 1,000.

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REGARDING F. L. AUSTIN'S ARTICLES

Bro. F. L. Austin, whose splendid series of articles on the coming of the Lord is now running in The Restitution Herald, desires us to make an explanation concerning certain punctuation and capitalization he employs differently from the rule generally followed in The Herald. Hereafter we will attempt to follow the author's system more closely in both regards, and it would be well for the reader to bear this difference in capitalization in mind in order that he may grasp just the shade of meaning Bro. Austin wishes to convey. The article which appears in this issue was already in type when the request reached us; hence, the change could not be made until the next appears.

"My capitalizing Church is to attract attention to the outstanding difference between churches as commonly known and the one only real Church which Heaven knows and recognizes."

Our attention is also directed to a change of punctuation made by the proofreader in the first article (Dec. 5). A period, rather than a semicolon, should have followed after "the word 'John' near the end of the fifth line of the last paragraph, thus connecting the next sentence to the finished one; which I wanted to hark back to former sentences in the paragraph."

CONTRIBUTIONS TO N. B. I

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THE TRUTH SEEKERS' QUARTERLY

As we go to press with the latest issue of the "Truth Seekers' Quarterly," we appreciatively publish the following letter from E. S. Logan of Lakeville, Ind. Bro. Logan teaches a large class of intermediate boys and evidently finds help in our quarterly. We thank you, Bro. Logan, for your words of commendation.

"Without a doubt the N. B. I. quarterlies are the best in the world. That is a pretty large territory. But if they are the best in the United States, what other country in the world could have better? The 'Truth Seekers' Sunday School Quarterly' is one which is not ashamed to give references for authority, rightly named Truth Seekers. Too many quarterlies which I have examined the last few years have two or three references and a printed lecture by some person who seldom refers to an authorized authority. It is surely a blessing to people who seek the truth to have a 'Truth Seekers' Quarterly.' To the people who prepare this, I hope there will sometime be showers of blessings from the One who giveth all, and to the hands which prepare the splendid 'Restitution Herald.'

QUARTERLY CONFERENCE REPORT

The Quarterly Northwestern Conference closed a three-day meeting December 3 at Felida, Wash.

One of the most interesting features of the conference was a series of talks by Sr. Railsback of Los Angeles, Calif. A chart was used to illustrate the subject, "The Two Covenants." Sr. Railsback also conducted several Bible studies and the prayer and praise service. This service was the most successful held in recent years, with everyone taking an active part selecting songs, scriptures, and giving testimonies and prayers.

It was noted that Felida and vicinity were well represented by residents who do not belong to the Church of God, but who took an active part in the Bible studies and the praise meeting.

Bro. A. W. Darby of Gresham, Ore., gave several discourses, the outstanding one being, "Witnessing for God." "The Man Child," a discourse delivered by Bro. J. C. Wilson of Lebanon, Ore., furnished an abundance of new thought for the prophetic student.

The communion service was observed on Sunday evening.

The attendance averaged 17, the lowest being 9 and the greatest 35.

A basket lunch was given in the church basement at noon on Sunday.

We are indeed glad to have had the opportunity of meeting Bro. and Sr. Railsback and of welcoming them to our homes. We enjoyed Sr. Railsback's sermons very much and hope that her meetings at Corvallis will be as successful as those at Felida.

May our gracious heavenly Father bless our faithful ministers and guide our footsteps in the straight and narrow path that leads to life everlasting, and may it be said of each of us that he never failed to help his fellow man spiritually as well as with his worldly goods.

The next quarterly conference will be held March 2, 3, 4 at Corvallis, the first service to be held Friday at 11:00 a. m.

Gladys Barber, Secretary.

OREGON AND WASHINGTON

Bro. and Sr. Railsback of Los Angeles, Calif., arrived in Corvallis, Ore., late in the afternoon of Thanksgiving Day. They attended Bible study at the local Church of God and stayed overnight. Leaving early Friday morning, they traveled north to Felida, Wash., where Sr. Railsback was a speaker at the Quarterly Northwestern Conference. At the close of the meetings Bro. and Sr. Railsback motored north, where visits with friends and relatives will be made at Puyallup, Seattle, and other points. On the return trip Sr. Railsback will conduct a series of meetings at the Corvallis Church of God. This is planned to begin on December 17.

Hal Gross, who left recently for Orland, Calif., to look over business prospects, expects to return to Corvallis next week. It has not been learned whether Mr. and Mrs. Gross will move to California. Sr. Gross was formerly Sr. Evelyn Kerr and is a teacher of the junior Sunday school class.

Berean books have been received by the local church. They will be used either in place of the present quarterlies or for the evening Bible study.

The annual church meeting will be held Sunday, Dec. 17, at the church.

Gladys Barber.

NELSON EUGENE HOWARD

Nelson Eugene Howard was born April 21, 1859, at Center, Rock County, Wis., where he lived with his parents for a time, until they moved to Jefferson, Iowa. In 1878 he moved to Sabetha, Kan., where he was soon followed by his parents. At that place he was married September 2, 1880, to Mary Ellen Hall. To this marriage were born three sons, two of whom, Milo Edward and Milton R., preceded their father in death. Two sisters had earlier gone the way of all flesh. He, then, is survived by his wife and their youngest son, Frank L.; and two brothers: Roy M. of Hettinger, N. D.; and Truman S. of Morrill, Kan. For approximately 50 years they lived in and near Morrill: 25 years on a farm near that town, and 25 years in retirement in the town. For the last two years they have been visiting with their son in southern California, where Bro. Howard was living at the time of his death. He was baptized in 1898 by Eld. G. M. Myers, and continued the good fight of faith until he fell asleep in Jesus November 29, 1933. Interment is to be made in Morrill. Norman John MacLeod.

ABSALOM HOOVER

Absalom Hoover, who was born and lived practically all his life along the shore of Lake Erie near Selkirk, where he farmed and conducted a fishing business, has fallen asleep (we trust in Jesus) in his 86th year.

In early life he married Cecilia Walker (who fell asleep a year and a half ago). Sixty years they traveled the journey of life together. Two sons were born to them: Jonah, the younger, died several years ago, leaving a widow and three children; Abram and wife and three children, with a host of relatives and friends, are left to mourn.

Bro. and Sr. Hoover came into the faith as we know it many years ago. A Bro. Warner of Otterville, Ont., came their way selling matches and medicine and preaching. They studied into the truth and came to believe and obey, and they endeavored to live it thereafter. They will be remembered for their pious and loving-kindness. May the dear Lord call them forth in that first resurrection.

Funeral services for Bro. Hoover were held at the home of his son at Port Dover, with interment in Waterford Cemetery. Several from the Ponthill Church of God attended.

J. E. Lent.

WILLIAM W. FREDERICK

Wm. Frederick was born in Carroll County, Ill., February 23, 1865, the son of Adam and Katherine Frederick. He was one of eleven children, only one of which now survives.

On October 17, 1888, he was married to Amanda Robinson, who has been his faithful companion through the years, and who survives to mourn his loss. Four children were born to this union. One of these died in infancy, but the other three are: Mrs. Gertie May Slick, Savanna, Ill.; Mrs. Laura Jane Devine, Breckenridge, Minn.; Mrs. Mildred Lucille Crofton, Mt. Carroll.

During the past three years Mr. Frederick's health had failed rapidly, which, coupled with other discouragements, brought his death on Thursday, Dec. 7.

Mr. Frederick's father helped to build the Union Church north of Mt. Carroll many years ago, and then later Mr. Frederick himself helped to build the Renner Church of God, commonly called among our people the "Plum River Church." He was baptized in 1889, and his faith in God and hope of the resurrection remained strong to the end.

Funeral services were conducted from the late home and the M. E. Church in Mt. Carroll on December 11, and he was laid to rest in the cemetery near by.

F. E. Siple.

ROCKFORD, ILLINOIS

We hold our services in the W. C. T. U. Hall at 1904 North Main Street. Sunday school convenes every Sunday at 9:45; and Berean class every Friday evening at 7:45. Bro. Conner preaches for us on the second and fourth Sundays each month: morning service at 11:00 o'clock, and evening service at 7:30. We cordially invite all who can to meet with us in any of these services.

HERALD RECEIPTS

Mrs. Sherman Fauntleroy; George McMurtie; Mrs. C. P. Morgan; Carl Bunch; Lydia A. Mathes; Gladys Barber (for others); Lela Drake; Clara Chaffee (for another); Miss Belle McCandless; E. A. Titus; E. E. Giesler; Mrs. Eugene M. Hall; Mrs. Floyd Mills (for another); Gilbert Bottolfs (for self and another); Mrs. J. E. Wilson (for another); Mrs. Emma Scott; Mrs. Silas Murphy (for self and another); Clindt Scott; E. R. Drabentott; A. L. Brady; Mrs. Levi Mick; Mary F. Cook; May S. Todd (for self and another).

Remember! The Restitution Herald can be sent for a full year as a Christmas present to a friend for \$1.50.

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.

BAPTISM—

by S. J. Lindsay

This is a treatise on the significance, importance, and mode of baptism by one of the most able Bible teachers. The subject is presented in an interesting and logical manner, setting forth the biblical truth that baptism by immersion in water, following a definite belief in the gospel, is essential to salvation.

8 pages—2 for 5¢; per dozen 20¢; per hundred \$1.20.

BETWEEN YOU AND ME—

Sr. Gilbert Bottolfs, Hammond, La., writes, "Words cannot express how thankful we are for our dear paper. May the Lord bless you one and all is my prayer."

The Christmas program of the Oregon, Ill., church will be given on Thursday night of this week, and that of the Rockford, Ill., church on Saturday night.

The Restitution Herald and its force of workers extend to our readers a joyful Christmas greeting, and wish for them every success during the new year.

In ordering The Herald sent to a friend as a Christmas present, Sr. J. E. Wilson, Archie, Mo., says, "I could think of no Christmas present that would be any better." May God help us to keep our paper worthy of its great purpose.

Sr. Conway, whose husband was for many years an able defender of the truth, is spending the winter with her daughter, Mrs. Maybelle E. Morgan, 7101 Cimarron St., Los Angeles, Calif.

Mrs. Nettie Claussen, wife of Bro. S. S. Claussen, is in the hospital at Dixon, Ill., where she will soon undergo a serious operation. Sr. Claussen has been a faithful member of the Oregon church for several years, and the prayers of the congregation arise to God on her behalf.

We are glad to report that Sr. Mary Woodward is about the house daily, feeling fairly well. There is, however, one noticeable difference: her energy and strength are soon and easily exhausted. She seems to be well for one of her age as long as she does not overtax her strength. She may be addressed at 5439 Ohio St., Austin Sta., Chicago, Ill.

DO WE NEED MIRACLES TODAY?

By Harvey Krogh, Jr.

"A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas."—Matthew 16:4.

JESUS went about all Galilee teaching and preaching the good news of the kingdom and healing all manner of sickness and disease among the people. He made the blind to see, the deaf to hear, and the lame to walk. He stilled the waves and walked on the sea. His fame went throughout the whole country. Men followed Him. He sent them to proclaim, "The kingdom of heaven is at hand." Multitudes followed Him. He taught them; He healed them; He fed them. His miracles proved that the kingdom of heaven was at hand, for the kingdom conditions prevailed.

His ministry was comparatively short, three brief years, possibly only one or two. His enemies, the Jewish religious leaders, became more antagonistic. They tried to catch Him with His every word and deed, but they feared the multitude.

Finally on the night before the Passover Jesus gave Himself over to His enemies. He was tried, convicted, and crucified as a criminal. His work was done. He left nothing written with pen upon parchment, yet He left a multitude upon whose minds He had written. He left a multitude that had been impressed with the words He had spoken and the deeds He had done.

Jesus the Son of God had cleansed the lepers, raised the dead, and performed many other miracles; but none were so great as the miracle of His influence upon men. Meditate for a moment on what our history would be had it not been for the Christ and His influence. Visualize our nation without His first advent. There would have been no Pilgrims, the fathers of our nation would have been gold hunters and fortune seekers instead of home-loving, God-fearing men. Our national principles may have been lower, or we may never have existed as a great nation and would only have been unadvanced heathen.

Let us look for a moment upon our individual lives. If Jesus had not come, the love and kindness in our hearts may not have been there. Indeed, the influence of Jesus on the whole world has been very great. It is by far the greatest of miracles wrought by divine power.

And now do we need miracles to prove God further? No! The effect that the Christ left upon men is full proof that there is a God, that He sent His Son Jesus, and that His Spirit and power are still here. But let us not confuse the miracles that accompanied the proclamation of the impending kingdom of heaven with the miracle of the divine answer to prayer that is promised to us today. *God answers prayer.* He always has, and He always will answer the prayer of faith. Jesus promised the answer to prayer, and its power has no limits, but "according to your faith be it unto you." If you pray with the faith that Jesus re-

quired, can you not surely expect an answer? I mean an affirmative answer as He promised. "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. Again, "Verily I say unto you, That *whosoever* shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have *whatsoever* he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."—Mark 11:23, 24.

The question is not, Did Jesus really mean this promise to me in these days? but the question is this: *Do I have faith?* If there are miracles today being performed by God-fearing Christians because they have faith and do not doubt in their heart when they pray, who am I to say it is false just because I do not have that faith? Friend, are you sick? "Call for the elders of the church; and let them pray over (you), anointing (you) with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise (you) up; and if (you) have committed sins, they shall be forgiven (you)."—James 5:14, 15. And you, elders, go and pray for that one when you are called. Believe, and do not doubt in your heart that the Lord will do as He has promised. He has made those promises to whomsoever, and that means you and me, my beloved brother and sister.

To me, every answer of prayer is a supernatural operation by divine power unless the answer is so inevitable that it would naturally have come without God's having heard. To some people the answer of prayer may come by the power of suggestion, to some it is the result of will power, to some it may be the power of animal magnetism, but to me *God* answers prayer. It may be true that apparent miracles are performed by the powers of carnal men; but when one in Christ prays with faith, it is God's power that brings the answer.

Do we need miracles today? No! We are not a people seeking a sign. We know the Bible is true, we know God is faithful, and we know that His blessed Son Jesus is coming back to this earth soon. We have the promise of God's power to use it for His glory. We have the ever blessed privilege of prayer. Let us pray more, for the sick, for the afflicted, the unsaved, and for our beloved brethren.

LAND IMPROVEMENTS IN PALESTINE

A WRITER in *Annals* reports 325,000 acres of land in Palestine in Jewish hands, of which 212,500 acres have been acquired during the past ten years. He further adds that various Jewish bodies have spent one and a half million dollars and will spend at least another half million in reclaiming swamps and ameliorating land of the present holdings. Another million and a half dollars have been spent for water supplies, for drinking purposes, and irrigation. The total investment by public Jewish bodies, he states, in amelioration, draining, afforestation, and construction of roads is about five million dollars.—*Sel.*

THE RESTITUTION HERALD

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A Voice of the Past

By D. G. Harvey

AS WE approach the close of the year of 1933, as we forget the sorrows and remember the joys, it is well to review those past events of our lives. Perhaps we have made many mistakes in

our decisions. We are but mortal creatures of the dust of the earth, "liable to err, and go astray."

As we plan the work of the new year, we feel the need of advice of one in whom we all have great confidence. But where are we able to find such a man today?

Oh, for a man like the beloved Apostle Paul! If he were living today, surely he would write letters to the church as he did of old, letters of comfort, of encouragement. We today need such letters. But what would Paul write today?

As we consider the question, let us call to mind some of the words of the greatest writer of the gospel of Christ. Observe how his words, written almost two thousand years ago, still ring true when applied to the church of God even at the close of the year of 1933.

Then let us consider the following words of Paul as a letter to the church of God today from the great teacher of the Gentiles.

"Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; 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: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of

In submitting this compilation of texts the writer stated it was his aim "to show the need of harmony in teaching during the coming year, and that we should avoid strife over different views."

His Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that

ye be perfectly joined together in the same mind and in the same judgment."

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 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. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law."

"And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 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."

(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

"Hitherto hath the Lord helped us."—1 Samuel 7:12.

A NEW YEAR'S PRAYER

Gracious Father, ever dear,
Unto Thee we would draw near,
As we see a glad new year
Dawn by Thy grace.
Keep us ever close to Thee,
That from sin we may be free,
And at last in glory see
Thine own dear face.

When our blessed Lord appears,
Ush'ring in eternal years,
In a world made free from tears,
O may we meet!
Lord, keep us faithful then each day
In all things we do and say,
That we may our treasures lay
At Jesus' feet.

"HE GOETH BEFORE YOU"

THE JOYS and the sorrows, the success and the failure, of another year have faded into the distance, and a new era of opportunity is opening before us. The year 1933 was a period of wonderful blessing for the Church of God in many parts of the country. It witnessed an unusual number of men and women confess faith in the gospel of Christ and ask for baptism into His saving name. It saw new fields of activity opened up, one new state conference organized, and several old congregations revitalized through additions made to their membership by baptism.

In spite of the hand of depression that has rested so heavily upon us all during the year, most of our local congregations report increased interest in all branches of their work, larger attendance in both church services and Sunday school, and a higher spiritual tone throughout.

Several of our younger ministers have done especially well in their various fields, and their congregations are deeply appreciative of their efforts. Difficulties and problems have of course arisen to test the faith and wisdom of our leaders, young and old. But these have largely been met successfully, and in the end resulted in good to the organizations affected.

As far as the General Conference and the National

Bible Institution are concerned, they find themselves, by the wonderful blessing of God, much more favorably situated than was the case a year ago. Splendid progress has been made in meeting obligations contracted in the past, and no new financial responsibilities have been assumed. As the brethren continue to come to the support of our united effort, we will, with continued watchfulness and economy and the Father's further favor, finish our long and difficult struggle with the depression successfully.

All these things, local and general, taken into consideration, we close the books of the year with a deepened sense of God's goodness to us, with a stronger faith in the eventual success of our great effort, and with a firmer conviction that Jehovah is indeed working with His people for the accomplishment of His own great purposes in the world.

As we look into the future, we do so without fear, and apply to ourselves the hope-building words of the angel who sat upon the stone before our Savior's empty tomb: "Fear not ye: for I know ye seek Jesus. . . Behold, he goeth before you . . . There shall ye see him!" With our Lord before us, shedding the light of His presence on the way, why should we fear? We'll see Him at the end of the road!

Whatever the new year may hold in store for the Church of God and its people, we can face it without anxious forebodings, for we feel that not only is the Lord Jesus just ahead, preparing the road for our coming, but the eternal God Himself is leading us on in His service. When Israel stood on the threshold of the Promised Land, the land of prosperity and spiritual achievement, they were altogether human, just as we are! They were afraid to turn back—fearful to go forward.

But God sent them an assuring message by Moses, and said, "The Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed."—Deut. 31:8.

May we therefore continue on in our service for God and man, humbly striving to do God's work in God's way. Not seeking our own glory or our own advancement, but the glory of the Father and of His Son, and the advancement of the blessed work He has placed in our hands.

We realize the vastness of our task, as did David when he contemplated the building of a temple for the worship of God. "The work is great" in which we are engaged, because it "is not for man, but for the Lord God"; but we do not fear, He will be our Helper to the end.

THE Gate of the Dead

By M. W. Alldridge

DURING this present age God is calling a people to Himself by the preaching of the gospel, and this people is called for a special purpose: the Lord gives them this title: "kings and priests unto God and Christ," and their mission is to reign with Christ a thousand years. That would take them to the end of this dispensation, or age. He gave them the same title that was offered the children of Israel if they were obedient and faithful. Exodus 19:5: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel."

Now, in order to attain to that exalted position, they must stand the tests and the trials that were put upon them in the way as they journeyed through life and must be obedient believers of that gospel or good news of the kingdom that was promised them; that same kingdom that was overturned in Zedekiah's reign and that was the identical kingdom that was called "the kingdom of the Lord" in the day when Solomon sat upon its throne; the same kingdom that Amos prophesied concerning in the ninth chapter of his prophecy, when he said concerning that same kingdom, which was David's kingdom, "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." And besides this He added this promise to the children of Israel: "And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

Now can you wonder that the disciples of Jesus asked Him the question in Acts 1:6, "Lord, wilt thou at this time restore again the kingdom to Israel?" With such a promise from God, how could they help looking for and expecting the restoration of their kingdom? And just so long as they believe in God or have any confidence in His Word, they will continue to look for it. for God is not a man that he should lie: neither is he that he should repent: neither is he that he should change: neither is his shadow like the shadow of man: neither is he as we are, that he should be angry, or jealous, or quarrelsome. *1 Tim. 2:9*—surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."—Gen. 3:4, 5.

My friend, how long would you employ a man who deliberately told you lies and virtually called you a liar to your face?

Suppose your employer posted a notice to this effect: "Any employee found guilty of wilfully violating any of the rules of this establishment will

be instantly dismissed, and no conciliatory measures will be considered."—Psalm 116:11.

Suppose a fellow employee should remark to you, "The boss is easy. That notice is to scare you; it does not mean what it says."

How much confidence in the integrity of your "boss" would you have? You would even doubt, probably, whether he would pay your wages.

Read Isaiah 55:11 and 45:23. If God were like you and me and all the sons of men, who change our thoughts and purposes toward each other, how long could you have confidence in Him who might change His thought towards you because of sin at any time? Do you think Paul believed these words when he wrote them? "For the wages of sin is death." Can God be true, and fail in His obligation to you, viz., pay you your just wages which you have earned?

Paul says also, "The gift of God is eternal life through Jesus Christ our Lord." Very well, if God fails to pay you your wages—death, how can you place confidence in Him that He will bestow His free gift—eternal life—upon you if you comply with His requirements? And that is to believe and obey His Word which has gone forth.

Surely you believe that Moses was one of the best of men, for God highly honored his memory by revealing in vision him and the Prophet Elijah upon the mount of transfiguration. See Matthew 17:1-9. Yet we read where God has been keeping him all these centuries. Deuteronomy 31:16: "And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers."

If you look in the margin, it reads, "Hebrew, Lie down." So if Moses is in the spirit land, then he cannot be active, for God said with his fathers he would be lying down, or as you and I do when we fall asleep.

Listen to what dear old Job, whose biography Thomas Carlyle said is the most wonderful book ever written, "So man lieth down (just what God told Moses), and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep."—Job 14:10-13.

Job expected some day God would raise him from the dead. In the

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- A little more desirous the word of praise to find;
- The word of praise to utter and make a heart rejoice;
- A little bit more careful to speak with gentle voice;
- A little more true eagerness to understand each other;
- A little more real striving to help a shipwrecked brother;
- A little more high courage to each task that must be done;
- These be our resolutions—and God help us everyone!—Mingled Yarn.

meantime he realized that if he fell asleep or died he would need a bed and a home in which to retire. So here it is: "If I wait, the grave is mine house: I have made my bed in the darkness."—Job 17:13.

I could quote many scriptures, but hear of Stephen, who saw the glory of God, and Jesus standing on the right hand of God. "And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."—Acts 7:60.

I love to hear the children sing, "Dare to Be a Daniel." Well, we all want to live like him and at last die in the same faith, hope, and love he did. An angel, who stands in the presence of God, told him, "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."—Dan. 12:13.

The two men who were asphyxiated said they remembered nothing while in that condition.

Somebody may say, "They were not actually dead."

Well, my friend, suppose you try the experiment. Put a bandage over your mouth and a clamp upon your nostrils for two hours, until your heart stops beating and you are pronounced dead. If your soul is alive during this period, why is it not conscious? "Oh," you say, "it needs the body to function."

Amen, my friend, at last we agree. God says all souls are Mine, and the soul that sinneth shall die.

I want you to read Isaiah 53, the whole chapter, and note well what Jesus experienced at death, especially as described in verses 9 and 10. If, then, it was Jesus' soul that died, please tell me what it was God raised from the dead?

We begin in Genesis with death and keep company with it all through the 66 books.

It seems that a great white throne is to be set up at some time according to Revelation 20:11-15. Now please notice it says, "And I saw the dead, small and great, stand before God."

Now the question arises, Where do these dead come from? Well, listen and believe it, friend, for it is true, and your common sense confirms it. "And the sea gave up the dead which were in it; and death and hell (margin, "the grave") delivered up the dead which were in them: and they were judged every man according to their works."

So, my friend, when you die, if the Lord tarries, then you, like all others, will fall asleep and remember nothing more until your eyes open upon awaking out of sleep, whether that sleep be of short or long duration.

(The item "Rescued from the River Styx" to which Bro. Alldridge refers was published on page 10 of the last issue of this paper, and was contributed by him to that page.—Ed.)

A BACKWOODS preacher was asked by his board of ex-aminers: "How would you prove the divinity of Jesus Christ?" He paused and then suddenly exclaimed: "Why, He saved me!" Overwhelming and triumphant reply! "The Son quickeneth whom he will" (John 5:21); and if He has quickened me, He is the everlasting Son.—*Selected.*

ORIAL

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per Year

Paul C. Johnson, Associate Editor

helped us."—1 Samuel 7:12.

Bible Institution are concerned, they find themselves, by the wonderful blessing of God, much more favorably situated than was the case a year ago. Splendid progress has been made in meeting obligations contracted in the past, and no new financial responsibilities have been assumed. As the brethren continue to come to the support of our united effort, we will, with continued watchfulness and economy and the Father's further favor, finish our long and difficult struggle with the depression successfully.

All these things, local and general, taken into consideration, we close the books of the year with a deepened sense of God's goodness to us, with a stronger faith in the eventual success of our great effort, and with a firmer conviction that Jehovah is indeed working with His people for the accomplishment of His own great purposes in the world.

As we look into the future, we do so without fear, and apply to ourselves the hope-building words of the angel who sat upon the stone before our Savior's empty tomb: "Fear not ye: for I know ye seek Jesus. . . . Behold, he goeth before you . . . There shall ye see him!" With our Lord before us, shedding the light of His presence on the way, why should we fear? We'll see Him at the end of the road!

Whatever the new year may hold in store for the Church of God and its people, we can face it without anxious forebodings, for we feel that not only is the Lord Jesus just ahead, preparing the road for our coming, but the eternal God Himself is leading us on in His service. When Israel stood on the threshold of the Promised Land, the land of prosperity and spiritual achievement, they were altogether human, just as we are! They were afraid to turn back—fearful to go forward.

But God sent them an assuring message by Moses, and

A FIVE HUNDRED FOOT VERSE

ONE of the shortest but most powerful sermons of all time is preached by whitewashed rocks which extend nearly five hundred feet across a hillside near Arkansas City, Kansas. The brief line of Scripture reads, "Christ died for the ungodly." It is written in letters of rock sixteen feet high and whitened, so that the message can be read for miles. It took Fred T. Horton seven months to build the sermon, working after office hours. He has rebuilt the letters three times in thirty years. Mr. Horton is a train dispatcher for the Santa Fe Railroad. From his hillside pulpit he has done a great work.—*Selected.*

THE GOSPEL

By M. W. Perrine

DURING this present age God is calling a people to Himself by the preaching of the gospel, and this people is called for a special purpose: the Lord gives them this title: "kings and priests unto God and Christ," and their mission is to reign with Christ a thousand years. That would take them to the end of this dispensation, or age. He gave them the same title that was offered the children of Israel if they were obedient and faithful. Exodus 19:5: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel."

Now, in order to attain to that exalted position, they must stand the tests and the trials that were put upon them in the way as they journeyed through life and must be obedient believers of that gospel or good news of the kingdom that was promised them; that same kingdom that was overturned in Zedekiah's reign and that was the identical kingdom that was called "the kingdom of the Lord" in the day when Solomon sat upon its throne; the same kingdom that Amos prophesied concerning in the ninth chapter of his prophecy, when he said concerning that same kingdom, which was David's kingdom, "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." And besides this He added this promise to the children of Israel: "And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

Now can you wonder that the disciples of Jesus asked Him the question in Acts 1:6, "Lord, wilt thou at this time restore again the kingdom to Israel?" With such a promise from God, how could they help looking for and expecting the restoration of their kingdom? And just so long as they believe in God or have any confidence in His Word, they will continue to look for it, for God is not a man that He should lie, nor the son of man that He should repent (1 Sam. 15:29).

Now the restoration of this same kingdom is the good news that Jesus and His disciples preached to Israel during His whole ministry of over three years unto His crucifixion, and that, after His resurrection, He sent out to be preached in all the world; the same good news of which Paul said in Hebrews 2:1, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to

be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will?" The same gospel that Paul said was the power of God unto salvation to everyone that believed it.

Jesus said in John 3:19, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light." Jesus said, "I am the light of the world," and He disseminated that light by preaching the gospel, and that gospel is the good news of the kingdom of God. And yet, when we make that assertion, people that call themselves Christian pooh! pooh! at the idea that David's kingdom, called God's kingdom, has anything to do with our salvation, while that is the very thing that constitutes the gospel.

With the average Christian, so-called, Christ constitutes the whole of the gospel, while the Apostle to the Gentiles gives to Jesus the office and position of head of the body, and these together constitute only the ruling element in the kingdom of God; while it takes many more different elements to form a complete kingdom that is to rule the world in righteousness as set forth in Solomon's kingdom, which was given to us as a type of Christ's rule of righteousness and peace and good will toward all mankind. The kingdom was to cover all the land that was promised to Abraham, and was to extend from sea to sea and from the river unto the ends of the earth.

Hear the song of the redeemed ones, the first fruits unto God and the Lamb, as they sang it in their place of refuge; the company that constituted the bride, the Lamb's wife: "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."

Jesus is the head, and, as Paul says, the chief corner stone in the structure of the kingdom; yet He doesn't by any means constitute the whole kingdom. Through Him the saints are exalted to their high position in the kingdom of God. Then a place must be provided and prepared, and that on the earth, for the saints declare, "We shall reign on the earth," and since Abraham was promised the earth for an everlasting possession and Stephen said he had not received so much as to set his foot on, and since it is Abraham's seed that are to be heirs of the promise, why shouldn't we conclude that the land promised to him and which everybody understands is the Holy Land is the nucleus which is to expand and fill the whole earth?

"Blessed be the Lord God, the God of Israel, who only

doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen. The prayers of David the son of Jesse are ended."

Papers on the Lord's Coming

By F. L. Austin

IT SEEMS clear from scriptures cited in former articles that the coming of Christ "the second time, without sin, unto salvation," is to be in connection with "the day of the Lord." "As that the day of the Lord is now present" (Revised Version), is the way Paul reasons in 2 Thessalonians 2:1, 2, to correct the "brethren" of their erroneous fear that "the coming of our Lord Jesus Christ" had taken place, as also had "our gathering together unto him." Zechariah, speaking of "the day of the LORD" (14:1-4), prophesies: "His feet shall stand in that day upon the mount of Olives," thus definitely locating that event in "the day of the LORD."

Keeping in mind this fact that is so important to a thorough study of the coming of Christ, namely, that His return has to do with the unlimited tasks of "the day of the LORD," let us deviate a little at this Christmas time and consider some things concerning

THE ARRIVAL OF CHRIST

TRUE, the coming of Christ will be a great and momentous event. It will not, however, be an event like an evening of fireworks or like an ornate street parade: a show for a brief hour and then gone, no more to return. A larger study of the Scriptures almost entirely dispels such an idea. As an event Christ's coming in glory will be both beautiful and amazing. But its great meaning to God and man lies in the fact that His coming will be the signal to the whole wide world that a new day with a veritable new deal shall have dawned—a day that will continue until the millennium shall be reached, then on through it for His reign of restitution, and continue still on through the great judgment period extending to the end of the present heavens and earth. His coming will be to thoroughly fit and prepare every nook and cranny of this old sin-cursed world for another and still greater change, namely, the change to the new heavens and the new earth. The coming of Christ means a new day for man. A day when every "racket" of sin will be met and destroyed. It means a new order, with new ideals. It means a vanishing of sin and a fulling of righteousness. It means the humiliation of man and the exaltation of God.

THE BORN SAVIOR REENTERS

THE birth of Jesus was an event. The witnesses were the angels and the roomers at the inn. But had His first coming ceased with the event that coming would have meant little. Instead, that advent was merely commenced by His birth. Its presence continued till His ascension.

Now, very soon, He is about to reenter and to engage to finish "all that (He then) began both to do and teach" (Acts 1:1).

At His first advent the angels announced His arrival; the shepherds listened, and hastened to see; the wise men followed the star—saw, worshiped, and gave gifts. Later, distant points heard of Him. These things did not all occur in an instant. They followed along one after another.

So also, at His reentering there will be development, progress. He "himself shall descend from heaven with a shout." The Greek word here for "shout" means "command"; "summons"; a "signal shout that summons and assembles all at once" (Crit. Lex.). Two things here may well be noticed:

First, He then will have certain authority—for He will "command." He also will have strange, mysterious power—for He will "catch," or "snatch," them away from earth's power to the air. And,

Second, at that time, He must have been authorized by God to take those sleeping ones away from "him that had the power of death, that is, the devil" (Heb. 2:14); and He must also at that time have the God-given right to take the living ones away from the authorities of men. Christ must at that time have been given authority to proceed to subdue the evil of man's way, even to subdue the authority which God, for a time, settled upon man. It must be the dawning of "the day of the Lord."

This first witnessing of the coming of the Lord will be by the Church—God's people chosen out through Abraham and Christ. Not merely a portion of those of the churches of Thessalonica and elsewhere, but of the Church as known and approved by God—without the omission of one.

Other groups in due and orderly sequence receive convincing evidences of His arrival, some after enduring heart-rending tribulation resulting from man's stubborn resistance against God and His Son. Finally, "shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."—Matt. 24:30. The beast of Revelation 19:11-21 will perish; a resurrection will follow (Rev. 20:4); the reign of "a thousand years" will proceed, witnessing early the gathering before Him of all nations in accordance with Matthew 25:31.

While at Christmas our minds joyously hark back to the Bethlehem Babe, may they also leap forward to the reentered Lord, radiating from His throne of glory worldwide righteousness blooming ever more fragrantly unto the fullness of God's peace.

Do You Read Your Bible?

Continued from December 12

THE army cannot win victories without ammunition; the engine cannot pull the train upgrade without fuel; neither can you and I live the victorious life without giving the Bible its proper place in our daily program. When an Eastern ruler asked Queen Victoria the secret of England's success, that noble Englishwoman laid her hand reverently on the Bible, saying, "That Book is the secret of England's success." And it is the secret of all true success of men and of nations. But that the Bible may do its appointed work, it must be studied with prayer, until Jesus becomes a blessed, bright reality.

"The whole Bible is a revelation of the glory of God in Christ. Received, believed, obeyed, it is the great instrumentality in the transformation of character. It is the grand stimulus, the constraining force, that quickens the physical, mental, and spiritual powers, and directs the life into right channels.

"The reason why the youth, and even those of mature years, are so easily led into temptation and sin, is that they do not study the Word of God, and meditate upon it, as they should. The lack of firm, decided will power, which is manifested in life and character, results from neglect of the sacred instruction of God's Word. They do not by earnest effort direct the mind to that which would inspire pure, holy thought, and divert it from that which is impure and untrue. There are few who choose the better part, who sit at the feet of Jesus, as did Mary, to learn of the divine Teacher. Few treasure His words in the heart, and practice them in the life.

"The truths of the Bible, received, will uplift mind and soul. If the Word of God were appreciated as it should be, both young and old would possess an inward rectitude, a strength of principle, that would enable them to resist temptation."

That "if" in the previous paragraph is the barrier between you and me and the victorious life we long to live; for I feel sure that R. F. Horton is right in saying, "There is no greater hindrance in our day to a full, triumphant Christian experience than the depreciation of Holy Scripture."

"But I understood that prayer was the secret of the victorious life," you say. So it is. But one side of prayer is Bible study, and one side of Bible study is prayer. You cannot separate the two. There can be no effectual praying while our Bibles lie unused; there can be no Bible study with transforming power in it, when our lips and hearts have no time for prayer. "But how can I ever find time for Bible study and prayer?" you ask, with a note of despair in your voice. That is a hard question to answer; yet there is a way, and we shall find it if we seek for it with all our hearts.

WHY JENNY LIND GAVE UP THE STAGE

ONE day, Jenny Lind was sitting on the seashore. In her lap lay an open Bible. Now she would gaze at its pages, now at the glorious sun sinking into the restless deep. A friend stepped up to her. He knew she had left the stage; and having wondered why she had dropped out when she had the world at her feet, he decided to ask her. She looked at him steadily, as she said quietly but with a world of meaning behind her words: "How could I do otherwise when I realized every day I was losing my appreciation of that"—pointing to the sunset—"and my love for this?"—laying her hand tenderly on the Book of books.

"They read the *Journal* and the *News*,
The *Green Book* and the *Red*;
They kept the serials of the month
Securely in their head;
They went through books both old and new,
Best sellers, too, they thought;
They read the jokes and studied styles;
No item went for naught.

"They read the sporting page; they knew
Each athlete by his name;
They read of baseball, football, golf,
Familiar with each game;
They looked the funny paper through;
They watched the mails to seize
The magazine they liked the best,
Whose columns most did please.

"But in their home there was a book
Whose pages never turned,
Whose messages of truth and hope
Were still by them unlearned—
The Book that tells of Him who came
To teach that we might know
The beauty of a sinless life,
Lived here so long ago.

"What pity 'tis they do not know
This Man of Galilee,
Who healed the lame, the blind, the deaf,
Beside the sapphire sea!
And still they read and laugh and cry
O'er stories of the hour,
And let the Book, dust-covered, lie
Unopened in its power."

But perhaps it is not reading other things that is keeping you from discovering the Bible. Perhaps you just can't get interested in it. Well, if you are not interested in the Book, if you do not love it, there is only one explana-

tion—you do not know it. You have not been drinking deeply enough of its living waters to wash the dust of common things out of your throat. Drink deeply, and you will long for it “as the hart panteth after the water brooks.” Drink deeply, and you will seek it as the desert traveler seeks the cooling spring.

Friends, there is a way to discover the Bible; there is a way to find time for it. Jenny Lind found it. It was no small price she had to pay. But she paid it; and victory came with her choice to give the Bible preference to fame. We, too, must learn to give it preference to that which is keeping us from studying it as we should, for “the one never-failing method of living the victorious life is daily study of the Bible,—study, not hasty reading; daily, not at fitful intervals.” And the study, of course, must be with prayer and faith and a sincere desire to know the will of God in order to obey.

“But,” you say, “I do enjoy the Bible. I long for time to read it. That is my problem. How shall I solve it?” Many sympathize with you. It is difficult to find time. There are so many duties that must have attention! The day is short, the hours are full. And when night comes, the willing spirit finds the flesh too weary for study. You know how it is.

My friend, I know not how to solve your problem, but God does; and just as He helped Jenny Lind to solve hers, so will He lead you to the solution of yours, if you can truly say, “Father, take out of my life everything, however precious it is to me, that is hindering my taking time for Thy sacred Word.” It must have been hard for Jenny Lind to give up her career on the stage; and it will probably not be easy to readjust your life program so as to make room for the Bible. But it will be worth while.

Pick up the neglected Book! There is still hidden in it the same transforming power that has wrought miracles in the lives of men and women. It is still a proclamation of liberty from sin to those who really discover it. Do not take my word alone for it; take the testimonials of the host of witnesses that speak to us from every clime and age. But most of all, “taste and see that the Lord is good.” Remember, the Master who prayed, “Sanctify them through thy truth: thy word is truth,” gives us this promise, which cannot fail: “Ye shall know the truth, and the truth shall make you free.”

Free? Yes, free from “the sin which doth so easily beset us”; free from that corrosive worry which hangs over us; free from that feeling which gnaws at our heart when our neighbor passes us in a limousine while we must trudge along through the dust; free from that stinging word, that uncalled-for criticism, that needless gossip which has been so prone to soil our lips; free from the deafness that has kept us from hearing our brother’s plea; free from that blindness which has kept us from seeing the sinfulness of sin and the glorious reward of obedience; yes, “free indeed.” Free to enjoy “the peace of God, which passeth all understanding,” amid life’s troubles and perplexities, and free to live the life that wins, that wins for Christ.

—Matilda E. Andross.

A VOICE OF THE PAST

Continued from Front Page

“Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him . . . ?”

“Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. . . Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace.”

“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 accepted time; behold, now is the day of salvation.)”

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. . . 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. Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.”

“Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God: that no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit. But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.”

“Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you.” “Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and given us ever-

lasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work."

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful."

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

"Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do."

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. . . . But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient."

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising; perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. But godliness with contentment is great gain." "But speak thou the things which become sound doctrine."

"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. 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 Saviour toward men appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain."

"Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. . . . For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light

of the knowledge of the glory of God in the face of Jesus Christ."

"Giving no offence in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we 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."

"But the Lord is faithful, who shall stablish you, and keep you from evil."

"Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."

LORD'S DAY

By C. E. Randall

THESE are two days spoken of in Scripture, not 24 hour days, but periods of time called "days." The ones to which we refer are, first, "man's day." In 1 Corinthians 4:3 we read: "But with me it is a very small thing that I should be judged of you, or of man's day" (margin). The other day in consideration is the "Lord's day" (Rev. 1:10).

Man's day is that period of time in which the Gentiles hold sway and power over Jerusalem, which is called "the times of the Gentiles" (Luke 21:24), and is a dispensation when man is in judgment on the earth. Such judgment is rendered according to the sight of the eyes and hearing of the ears (Isa. 11:3); people are evil spoken of and false accusations made against them. It is a day when sin is in ascendancy and iniquity approved.

This day is not always going to exist. It soon will give way to another day. In this another day there will be no stock market crash nor unrighteous manipulation of economic laws whereby stock can be purchased or made by unholy speculators for 20 cents and sold to an unsuspecting public for 76 dollars, when it is worthless. This another day will be the Lord's day, when the Lord will reign in righteousness, will administer the governmental affairs and control all economic laws in righteousness, and will "judge the poor, and reprove with equity for the meek of the earth." What a day this will be! In this day nations will even learn righteousness (Isa. 26:9). Judgment will be laid to the line, and secrets of the counsels of the hearts of men will be revealed (Isa. 28:17; 1 Cor. 4:5).

Abreast of the Times

Stars Reveal Past History

"Where wast thou . . . when the morning stars sang together, and all the sons of God shouted for joy?"

PASADENA, Cal., Dec. 10.—That the stars form the real "Beacon Lights of History" is affirmed by the astronomers. As we gaze at the starry skies, we see not conditions that now exist, but a reflection of what was in existence long ago. According to the Associated Press one has but to look to the skies to see things as they were at any period of the past, from a few years to times before the existence of human life on this earth.

For instance, says Alfred H. Joy, secretary of the Mount Wilson Observatory staff of the Carnegie Institution of Washington, when one looks at the great red star Betelgeuse twinkling in the eastern sky, one sees it not as it is today, but as it was in the days of the American Revolution. Over in the northwestern sky the great star Vega as seen today reveals what it was in 1898 when Dewey opened action against the Spanish fleet in Manila Bay.

Starlight travels through space at the speed of 186,284 miles a second, or 6,000,000 miles a year. Thus the light year distance of a star shows the star as it was many years ago. The well known bright Dog Star Sirius, in the extreme eastern sky, is but 8.7 light years away, corresponding with the time of the great earthquake in Japan in May, 1925. The seven stars of the great dipper, Major Majoris, fit well with the Civil War period in this country. Deneb, the lead star in the Northern Cross, is back in the time of Attila the Hun, 406 to 453 A. D., while the days of Columbus are seen in Delta Cephei.

The vast reaches of space revealed in the study of astronomy and the enormous magnitude of many of the heavenly bodies move us to echo the words of David, "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.

Orange Harvest in Palestine

"The land shall yield her increase, and the trees of the field shall yield their fruit."—Lev. 26:4.

LONDON, England, Dec. 18.—Estimates that Palestine will grow 4,000,000 boxes of oranges this year, in comparison with 3,600,000 in 1932 and 2,500,000 in 1931, has brought the growth of the country again into the limelight.

A recent report showed that the Jordan electric power plant produced 12,000,000 kilowatt hours last year, and in 1930 the production was only 5,000,000. Since 1920 there have been launched more than 600 new industrial projects and 1,500 smaller enterprises.

Those interested in the future development of Palestine are urging the increase of facilities for Jewish immi-

gration, pointing out that already the country has absorbed 100,000 such immigrants without straining its economic resources.

Mussolini Favors Jewish State

"How shall we sing the Lord's song in a strange land?"—Psalm 137:4.

MILAN, Italy, Aug. 19.—According to *Il Papalo d' Italia*, official organ of the Government, Premier Mussolini favors the creation of a completely autonomous Jewish state outside of Palestine. A statement to that effect was made by the Premier on the eve of the world Hebrew Congress, opening August 21 at Praha, Czechoslovakia.

The only "integral solution" of the Israelite problem, the newspaper says, lies in giving the Jews a homeland where they can maintain their own government and defend themselves with their own army and navy.

It points out that the present "national home" in Palestine is under an English mandate. The contention that Palestine should pass to full Jewish control will be threshed out during the congress.

(We have been unable to secure a report of the congress to which this item refers. If any of our readers possesses such a report from the newspapers, we would appreciate it if he would send us such information.—Ed.)

—Item selected by Wallace Woolf, Vancouver, Wash.

Damascus to Bagdad by Bus

"The chariots shall rage in the streets, . . . they shall run like the lightnings."—Nahum 2:4.

CLEVELAND, Ohio, Nov. 26.—An automobile bus more than 68 feet long, that required more than four months to build, was recently inspected by Bro. H. H. Hawkins in this city. The interesting thing with regard to this great gasoline "chariot" is the fact that it was specially designed to carry passengers over the roadless desert that stretches between Damascus and Bagdad.

When the line was first opened, a half dozen drivers were killed by bandit chiefs who hoped for loot and resisted the invasion of the desert. Their attacks were met with vigorous machine gun fire, and now the busses pass through unmolested.

The run, of something more than 470 miles, is made in well under 24 hours, as against something like 25 days required over the old route by the ancient means of transportation. There is no road even now. The bus travels across the sand, through a mountain pass, and fords two rivers.

This modern carriage runs on twenty tires, and the 180 horse power Diesel motor has twelve speeds forward and three reverse.

The question may be asked, "Why do twentieth century people want to go to Bagdad, anyway?" The answer is a single word, *petroleum*.

National Berean Department

Miss Genniel Carpenter, Editor, Oregon, Illinois

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"MY SOUL LONGETH, YEA, EVEN FAINTETH FOR THE COURTS OF THE LORD: MY HEART AND MY FLESH CRY OUT FOR THE LIVING GOD."—PSALM 84:2.

REJECTED OF MEN

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."—Isaiah 55:8.

THE story has been told concerning Carlyle:

"One evening at a small literary gathering, a lady famous for her 'muslin theology' was bewailing the wickedness of the Jews in not receiving our Savior, and ended her diatribe by expressing regret that He had not appeared in our own time. 'How delighted,' said she, 'we would all be to throw our doors open to Him, and listen to His divine precepts! Don't you think so, Mr. Carlyle?'"

"The sturdy philosopher, thus appealed to, said in his broad Scotch:

"'No, madam, I don't. I think that had He come very fashionably dressed, with plenty of money, and preached doctrines palatable to the higher orders, I might have had the honor of receiving a card of invitation from you on the back of which would be written, 'To meet our Savior'; but if He had come uttering His precepts and denouncing the Pharisees, and associating with publicans and the lower orders, as He did, you would have treated Him much as the Jews did, and have cried out, 'Take Him to the Newgate, and hang Him.''"

We well know that the world is not yet ready for the coming of our Lord. It is in dire need of Him, it is true, but would not accept Him any more than did the Jews. The lowly Carpenter of Galilee is universally recognized as the greatest teacher of all ages, and yet that He would be rejected now as then is evidenced by the way the world heeds His teachings as laid down in the Scriptures of truth. Why should the world acknowledge Him and yet disregard His instructions? Mainly because people who are steeped in sin would rather continue to follow their own lusts. Indeed, to them sacrifice is something both burdensome and foolish. Their excuse is that the Master's teachings were aimed at the people of His day and therefore are not practical under modern conditions and even that some of them are not entirely dependable. In short, they do not acknowledge His divinity.

No, the world does not want Jesus Christ, no matter how badly it may need Him. It wants to solve its own problems without interference. In fact, it is so intent on having its own way and thwarting God's plans that it fails to harken to the danger signals which are manifest

on every side, but is heading blindly into the "great and terrible day of the Lord," when it will be brought to its senses and to full realization of its folly by the greatest catastrophe ever experienced by mankind, even Armageddon. Then it is that the time will be ripe for the return of our Lord. The Jews will hail Him as rightful heir to the throne of David. The nations, sick of the awful judgments which they shall have so recently endured and seeing the wonderful prosperity of Israel under the reign of its Messiah, will go up to Jerusalem to seek an alliance with Him (Zech. 2:11). "And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one."—Zech. 14:9.

When we let God tell us what is to be done instead of trying to tell God what to do, everything appears so much more perfect and harmonious, don't you think?

Harold Hardesty, Oregon, Ill.

SOLITUDE

How *strange* a thing it is to be alone!
And yet, amidst the surging tides of men
Walking their various ways in search of where
To satisfy desire—though but a stone
When true-judged by the Holy Spirit's pen—
One knows full well its weariness and care.

How *hard* a thing it is alone to be!
Feeling earth's ties bind us to none below,
Yet, as we go our paths, to keep a heart
Filled with compassion unto those who see,
With careless eye, our moving to and fro;
Nor will that we with them should bear a part.

How *good* a thing it is alone to go!
For midst earth's clamor loud, the soul may hear,
By inner sense that learns to understand,
The voice of Him who always journeyed so.
Stepping with Him, the mind grows wondrous clear
To see and comprehend what God has planned.
—John A. MacMillan in *The Alliance Weekly*.

Senior Book 3 is ready at the same price as Books 1 and 2. Place your order today.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Where is he that is born King of the Jews? for we have seen his star in the east, and have come to worship him."

THE BIRTH OF A KING

OUR lesson stories for the first six months of the new year will be the most interesting in all the Bible, for they are centered around the One we love most—Jesus, our Savior. Each week we will read about a certain event in His life, and we will study His words and His actions to find out all we can about Him. And I'm sure at the end of the six months more and more of you boys and girls, and myself as well, will come to know our Savior better and to love Him more.

Perhaps if we lived in a country that had a king we might appreciate a little more of the feeling people have for their king. But we all have great respect for our president and for others of our land, and thus we can imagine some of the feeling for a king.

We must journey back a long way in order to understand the joy and happiness that came to the people of the little country of Palestine nineteen hundred and thirty-three years ago. We will call these people Jews, just as the wise men did so long ago, though their true name is Israelites.

You have all learned how God wanted a people for His very own, and so He called Abraham out from among the other people of his country, and He led him up to this very land of Palestine. God promised Abraham that he and his children and his children's children should own this land forever; that great happiness should come to the other people of earth because of him; and that a certain one of his descendants should be the most loved and honored of all. It's about that certain one we are going to study this quarter.

Perhaps most of you have followed these very children of Abraham, the Israelites, or Jews as we will call them, into Egypt in slavery, back up again to their own land led by Moses, through all their joys and sorrows. Some of you know the names of their first three kings; know how they forgot God's goodness to them and how God had to take their kingdom away from them and scatter them all over the face of the earth.

But—and here is where the joyful part comes in—when God makes a promise He keeps it. He told Abraham that a certain one was going to bring blessing to all the world, and He kept that promise by sending Jesus. Yes, Jesus is the One; He was born to be the King of the

Jews, coming after some of them had given up and thought God had forgotten.

The golden text says, "He shall save his people from their sins," and that is what the Jews needed, for they had lost their kingdom because of their sins. We, too, need the Savior to save us, for we all have sinned as well as the Jews. And if we want to share in the great joy Jesus brings to all the world, we must be forgiven our sins.

But we know that Jesus didn't sit on the throne of Palestine, David's throne as they called it, when He was on earth, because the Roman rulers wouldn't let Him. They took Him prisoner and crucified Him. But God, who always watches over His own, brought Him back to life, and now He is at His Father's side waiting for Him to say it is the right time to come and take the throne and be King.

While Jesus was on earth a few people showed Him great honor. The wise men, whom we love to read about, were men of great authority, and there were other rulers who loved Him, too, as well as the common people who followed Him everywhere He went. But when He comes to take His throne, everyone will bow before Him, from the least to the greatest.

Kings will lay their kingdoms before Him; queens will kneel in His presence; all rulers will crown Him King of kings and Lord of lords. And that is the way God is going to keep His promise to Abraham.

*"As with gladness men of old
Did the guiding star behold,
As with joy they hailed its light,
Leading onward, beaming bright;
So, most gracious Lord, may we
Evermore be led by Thee.*

*"As with joyful steps they sped
To that lowly manger bed,
There to bend the knee before
Him whom heaven and earth adore;
So may we with willing feet
Ever seek the mercy seat.*

*"As they offered gifts most rare
At that manger rude and bare,
So may we with holy joy,
Pure and free from sin's alloy,
All our costliest treasures bring,
Christ, to Thee, our heavenly King."*

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 1.—January 7, 1934

BIRTH AND INFANCY OF JESUS

Matthew 1:1 to 2:23

Devotional Reading: Isaiah 9:2-7

GOLDEN TEXT

Thou shalt call his name JESUS: for he shall save his people from their sins.—Matthew 1:21.

A STUDY OF THE SUBJECT

Topic: Coming of the King.

Basic Truth: "Unto them that look for him shall he appear the second time without sin unto salvation."—Heb. 9:28.

I. The King's Coming Promised. (Matt. 2:1-8.) For generations the Jews had been looking for the coming of the promised Deliverer who would "turn away ungodliness from Jacob" and restore the nation to the favor of God. Many of the prophecies had been devoted to this subject, but the priests had misinterpreted or overlooked certain features of those predictions that told of the humble and peaceable coming of the Messiah the first time as a sacrifice for sin (Isa. 53). Herod feared His coming because he believed it would mean the immediate ending of his own selfish reign. The prophecies relating to Christ's second coming are quite as definite as were those that predicted His first appearance.

II. The Sign of the King's Coming. (Matt. 2:9, 10.) It is interesting to note that it was to Balaam, a Gentile prophet, that the intimation came that "there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel" (Num. 24:17), and that it was to Gentile prophets ("wise men from the east") that the Star appeared. The first coming of the Messiah was as a sacrifice for the sins of the whole world (1 John 2:2). The result of His first coming was the breaking down of the wall that separated Jew and Gentile and making them equal before God (Eph. 2:11-22). What more fitting, then, than that the sign of His appearance should be revealed to Gentiles? The signs that mark His second coming to be near at hand are being read today more by Gentile believers than by Jews.

III. The King Revealed. (Matt. 2:11, 12.) The wise men with their gifts of frankincense and myrrh were types of the rulers of the earth when the words of David are fulfilled, and "the kings of Tarshish and of the isles shall bring presents" to the King. These gifts will consist in part of assisting Israel in her return to Palestine from her long wanderings through the world (Isa. 66:18-20).

PRACTICAL APPLICATIONS

Searching for Jesus. The wise men were searching for Jesus. They had seen His star in the East. They wanted to find Him, and not only find Him, but they wanted to worship Him that was born King of the Jews. This desire of theirs was strong enough to prompt action. They were willing to put forth an effort to find Jesus. Every person who honestly and sincerely desires to find Jesus is led to His feet. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be

opened unto you."—Matt. 7:7. Every would-be worshiper that comes to Jesus He has promised to cast out in no wise. Our desire to find and know Him must be strong enough to prompt action. If we really want to find Him, we shall be like the wise men, willing to exert effort. The star was their light that led them to Jesus. See Psa. 119:105. The true seeker will be willing to pay the price of finding the Author and Finisher of his faith.

Fighting Against God. Herod attempted to destroy the Seed Royal. His plan was shrouded in apparent innocence and a false desire to worship. He fooled the wise men, but he couldn't fool God. His deception was an open book to Him who knoweth the hearts of men. Whether Herod realized it at the time or not we do not know, but the absurdity of trying to frustrate the plan and purpose of God is very evident to us. A battle against God is always a losing struggle. He defeats us at our own game and with our own plans.

Every searcher will find Jesus.

All plans of the Father lead to and center in Him.

Each and every warfare waged against God ends in defeat.—C. E. R.

GOLDEN TEXT

"Thou shalt call his name JESUS: for he shall save his people from their sins."

The name "Jesus" signifies "Savior." When the angel said to Joseph before the birth of Christ, "Thou shalt call his name JESUS," he gave the reason for so naming Him: "For he shall save his people from their sins," or He shall be a Savior to His people. It was no little thing for Him to be a Savior; He had to humble Himself and become obedient unto death, even the death of the cross.

The name "Jesus" is the name associated with "the shame" which He endured in order to "save his people from their sins." His people, therefore, never addressed Him as "Jesus," but always as "Master"; it was His enemies who called Him "Jesus." Shall we be His enemies, or shall we be His people and accept Him as a Savior, realizing that He died on the cruel cross to save those who accept?—L. A. R.

YOUNG PEOPLE AND ADULTS

The Incarnation

The first chapter of John is thought by some to teach the preexistence of Christ; but Irenaeus, who was acquainted with John and who knew John's motive for writing this portion of his Gospel, said that John was trying to refute the teaching of the Gnostic sect that Jesus was an inferior deity who created the world and who existed with the Father before creation. Irenaeus states further: "John, the disciple of the Lord, desiring by the pub-

lication of his Gospel, to root out the error which had been sown among men by Corinthus and sometime before by those who were called Nicolaitans (which I also hate. Rev. 2:6) that he might confute them, and satisfy all that there is only one God, who made all things by His word, and not as they say, one who is the creator, and another the father of the Lord."

In John 1:6 we read: "There was a man sent from God, whose name was John." Jesus in His prayer to His Father said: "As thou hast sent me into the world, even so have I sent them (His disciples) into the world."—John 17:18. Surely, John and the twelve were not the incarnate forms of some heavenly creatures. Were the Pharisees devils incarnate? Jesus said: "Ye are of your father, the devil." Later He added: "Ye are from beneath; I am from above."—John 8:44, 23. From the above scriptures it is evident that incarnation, if accepted, should be applied to others as well as to Christ. The Bible applies incarnation to neither.—H. A. S.

PRIMARY CLASS

Topic: Wise Men Visit the Baby Jesus.

Memory Verse: "When they saw the star, they rejoiced with exceeding great joy."

During our Christmas holiday we have heard many times the story of Baby Jesus. I'm sure your teacher will be very glad to hear each one of you tell her which part of this story you like best. I can hear some of you saying, "Oh, I like 'The Babe in the Manger.'" Others say, "But I like the part about the shepherds." And again I hear, "The Wise Men."

Yes, children, they are all beautiful, and we like to hear them again and again. We all love the story of how the wise men traveled for miles and miles on camels to see Baby Jesus. They followed the star which led them all the way to Jerusalem.

When they arrived here, they said to King Herod, "Where is the baby that is born to be the King of the Jews?"

Herod couldn't answer their question. But when he learned, he said to the wise men, "Go to Bethlehem, and when you find the child, return and tell me where He is, that I may worship Him, too."

The wise men went to Bethlehem and there found Baby Jesus and His mother.

When the wise men were ready to return, God warned them not to go to Herod; so they went another way.

Herod did not want to worship a child, as we learn farther in this chapter, but meant to have Him killed that he himself might remain king. But God watched over Baby Jesus, and Herod was not able to carry out his plan.

—V. C. T.

AMONG THE CHURCHES

TO OUR LOCAL CORRESPONDENTS

One of the most interesting features of The Restitution Herald and the one to which our readers turn first upon receiving the paper is this department, which is devoted to news from the various churches. This is the "visiting page," and friends from all parts of the country learn of the welfare and progress of those whom they love in other places. We wish to make this department just as interesting and just as useful as we can.

To accomplish this purpose, however, it is necessary for those who have reports to send in of special local happenings to write all such events on a separate sheet from other correspondence. Please do not include church news such as reports of meetings, etc., which really should appear under the name of the church where they were held, in the middle of a personal or business letter. To do this invites many mistakes and adds greatly to the work and expense of the office.

Most of our churches are very thoughtful in this matter, and have correspondents appointed for this special purpose, either the pastor or some one else who is qualified. Others are not so considerate. We want all the important happenings of your church in The Herald. Send them in, but please try and have them on a separate sheet from your business correspondence.

PEARSON - ROHR

At 7:30 Saturday evening, Dec. 16, it was our pleasure to conduct a wedding ceremony in our home in Tippecanoe City, Ohio, in which Miss Irene Rohr became the bride of Mr. Edgar Pearson. Both bride and groom are regular attendants at our services in the Brush Creek Church of God. We pray for them a long and happy married life, and the constant keeping of the Lord. Those present for the wedding were both mothers, Mrs. Howard Pearson, Mrs. Rohr, Mr. and Mrs. Pease of Dayton, Mrs. Dittmer of Fort Mc Kinley, and Mrs. Magaw.

The newlyweds will make their home near Tippecanoe City, where Mr. Pearson is engaged in farming with his father.

Sydney E. Magaw.

AN INTERESTING CELEBRATION

The following report will be of interest to our brethren throughout the country who know of the long, faithful service which Bro. G. A. Boyer has rendered to the cause of truth.

"Mr. G. A. Boyer, who fought with dashing bravery as a member of the famous 'White's Battalion,' Virginia Volunteer Cavalry, Confederate States Army, celebrated his eighty-ninth birthday quietly at his home on West Spring Street, Woodstock, on the fifth of December. Members of the family and friends visited him during the day. Mr. Boyer risked his life and fortunes for the Southland and came back, like many other Southern boys, to a ruined, war-torn valley to begin again to build for the future. By industry, good management, and business ability he made a success of life and many friends along the way, and is now a retired farmer and a member of the board of directors of the National Bank of Woodstock. Mr. Boyer is the last living member of Company E, White's Battalion, which was in command of the late Capt. J. H. Grabill."

RIPLEY, ILLINOIS

The following facts are gleaned from personal correspondence from C. E. Lapp, pastor of the Ripley church. We regret that we do not have more frequent reports from this growing congregation.

On the night of December 13 was held the annual business meeting and election of officers for both church and Sunday school. The manner in which the work of the evening was conducted manifested a Christlike spirit on the part of all, and a fraternal cooperation that the pastor highly commends.

The pastor and his wife, accompanied by the latter's mother, Sr. Edna Brewer, will leave (D.V.) Christmas Eve, following the evening service, for Dayton, Ohio, where they will spend the holiday vacation.

GRAND RAPIDS, MICHIGAN

The Christmas spirit pervades the air as these lines are written, and we are all thanking God for the Christ child and for the Christian spirit of His followers.

On December 19 a daughter was born to Bro. and Sr. Joe Baker, and we all rejoice with them in this tender child, the manifestation of God's love.

December 31 at the morning worship hour the newly elected board and officers for 1934 are to be installed by a special consecration service. God's guidance upon each of them and upon our church work for the coming year is being earnestly besought. Will you also pray for the spiritual development of our group here?

F. E. Siple, Pastor.

BETWEEN YOU AND ME—

What are your plans for the new year, fellow pastors and evangelists? Let us exchange ideas for our mutual benefit. Send in your suggestions at any time.

Our heart goes out in sympathy to Sr. Mattie Agard of Cleveland, Ohio, in the loss of her husband, whose death occurred suddenly on Nov. 3.

Mr. and Mrs. Ed Crosby, the latter a teacher in our Sunday school at Niagara Falls, N. Y., are spending the winter under the palms of Florida. Sr. Crosby comes of a long and faithful line of Church of God workers.

The "Church of God Messenger," Fonthill, Ont., reports in its last issue that Sr. Wilda Fletcher of that place is in very poor health. We have had the pleasure of Sr. Fletcher's acquaintance for many years, and our prayers join those of the pastor of her church for her recovery.

Sr. Willis A. Roose, Nappanee, Ind., sends The Herald as a Christmas present to her aged father, John S. Wisler, 11110 Haskell Ave., San Fernando, Calif. Mr. Wisler, who will be 92 years old on Feb. 2, is in excellent health and active. We trust, too, Sr. Roose, that your father "will enjoy reading The Herald as much as we do."

Elder A. E. Hoskins, pastor of the St. Cloud, Minn., Church of God, is now issuing a four-page bulletin called "The Morning Star" that is of much interest. In the last issue the editor-pastor remarks, "Soon the old year will be history, and the new shall appear. Let us resolve before God that we will live nearer to Jesus than we did in 1933."

Our office is indebted to Bro. H. W. Patterson, the "tract evangelist" of El Cajon, Calif., for a limited supply of a tract by Dr. A. U. Michelson on "The Jews and Palestine." Dr. Michelson is a converted Jew. These tracts may be secured from Bro. Patterson at the above address.

Sr. Hilding L. Anderson, Hector, Minn., says, "We have moved into a new community and know so few people that The Herald's coming each week is like an old friend."

We are again indebted to Bro. L. A. Boice of Champaign, Ill., for furnishing our office with a year's subscription to the "Christian Herald." We find this publication of much interest and of spiritual profit.

For the benefit of those desiring clergy rates on the railroads we are placing the official list of recognized ministers of the General Conference of the Church of God on file with the three clergy bureaus. We will be glad to assist our ministers in any way we can to obtain such favors as the various transportation lines may offer.

It surely makes those of us who live where we can enjoy regular services of our own church more appreciative of our blessings when we read letters like the following, from Bro. A. J. Grubbs, Blue Mound, Ill. "The paper is fine. Don't see how we could get along without it, as it is all the preaching we have."

The brethren of Virginia request that if any of our ministers or others receive letters soliciting financial aid from anyone in their state they refer the matter directly to the secretary of the Virginia Conference, Elder Harry A. Sheets, Maurertown, Va. Such an appeal has been received by several of our ministers from one who is evidently not a member of the church nor a sympathizer with our teachings.

President Theodore P. Stevens of the Advent Christian College of Aurora, Ill., has invited several of our ministers of the Middle West to attend a ministers' conference at the college to be held Dec. 26 to 29. Several are planning to be present. We have much in common with our Adventist brethren, and we are sure to enjoy such a gathering as the one planned.

CASHMERE, WASHINGTON

The following letter under date of Nov. 26 has been somewhat delayed, but is still of interest to our readers.

"Dear Ones in Christ: We are sending in our renewal for another year and also something to help along with the publication of The Herald. We surely appreciate its weekly visits, and the labor it takes the editor and his staff, as well as the other contributors, to publish so good a paper. We remember you in our prayers, praying always that you may be able to continue your good work.

"A few weeks ago we enjoyed a short visit with Bro. and Sr. Clarence Lapp and Sr. Edna Brewer. It surely did us good to talk with these dear ones of like precious faith of the hope of the coming of our dear Lord and the setting up of His kingdom. We also enjoyed the message Bro. Lapp gave us on the Sunday evening he was with us.

"Yours in the one faith,

"E. Anderson Drake and Family."

CHRISTMAS AT OREGON, ILLINOIS

The Christmas exercises of the Oregon Sunday school were appreciatively received by an audience that filled every niche and cranny of the church last Thursday night. The earlier part of the program was given almost exclusively by the younger classes, and the beauty and impressiveness of its pageantry, together with the knowledge each little one had of his part, indicated the vast amount of time and thought and effort the committee in charge, which was headed by the pastor's wife and loyally supported by the teachers, had given to it.

At the close of the children's part the junior robed choir led a processional from the balcony through the main body of the church to the rostrum, where, under the direction of Miss Azalia Winfrey, its director, it gave a most pleasing and colorful series of carol-anthems.

The church was simply but tastefully decorated with evergreen branches, silvered pine cones, and silver stars hung from the windows and auditorium lighting fixtures, with a midnight sky effect arranged at the back of the platform. The various lighting devices, which changed from time to time as the program advanced, added much to the beauty of the finished whole. The committee in charge of the decorations were Miss Genniel Carpenter and Miss Alice Gesin.

The thought of our Lord's return was strongly stressed in the program and by the superintendent of the Sunday school in his opening remarks.

A HELPFUL SUGGESTION

The following is copied from "Golden Rule News," published by the Church of the Golden Rule (Church of God), Cleveland, Ohio, as a suggestion to other city congregations. It might be added that The Restitution Herald is furnished at an attractive price for such evangelistic purposes.

"Here's a new plan in which your cooperation will be appreciated. The Golden Rule News Club boys, who deliver your GRN each month, are going to sell copies of The Restitution Herald, our church weekly, in order to raise money. They get a commission on each copy sold. And the purchaser gets one of the finest religious magazines published in America, 16 pages of splendid articles by our best writers, as well as departments of interest to every member of the family. Special features you'll enjoy are the regular articles by our own Bro. George B. Alldridge which are read and commented on all over the United States and a department called "Abreast of the Times," featuring present-

day fulfillment of Bible prophecy. We bespeak for the boys a cordial hearing. There are few places where you'll get as much for your nickel as in buying a Herald. And you'll be treating yourself to a feast of good things, and helping along a fine cause at the same time."

PLUM RIVER, ILLINOIS

We are pleased with the gradual increase in our Sunday school attendance. Last Sunday there were 39 present. The average attendance since October 1, which was our Rally Day, has been over 29 for each Sunday.

Starting on Rally Day, we have been striving for perfect attendance records. Several will be given awards for perfect attendance during this closing quarter.

The church is having a Christmas program Christmas Eve.

There is no joy like the joy of working for the Master.

Mildred L. Crofton, Sec.

GOD WANTS THE BOYS AND GIRLS

God wants the boys, the merry, merry boys,
The noisy boys, the funny boys,

The thoughtless boys—

God wants the boys, with all their joys,
That He as gold may make them pure,
And teach them trials to endure;
His heroes brave He'd have them be,
Fighting for truth and purity.

God wants the boys.

God wants the happy-hearted girls,
The loving girls, the best of girls,

The worst of girls—

God wants to make the girls His pearls,
And to reflect His holy face,
And bring to mind His wondrous grace
That beautiful the world may be,
And filled with love and purity.

God wants the girls.

—Author unknown.

MATTHEW THE PUBLICAN

Matthew, the writer of the Gospel that bears his name, was the son of Alphaeus. Before his conversion he was known as Levi. He was a tax collector under the Roman Government, and lived in Capernaum. Owing to his occupation he was detested by his Jewish compatriots. Soon after his conversion he gave a feast in the honor of his Lord to which he invited his former business associates.

"Matthew was probably a silent, unobtrusive, contemplative man, a thorough Jew, with a wide knowledge of the Old Testament Scriptures, and able to see in every detail of our Lord's life the fulfillment of prophecy."

THE GOSPEL OF MATTHEW

The Gospel According to Matthew, from which our lessons for the next six months will be taken, was probably originally written in Aramaic, the language of the common people of Palestine and the tongue in which Jesus taught. Scholars generally agree that the Greek text on which our modern translations rest was made by Matthew himself.

A careful comparison of the four records of the life of Christ which we possess shows clearly that that of Matthew is by far the richest in detail of all the group. It provides a comprehensive foundation on which to build a definite understanding of our Lord and His teaching concerning the kingdom of God.

Matthew describes to us the life and work of Jesus as the future King and Judge of Israel. The characteristics of his portrait are authority and tenderness, with special stress placed upon the facts concerning the kingdom.

THE GOSPEL OF THE KINGDOM OF GOD

This was the great theme of Jesus' teaching. Throughout His entire ministry His one purpose was to declare the glad tidings of the kingdom of God and its near approach. To emphasize and visualize the happy conditions that would prevail in the kingdom, He performed miracles of healing and of comfort. To the same end, He pardoned sinners. The sermon on the mount pointed out how the law of God, which is the law of love, when planted in the hearts of men, as it will be under the reign of Christ, if put into practice now, would result in peace and security to mankind.

The kingdom of God, according to the Scriptures, is to be a literal government established upon this earth when the Lord comes. Jerusalem, its capital city, will be the center from which will radiate the peace-bringing and prosperity-insuring laws of the Most High.

To obtain its highest privileges when it comes, it is necessary for one to believe in its coming, in Jesus Christ as its King; to repent of his sins and seek forgiveness through faith and baptism into Jesus Christ. Such are the essential requirements of the gospel.

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.

8 pages. Per dozen 20¢; per hundred \$1.20.

GOD'S GREAT TIMEPIECE

By Glenn M. Birkey

"**B**ELOVED, you must not ignore this one fact, that with the Lord a single day is like a thousand years, and a thousand years are like a single day. The Lord is not slow with what he promises, according to certain people's idea of slowness. No! He is long-suffering for your sake, he does not wish any to perish but all to betake them to repentance."—2 Peter 3:8, 9; Moffatt.

So far as the Gentile times are concerned, the sands in God's hourglass are running low. Often I have sat in a room where the silence was broken only by the ticking of a large clock, each sound representing a second gone, never to be used again. As we rise each morning and see and hear about the events that transpire, we cannot help but realize that God's great clock of time is ticking off the events that must come to pass as predicted in His Word before His Son returns to set up His government upon the earth.

In the same chapter of Second Peter we are reminded that in the very days in which we are living men will mock, asking, "What has become of his promised return: for from the time our forefathers fell asleep, all things continue as they have been since the creation."—2 Peter 3:4. God has through His Word given all warning that grace will not always abound. One cannot understand why so many in this world refuse their future hope of redemption when a way of escape has been provided through Jesus Christ our Lord.

The newspapers, radio, newscast, and other sources are fairly teeming with events that interest all students of prophecy, and show that God's timepiece is operating very accurately. Just to enumerate a few of the happenings: The Jews' return to their homeland. The reviving of the old Roman Empire. The growing influence of Communism.

It is said Communism has control of one sixth of the world's peoples. It is determined to cause the downfall of every Gentile nation. This will be accomplished through breaking down morality and getting a corner on other nations' wealth. It is claimed the questionable shows on the screen and questionable pictures on our magazine stands are propaganda that the Reds are using to break down the nation's morals; and it seems to be succeeding.

The dictatorships are increasing, and I believe this is preparing the world for the superman, or Antichrist. It seems very certain that democratic or representative form of government is on the wane. The recent recognition of Russia by the United States may have some prophetic significance.

Then there are signs in the heavens. Our Lord said there would be signs in the heavens and distress of nations. Astronomers tell that peculiar things are happening in the heavens. In the year 1917 there were seven total eclipses of the sun and three of the moon. This had not occurred

before in two thousand years. As the sun veiled its face for the seventh time, General Allenby marched into Jerusalem and pulled down the star and crescent. Astronomers claim this strange combination of eclipses will occur again in 1936. Astronomers also tell us a star of the first magnitude hovered over Jerusalem in June, 1918, exactly six months after General Allenby entered the city. This star disappeared as suddenly as it had come. Surely there are signs showing in the heavens.

All these foregoing happenings seem to indicate a great event of unusual importance is about to occur. God's great timepiece seems to be proclaiming the following message: "The time is fulfilled. The kingdom of God is at hand. Repent and believe the gospel."

May we who have placed our faith in God and His Son Jesus Christ do our utmost to spread the great truths concerning salvation to those who have not embraced them before the days of God's grace are ended is my prayer.

HOMESICK

I pine for that long promised kingdom,
That Jesus has gone to prepare;
Its joys and delights with the present
I oft in my waiting compare.
I'm trying my best to be patient,
And meekly pass under the rod;
But submit to you, brethren, I'm homesick—
Homesick for the kingdom of God.

The weight of the years is upon me,
The joys of the world charm no more;
In weakness I pray for the kingdom,
Whose coming marks human woes o'er.
Lord Jesus, stay not Thy appearing,
E'en though I may sleep 'neath the sod;
I do declare that I'm homesick—
Homesick for the kingdom of God!

How blessed 'twill be in that kingdom
To meet with the faithful of old,
With Abraham, Isaac, and Jacob,
And others of whom we are told.
I'm amazed at the works of Jehovah:
The breadth of His marvelous plan;
Including the gift of a Savior,
Who suffered and died here for man.

O brother, be patient, it's coming!
These awful times cannot last long;
Christ will soon come in His glory
Attended by angelic throng!
We've waited for Him, and He'll save us,
Though we wake or we sleep 'neath the sod;
And we'll say nevermore, "I am homesick!"
In our home in the kingdom of God!

—Present Truth Messenger.

THE RESTITUTION HERALD

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NUMBER 14

Papers on the Lord's Coming

The Church

By F. L. Austin

THE return of Christ unto the affairs of earth will initiate most momentous changes in the relations of mankind—changes greater than ever previously recorded. His return will affect every human being, both the living and the dead. But the effect of His presence will be so varied upon different classes or groups of people that to understand the prophecies foretelling this wonderful series of events and conditions, one must endeavor to carefully distinguish between the different bodies into which God is classifying the human race.

It is because of this diversification of God's dealings with the different classes that I have felt justified in presenting the former articles in an effort to bring out the background, so to speak, in order to a better understanding as I shall direct attention to some of the outstanding facts foretold as to Christ's arrival and presence. And, for this reason, I ask the reader to bear with me in devoting yet a portion of this article to a like effort.

THE DAY OF THE LORD

To this end, you are asked to consider carefully one further point relative to "the day of the LORD." It is presented to us in Revelation 1:10. It reads: "I was in the Spirit on the Lord's day, . . ."

John was the speaker. He was in the midst of an experience the like of which had never occurred to man. "The Revelation of Jesus Christ" (Rev. 1:1) was being presented to him. The word "revelation," Greek *apokalupsis*, means to reveal; to uncover; to unveil; to manifest. It was the unveiling of Christ "which God gave"; not an unveiling given by some human historian or theologian or critic, but a revelation of Christ to mankind, through John, such as had never before been made. And John says in verse 10 that he "was in the Spirit on the Lord's day" when he received his instructions.

Let me quote this clause of verse 10 from several different translations which lie before me. Diaglott: "I was in Spirit on the Lord's day." How were you "on the

Lord's day," John? "In Spirit." Weymouth: "In the Spirit I found myself present on the day of the Lord." Rotherham: "I came to be in Spirit in the Lord's day." Concordant: "I came to be, in spirit, in the Lord's day." Bullinger: "I came to be, by the Spirit, in the day of the Lord." Conclusion: In spirit John was in the Lord's day.

Ezekiel, in 8:3, had an experience something similar. He describes it thus: "And the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem . . ." He was among the captive Israelites, probably in Tel-abib by the River Chebar, as stated in 3:15, several hundred miles from Jerusalem. The miraculous power of God wrought this experience upon him. Read also Ezek. 3:12-14; Acts 8:39, 40; 2 Cor. 12:1-4; and notice Obadiah's fear mentioned in 1 Kings 18:12.

John's experience took place less than one hundred years after Christ's birth. By the power of God's Spirit, he was caught forward through the centuries and placed over into the day of the Lord. There he received from God a revelation, an unveiling of Christ. But notice that it was the revelation of Christ in the activities of His labors "in the Lord's day." It was not a revelation of Christ as of today, "at the right hand of God." It was a revelation of Him at work during "the day of the Lord."

This phrase, "the Lord's day," cannot possibly refer to Sunday, the first day of the week, as so many thousands of people unjustifiably apply it. The phrase refers to one and the selfsame time as does the phrase "the day of the Lord"—just as the two types of phrases are used interchangeably in all literature.

A JUDGMENT THRONE

The things revealed to John concerning Christ in the day of the LORD include that wonderfully beautiful setting described in Revelation 4. The outstanding thing of that picture is the newly set throne (*Please turn to Page Eight*)

EDITORIAL

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G. Eldred Marsh, Editor

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Paul C. Johnson, Associate Editor

"These things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. . . . But avoid foolish questions, . . . and contentions."—Titus 2:8, 9.

A PRAYER

We pray, dear Lord, that Thou
Wilt give us courage, strength
And faith to wait on Thee,
Through this day's length.

Not for tomorrow, Lord,
Doth our petition rise,
Just for today with all its cares,
Its troubles and its sighs.

So lead us, blessed Lord,
Safe through the present day,
And may we find at set of sun,
Thy presence near, we pray.
—Selected.

overtaken the churches in these latter days. Few, indeed, either in or out of the churches concern themselves about the future. They live only in and for the present. Their slogan seems to be, "Live for the present and let the future take care of itself!" We hear very little from the modern pulpit about "heaven" or "hell." The minister's time is occupied with social and political reform work of various kinds. Even when called upon for a funeral sermon he seldom mentions the situation of the deceased whether good or bad.

Of course the old idea still quite generally prevails that some hazy undefined "heaven" awaits the righteous, and that "hell," robbed of all its Jonathan Edwards fiery literality, throws open its doors to receive the ungodly at death. But when it comes to making an attempt to present these subjects scripturally these modern religionists are too indifferent toward the entire matter of future life to give sufficient study to the Bible to learn whether or not their position is scripturally defensible.

Under such conditions it is quite without value to appeal to the Bible to determine the facts in so far as the average church goer, or even minister, is concerned. They will not longer discuss or even study these subjects. "What difference does it make, anyway?" is their answer to every question along these lines.

This condition of apathy, while to us most reprehensible in the religious leaders, should, and does, open wide the doors of opportunity to us for the presentation of the truth in a positive, affirmative manner that results in conviction on the part of the hearer. The facts of the Bible are too little known in these days to provide a basis for controversy for the majority of people, and we find a great many honest seekers after salvation ready to accept the plain truths of the Scriptures when simply stated as facts, with no direct and obvious attempt being made to overthrow hazy and outgrown conceptions that no longer exercise an appreciable influence over the minds of men.

Let us, then, approach a divinely given task of evangelization from the affirmative standpoint. Let us state the truth positively, but not argumentatively. Let us assert with all the power God provides, that salvation depends upon faith in and obedience to the "things concerning the kingdom of God, and the name of Jesus Christ!"

AFFIRMATION VERSUS CONTROVERSY

THE Church of God as a denomination has apparently, and no doubt fortunately, passed largely beyond the controversial stage of its development into that of more or less dogmatic affirmation. This change is not so much due to a premeditated alteration of policy on our part as it is to a readjustment made necessary by the shifting of front on the part of other religious bodies with which we come into contact, and to the atheistic trend of the times.

Our extreme polemic tendencies of the past were created by conditions and circumstances. We were kept constantly on the defensive by those who opposed our teaching, and we naturally responded with counter attacks against their doctrinal positions.

Most of these discussions had to do with matters pertaining to the future: immortality, and how and when it could be obtained; the final destiny of the wicked; the eternal home of the saints; and the events that are to accompany and follow the Lord's coming. These were the principal points of contest. Religious people in those days were deeply interested in these matters, and "searched the scriptures daily" in order that they might support their own contentions and overthrow opposition to them.

A great change, almost revolutionary in character, has

God's Chosen People

By George B. Alldridge

"You alone, of all men, have I cared for: therefore I will punish you for all your misdeeds."—Amos 3:2, Moffatt.

DURING the convention held in Oregon, Illinois, last August, in conversation with a sister highly esteemed among the brethren for her Christian culture, I remarked that there is a natural Israel and also a spiritual Israel. She requested me to quote a scripture supporting this view, viz., natural and spiritual Israel.

For a few moments I felt nonplused; I could not recall to memory where it definitely used this phraseology—natural and spiritual Israel. I felt positively in my mind that the Scriptures do sharply differentiate between Israel after the flesh and Israel after the Spirit.

In 1 Corinthians 10:18 we read, "Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?" Genesis 32:28 gives the origin of Israel after the flesh.

Paul proves that there are two Israels in these words: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Notice one class: "my kinsmen according to the flesh," and "to whom pertaineth the adoption."

Jesus in Luke 13:34, 35 pronounced the terrible doom upon His kinsmen according to the flesh in the well known words, "O Jerusalem, Jerusalem, which killest the prophets," etc.

Jesus knew the Psalms well. The above words fulfilled Psalm 106:27, "To overthrow their seed also among the nations, and to scatter them in the lands."

In Paul's beautiful allegory (Gal. 4:21-31) the two seeds, Israel who are free—spiritual—and Israel in bondage—natural—are clearly set forth.

I am writing this article as a plea upon behalf of natural Israel, commonly known as the Jews.

The columns of our daily newspapers are recording every day the bitter feeling of antipathy prevailing throughout the world against the Jew, a feeling known generally as anti-Semitic.

Sometimes I hear disparaging remarks from the lips of those professing to be followers of Jesus. Be careful, dear

friends. These words to Abraham have gone forth from the mouth of God and will not return unto Him void. "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."

My brethren, do we realize what a debt the world owes to the Jew? Lyman Abbott, one of America's great preachers and journalists, says this regarding the world's debt

to Israel: "We Gentiles owe our life to Israel. It is Israel who has brought us the message that God is one, and that God is a just and righteous God, and demands righteousness of His children, and demands nothing else. It is Israel that has brought us the message that God is our Father. It is Israel who, in bringing us the divine law, has laid the foundation of liberty. It is Israel who had the first free institutions the world ever saw. It is Israel who has brought us our Bible, our prophets, our apostles. When sometimes our own unchristian prejudices flame out against the Jewish people, let us remember that all that we have and all that we owe, under God, to what Judaism has given us."

Brethren, we meet every first day of the week for Christian worship and fellowship and to keep the

antitype of the passover, or as Paul says, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us."

Once a year the Jew keeps the feast of the passover. Many of my readers in a casual way have read of the terrible pogroms in Russia. I have pondered over and over Ezekiel 37 and 38 and wondered, Why has God set Russia aside as a nation upon which He will pour out His fiercest judgments?

Mary Antin, Russo-American writer, in her *The Promised Land*, writes, "The passover season, when we celebrated our deliverance from the land of Egypt, and felt so glad and thankful as if it had only just happened, was the

•Please turn to Page Eight

Life Out of Death

The Mills of God grind slowly, but they grind exceeding small—

So soft and slow the great wheels go they scarcely move at all;

But the souls of men fall into them, and are powdered into dust,

And in that dust grow the Passion-Flowers—Love, Hope, Trust.

Most wondrous their upspringing, in the dust of the grinding mills,

And rare beyond the telling the fragrance each distils.

Some grow up tall and stately, and some grow sweet and small,

But Life from Death is in each one—with purpose grow they all.

For that dust is God's own garden, and the Lord Christ tends it fair,

With oh, such loving tenderness! and oh, such patient care!

In sorrow the seeds are planted, they are watered with bitter tears,

But their roots strike down to the Water-Springs and the Sources of the Years.

—John Oxenham.

"JESUS WEPT"

By Norman John MacLeod

ONLY great emotions could make the Son of God give way to tears. His being must have been touched with a fullness of emotion that exceeded that which we ordinarily comprehend. He had all power even over death, so for Him to sorrow in the presence of death would seem strange at first thought. Some peculiar things about the death of His friend Lazarus must have presented themselves to Jesus' mind to cause His grief to rise to so high a point.

The problem of death is involved in a psychological consideration of consciousness. Consciousness is a function of the brain, just as digestion is the function of the stomach. It presents, therefore, all the phenomena of any function.

Consciousness grows gradually until maturity. It develops along with the other functions of the other parts of the body. It reaches its high point at maturity. It declines in old age. It is impaired by disease or accident which involves the operation of the brain. It ceases at death and in some diseases and because of injury to the brain. It can be restored only by restoring the functional power of the organ: in this case, the brain.

Functions of organs develop at different speeds in different individuals; so does consciousness. Some children learn to do things, learn to understand things, are aware of their own existence at a much earlier age than others. Consciousness does not develop before birth, as would be presumed in any other explanation of that phenomena besides the biological one of function. Then conscious development may be retarded because of the impairment of functions of other parts of the body: mental maturity may be long postponed because of certain physical frailties.

The maturity of conscious development is reached along with physical maturity. The full power of the intellect is sustained as long as the full power of the other bodily functions. The power to learn grows greater to about the age of thirty, when it begins to decline at the rate of about one per cent per year along with the decline in the power of the body to rebuild its worn parts. The period of highest mental powers endures longer with some individuals than with others, and lasts over a varying period of years.

One of the saddest things in the world is to see the light of consciousness gradually begin to fail in our loved ones because of disease or senility. The once powerful mind begins to lose its power as the bodily frame declines. The decline is first noticed in the coming of forgetfulness so familiar to us in absent-mindedness and impaired power of

"These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. . . . Then said Jesus unto them plainly, Lazarus is dead. . . . And said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him!"—John 11:11, 12, 14, 34-36.

learning. Then, as old age comes on, a rapid decline toward death is manifest. No place is seen in this concept for setting up some sort of mechanism aside from the brain and nerve functions which might be noted as the soul, or any such extraneous entity.

This decline, as before noted, coincides with the decline of the other functions of the body

parts. Disease may cause the light of consciousness to fade more quickly, or even make it cease altogether for a time. Perhaps the most familiar of these occurrences is found in ordinary delirium brought on by fever, and the more serious instances of insanity. But, though consciousness has ceased in these cases, life is still prolonged, for the other functions of the body have not ceased. The brain is functioning only partially along other lines: consciousness has ceased. Injury to the brain also brings cessation of consciousness, or at least a partial cessation, as in the case of being stunned. Shocks of other sorts purely of an emotional or mental nature may do likewise.

Perhaps the most interesting cessation of consciousness to be here considered is that of sleep. The brain has ceased to send out its conscious impulses. The individual is still alive, but consciousness is suspended. In John 11:11-14 Jesus compared death to sleep. "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," we read from the pen of the Apostle Paul concerning the brethren who died during those early days of the church (1 Thess. 4:13).

Why did these speak of death as "sleep"? Because in both cases consciousness has ceased. We are familiar with the cessation of consciousness in sleep; death is a sleep of a longer duration. Some of the most interesting, yet baffling, phenomena of psychology are interwoven with the process of sleep. "In death there is no remembrance of thee," says the Psalmist (Psalm 6:5). Because death is a sleep!

One marked difference will be noticed, however, between sleep and death, that in the latter complete cessation of all bodily functions has taken place. Often in diseases there is only a partial cessation of brain function, as in partial paralysis, insanity, or feeble-mindedness. These could not be explained by presupposing an external entity such as a soul or mind that operates the brain, nerves, and muscles as a telephone operator would operate a switchboard.

Just as consciousness ceases with disease, sleep, or death, just so it can be restored only by a reversal of the processes

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Radio in Prophecy

IN the discussion that we shall undertake, with its many startling facts beyond the realm of the human mind to explain, we will have an objective, a prophet message. Prophecy is the strangest credential of our revealed Word. The students of the Bible or Christian workers that do not major in prophecy will have missed the greatest dream and inspiration that is possible in the study of this inexhaustible Book.

That we may arrive at exactly what is meant by prophecy we shall examine two. One must be listed as an uninspired prophecy, because it is not found in the Book of inspiration, although Isaiah never wrote a line more prophetic. About ninety years ago Alfred Tennyson, the English poet, wrote these words; and he wrote them without one single item or data upon which to base such a vision. Such inventions were then never dreamed of. These are the lines:

“Men, my brothers, men the workers,
 Ever reaping something new,
 That which they have done the earnest
 Of the things that they shall do,
 For I dropped into the future,
 Far as human eye could see,
 Saw the vision of the world
 And all the wonders that would be;
 Saw the heavens filled with commerce,
 Argosies of magic sails,
 Pilots of the purple twilight,
 Dropping down their costly bales;
 Heard the heavens filled with shouting,
 And there rained a gasly dew
 From the Nation's airy navies,
 Grappling in the central blue.
 Far along the world-wide whisper
 Of the south wind blowing warm,
 With the standards of the peoples,
 Plunging through the thunderstorm,
 Till the war drums throbbed no longer,
 And the battle flags were furled
 In the parliament of man,
 The federation of the world.”

Now let us examine these lines.

Today there are mail routes by air touching every large city in America. There are passenger routes, station ticket offices, and aeroplanes flying on schedule time. Passengers may breakfast in San Francisco and at eight o'clock dinner in New York. Valuables are now being sent by air and “pilots” are stirring the ships in all directions, “dropping down their costly bales.”

Here is the first of five articles by Rev. C. F. Wimberley, D. D., on recent developments in radio and their position in prophecy. The series was selected for this paper from “The Pentecostal Herald” by R. A. Curtis.

There are battles ten thousand feet in the air. Then flying over cities, forts, battle-ships—dropping tons of explosives, dealing death and destruction by the “gasly dew.” All this we now know to be a re-

ality, and woe to the warring nations that may engage in war again.

World-wide whisper sweeping around the world, giving news, events, markets, riots, storms, casualties, discourses—yes, “standards of the peoples”—all that is going on and the things they stand for in every nation under the sun. But what process, “plunging through the thunderstorm.” The whisper travels at a velocity of 186,271 miles per second with an invisible power unknown which plunges through the thunderstorm. In thousands of homes all over the world they are getting the “standards of the peoples.” At this moment there are being sent those whisperings through the air from thousands of power stations, filling all the world about us with sermons, market reports, music, grand opera, athletics, news items. They are going in every direction without conflict or jam. These whisperings, because they are silent in the air above us, are plunging, not only through storm clouds, but through great mountain ranges, as though they did not exist.

Is the vision so true, so realistic, to fail in its last couplet? We do not believe it will fail, for the mysteries and marvels of visions of commerce in the skies, battles above the clouds, dash not on the ragged brow of Lookout Mountain but five and ten thousand feet in the air; “grappling in the central blue.” The poet saw the reign of universal peace and brotherhood, when guns would be molded into tools to make all the waste places—even the wilderness—blossom as the rose.

Now let us examine a prophecy given by divine inspiration. Back yonder in the long ago lived a minor prophet whose contribution to the world literature consisted of but three short chapters, but the blaze of eternal illumination was upon him. By that strange process, known only to our Creator, this humble seer was lifted from the obscurity of that long past and was dropped down into the milling centers of twentieth century life as it is now being lived among us. Hear him—

“The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings.”

Here is a picture of great military leaders, of fields red with blood; it is a picture of war. But observe the vision—thirty years ago the automobile was a toy and an ex-

pensive experiment. They would run sometimes, but not as a permanent means of transportation. Today these chariots, with their bright lights flaming against the dark skies, rage in the streets, jostle one against the other in the broad ways. There are in America more than 26,000,000 licensed motor vehicles. Every man, woman, and child in America could ride at one time. They are jamming against one another in the broad ways. More than 30,000 annually are killed and many more are maimed from raging on the broad ways, as it were. In two decades our land has built between three and four million miles of these broad highways. These chariots are running like lightning, with flaming headlights.

Then observe further: "The fir trees shall be terribly shaken." Canadian woodsmen tell us that the finest timber of their great forests is the fir tree; but within the past decade or so the fir tree has become so wind shaken that there can scarcely be found a tree that can be used for lumber. "Terribly shaken," says the Prophet. But listen to these startling words—"All these things happen in the day of his preparation." Yes, events are mobilizing, preparing for greater events.

We are living in strange times. The secrets of the universe are being so rapidly uncovered that each day brings for us some staggering accomplishment. A gentleman who was an official of the Canadian Pacific Railroad was coming from Montreal recently in his official coach, which was equipped with all the devices for outside communication. This gentleman got in touch with the office of this railroad company located in London, England. The train was going sixty miles an hour, and connection was made easily.

Yet Solomon declared, "There is nothing new under the sun." Rather a hard blow to the scholasticism of modern times; but when we examine it closely, the truth of the Hebrew sage is quite evident. There is not a new thing in the universe. The marvelous laws and the formulas of chemistry, and the facts of astronomy, were just as true when Abraham journeyed to the land God was to show him. Or, to be more exact, there is not a single organism or element of which we are now whispering around the world which was not just the same when the stars sang together in the dawn of time. Chemistry has no new law; the forces of the air have no new combinations. We now whisper across the stretches of sea and land. Of course, that is new; yet it is not new. God has butterflies endowed and equipped to communicate with each other through some medium, as our marvelous doings with what we call the Radio. We call it Radio because we have no better name. There were large butterflies that communicated daily with each other. Anyway, they do it now, and they could do it as easily then; so radio is not new.

There is a large moth, much larger than the ordinary butterfly, with wings that are from six to seven inches from tip to tip. They have a large proboscis on their heads which curls up when not engaged in the broadcasting business. When this proboscis is opened, there may be seen small black points on each side. Under the microscope they are like tiny hairs and can be unfolded to a standing position. The German scientist was the first to discover the strange

powers of these butterflies. They were used by the German armies, so we have been informed. These moths go in pairs. The female would be kept in one part of the sector and the male in another far away part of the army. Codes written on tissue paper would be wound around the bodies of one or the other, and one would be released and find its mate, bearing the message across some dangerous sector.

An experiment was tried out in one of our large cities. The male was put in a glass jar at night and the female placed in another, and both were covered. She was then taken eight miles across the city and turned loose inside a screened porch. She at once opened up her proboscis and extended her antennae—the antennae are the little hairs mentioned before—which curled up on the screen and made a scratching noise. Later in the night the male was released. The next morning he was on the outside of the screen bearing marks of identification. By some kind of radio process they got in communication with each other. So even the radio is not new.

THE RUSSIAN BEAR

By C. E. Randall

THE student of prophecy has always seen the "bear of Russia" in his prophetic studies. Russia is described by Ezekiel as "Gog, the land of Magog, the chief prince of Meshech and Tubal." Her past history, her present status, and her future role enamor one as he considers them; yet her national life has been so tragic that it causes one naturally to abhor her.

The Prophet informs us that God's face is against Russia. The reason is obvious. Russia is against God. When an individual or nation walks contrary to God, of course God must walk contrary to the individual or nation (Lev. 26:23, 24). Russia is against God because she is against His people and His Word. And we should be against Russia because she is against our God.

How any person who professes to be a follower of God can uphold the Russia of today is beyond our comprehension. The leadership of that nation is bent on blotting out every vestige of Christian thought and action. It is a crime for its nationals to possess a Bible. It is an offense of no small degree to have three or more children together and teach them religion, yet 25 million children are being taught the anti-religious and anti-moral doctrines of the Soviets. Russia is not content to confine her infernal teachings within her own borders, but is reaching to every direction of the compass. In Great Britain alone there are 126 known schools of the Russian Internationale. They are called the "Internationale Sunday Schools."

The great forces of unrighteousness are being prepared and drawn together ready for the appearance and leadership of the "man of sin." The proletariat of all nations is being marshaled in the fight on Christianity. Our defense is to be found in our God.—*Church of God Messenger.*

THE PROPHECY FULFILLED

THE prophecies that prognosticated the destruction of the various empires—the desolation of Babylon, Tyre, Nineveh—are met with the objection of the non-believer that it is the fate of all governments to have their rise and fall; hence, it was only shrewd guessing on the part of the Hebrew prophets. But what can be said to Moses' prophecy of the utter dispersion of the Jews among all the people of the earth? Here was not destruction, but a species of perpetual preservation; particularly is this miraculous from the fact that no other people can exist under every climatic change or condition.

The English of India and the Dutch of Java become sickly in the second generation and would cease to be if it were not for fresh importations of vigorously healthy young people, while the Jews are peculiarly and mysteriously true cosmopolitans, ubiquitous everywhere, from the coral strands of India to the frozen shores of Greenland, always rivaling the natives in bodily health and mental vigor, so that Dr. Nott and George R. Gliddon, while maintaining in their book each race of men had a distinct and separate origin, are forced to admit: "The single exception to all this may be noted in the Jews. Among all men they are isolated in religion; their isolation in a pathological sense is just as complete. There is a line of demarcation between them and the people among whom they dwell. They are neither born nor do they die like their neighbors. They have more children and more old men. They have better health and are less subject to epidemics. Their laws of marriage, their regulation of married life, their cooking, and their general hygiene distinguish them from other men. The low, crowded and abominably filthy district of Rome, in which the Jews reside with impunity, could hardly be inhabited by another people. Their ability to exist in nearly every climate of the world is a fact, however it be explained. They were domiciled in China in the third century of our era. Mungo Park found them in the heart of Africa eight hundred miles from the coast. They do as well in Norway as they do in Jerusalem, and they are located all around the equator, and are settled from pole to pole."—*Messiah's Advocate*.

HOW THE FINE WAS PAID

IT WAS at Grimsby County Police Court that a poor woman was fined twenty-five shillings during the Great War.

Her children had lighted the gas after having been put to bed. Thus a light shone from the window of her house at Immingham, and this was contrary to the lighting restrictions.

When she heard the amount she was ordered to pay, she answered, "I cannot pay it." She went on to tell the magistrates that her husband was serving in the army and

that she had only a small sum for her children and herself to live upon.

She was told she must find the money in a fortnight, and replied that she feared it was not possible for her to do so even then.

Was she not like the transgressor who is face to face with judgment? He cannot answer for one in a thousand of his many sins. He cannot pay the awful debt he owes. A fortnight, or a year, or a century, would never enable him to blot out his guilt.

The poor woman was just leaving the court wondering how she was to meet the difficulty when one of the magistrates said, "Let her wait a moment."

Speaking with the other magistrates he soon agreed that they should pay the fine. In a few moments that amount was collected among them, and paid to the officer of the court. Then a receipt was handed to the woman, who expressed her surprise and thankfulness.

The fine was paid. The majesty of the law was upheld. But the woman was freed. She could go home in peace. Her need had been met by others.

The sinner who flees to Christ can rejoice that his need has been met. The debt he could never pay has been paid by the Son of God. His precious blood was the price of the sinner's freedom. The law's requisitions have been fully met. The claims of God's holy throne have all been answered. Justice is completely satisfied. The sinner who believes is justified from every charge.

God, who in righteousness pronounced the judgment, has Himself provided the Savior. The Son of God has borne the judgment; thus the sinner is set at rest.

The receipt has been given. The blessed proof that the demands of the throne of God have been met is found in the fact that Christ, who died for our sins, is seated on the throne in bright glory. Thus the one who trusts the Savior may be in perfect peace.—*Selected*.

THE OMITTED ONES

ONE day in a large church the communion service was about to be concluded. As the last members served at the altar were about to retire, the minister asked: "Have any been omitted?" A woman kneeling at the board said that it seemed to her as the minister asked this question that she could see women arise from the countries of the earth, from Japan, Korea, Africa, India, and China. They seemed to arise and cry out, "Yes, we have been omitted. No one has ever broken the Bread of Life to us."

"Sudden, before my inward, open vision,
Millions of faces crowded up to view;
Sad eyes that said, 'For us is no provision;
Give us your Savior, too.
Give us,' they cry, 'your cup of consolation.
Never to our outreaching hands 'tis passed.
We long for the Desire of every nation,
And, oh, we die so fast.'"

—*The Revivalist*.

GOD'S CHOSEN PEOPLE

Continued from Page Three

time our Gentile neighbors chose to remind us that Russia was another Egypt. It was not so bad within the pale; but in the Russian cities, and even more in the country districts, where Jewish families lived scattered by special permission of the police, who were always changing their minds about letting them stay, the Gentiles made the pass-over a time of horror for the Jews. Somebody would start up that lie about murdering Christian children, and the stupid peasants would get mad about it, and fill themselves with vodka, and set out to kill the Jews. They attacked them with knives and clubs, and scythes and axes, killed them or tortured them, and burned their houses. This was called a 'pogrom.' Jews who escaped the pogroms came with wounds on them, and horrible, horrible stories of little babies torn limb from limb before their mothers' eyes. Only to hear these things made one sob and sob and choke with pain. People who saw such things never smiled any more, no matter how long they lived; and sometimes their hair turned white in a day, and some people became insane on the spot."

After reading this it seemed some one stood at my side and quoted Romans 11:25-27, "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."

Read Isaiah 49:16, 17, "Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee."

Let me quote recent history proving this scripture literally fulfilled (Arthur James Balfour's letter to Lord Rothschild, November 2, 1917):

"I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to and approved by the Cabinet: 'His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any country.'"

I wish I had space to quote so many writers who are friends of Israel after the flesh. Leo Tolstoi wrote:

"What is a Jew? This question is not at all so old as it seems. Let us see what kind of peculiar creature the Jew is, which all the rulers and all nations have together and separately abused and molested, oppressed and persecuted, trampled and butchered, burned and hanged—and

in spite of all this is yet alive! What is a Jew, who has never allowed himself to be led astray by all the earthly possessions which his oppressors and persecutors constantly offered him in order that he should change his faith and forsake his own Jewish religion?

"The Jew is that sacred being who has brought down from heaven the everlasting fire, and has illumined with it the entire world. He is the religious source, spring, and fountain out of which all the rest of the peoples have drawn their beliefs and their religions.

"The Jew is the pioneer of civilization. Ignorance was condemned in olden Palestine more even than it is today in civilized Europe. Moreover, in these wild and barbarous days, when neither life nor the death of anyone counted for anything at all, Rabbi Akiba did not refrain from expressing himself openly against capital punishment, a practice which is recognized today as a highly civilized way of punishment.

"The Jew is the emblem of civil and religious toleration, 'Love the stranger and the sojourner,' Moses commands, 'because you have been strangers in the land of Egypt.' And this was said in those remote and savage times when the principal ambition of the races and nations consisted in crushing and enslaving one another. As concerns religious toleration, the Jewish faith is not only far from the missionary spirit of converting people of other denominations, but on the contrary the Talmud commands the Rabbis to inform and explain to everyone who willingly comes to accept the Jewish religion, all the difficulties involved in the acceptance, and to point out to the would-be proselyte that the righteous of all nations have a share in immortality. Of such a lofty and ideal religious toleration not even the moralists of our present day can boast.

"The Jew is the emblem of eternity. He whom neither slaughter nor torture of thousands of years could destroy, he whom neither fire nor sword nor inquisition was able to wipe off from the face of the earth, he who was the first to produce the oracles of God, he who has been for so long the guardian of prophecy, and who transmitted it to the rest of the world—such a nation cannot be destroyed. The Jew is everlasting as is eternity itself."

How true God's Word is. "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities."—Amos 3:2.

PAPERS ON THE LORD'S COMING

Continued from Front Page

and Him who sat thereon—God. But one of the details of that scene reveals "four beasts"—"four living ones," Diaglott; "four living creatures," Rotherham.

In chapter 1 of his prophecies Ezekiel also describes a vision of a throne of God. In connection with that throne, Ezekiel in verse 5 likewise saw "four living creatures." In chapter 10 he again had vision of a throne of Jehovah and of the same "four living creatures" of which, in verse

20, he proclaimed: "This is the living creature that I saw (in chapter 1) under the God of Israel by the river of Chebar; and I knew that they were the cherubims."

The description of Ezekiel's picture in respect to the "four living creatures" is very similar to the "four living creatures" of Revelation 4. They are in similar relation to the throne of God. In both they enhance the glory of the scenes. By inspiration Ezekiel names them "the cherubim."

THE MERCY SEAT AND THE CHERUBIM

Now the old covenant cherubim were always positioned as surrounding the throne or the presence of God. Especially is this true in their tabernacle settings. As described in Exodus 37:6-9 the cherubim were located within the Holy of holies, the chamber of God's throne or presence in the midst of Israel. By God's direction, Bezaleel "made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat; one cherub on the end on this side, and another cherub on the other end on that side: out of the mercy seat made he the cherubims on the two ends thereof."

The mercy seat and the cherubim were of one piece. They were most important in the Holy of holies, God's room of the tabernacle. It was from upon the mercy seat and from between the cherubim that God's presence was revealed to the Aaronic priests. Both were required, to complete God's seat.

CHRIST AND THE CHURCH

Coming to the new covenant we find that the mercy seat of the old covenant illustrated none other than Christ Himself in the new. Speaking of our justification, Paul, in Romans 3:24-26, refers to "Christ Jesus: whom God hath set forth to be a propitiation . . ." The Greek word here for "propitiation" is *hilasterion*. In every other instance where it occurs in the New Testament, and in every instance where it occurs in the Septuagint, a Greek translation of the Old Testament, it is rendered "mercy seat." Such is the significance in Romans 3:25, for the mercy seat is the propitiatory covering, and the translators have merely given us the thought of the *office* and *work* of the mercy seat instead of giving us the word "mercy seat," itself. Paul, by inspiration, then, here says that God made Christ to be this *mercy seat*. And truly it is in and through Christ that God meets and rules His people under the new covenant even as it was from upon the mercy seat and between the cherubim that He manifested His presence and authority in the old covenant.

Now those furnishings, as well as the official acts, of the old tabernacle were all, an "example" (Heb. 8:5) or "patterns" (Heb. 9:23) or "shadow" (Heb. 10:1) of the furnishings, and official acts, "of the true tabernacle, which the Lord pitched, and not man."—Heb. 8:2. Those furnishings were inanimate; these are probably persons perfected for the glory of God. As the mercy seat was a shadow of the glorified Christ, so the cherubim, which were "made out of the mercy seat" in the old tabernacle, must have been a shadow of something in the new covenant tabernacle which was to be made out of Christ, its mercy seat—both "beaten out of one piece." Coming to Ephe-

sians 5 we find Paul writing in verses 23-33 of Christ and the Church. In verse 30 he says, "For we are members of his body, of his flesh, and of his bones." Speaking of the union of husband and wife in verse 31 he says: "They two shall be one flesh." He then explains his whole illustration in verse 32: "This is a great mystery: but I speak concerning Christ and the church." They are by God made one! That which is *one* with Christ, the mercy seat, is the cherubim, even the *Church*. It suffers with Him (Rom. 8:17) that it "may be also glorified together."

So far as I know, there is no other portion of God's creation that is of the same piece with Christ, bone of His bone, flesh of His flesh, and—may it be right to include—spirit of His spirit, as is the Church. For this reason, and for others which cannot now be presented, the writer is compelled to believe that the "four living ones" of Revelation 4, similar in description and position to the "living creatures" of Ezekiel 1 and 10, and which Ezekiel knew to be "the cherubim," are none other than the Church of the new covenant tabernacle, formed of Christ the mercy seat. From upon and through this mercy seat, surrounded by these cherubim, the Church, God will yet perfect all things.

John sees these in "the day of the Lord." The picture given to him was not a picture of things of man's day, but of things of "the Lord's day," among which he sees the Church gathered around the throne of God in the day soon to be upon us.

In the fifth chapter of Revelation John is caused to behold Christ before the throne of God, and the "four beasts," "living ones," prostrate in glad song and adoration. Christ has taken a scroll, sealed with seven seals, from the hand of God. The expectancy of mighty things thrilled them.

In chapter 6 Christ is revealed to John in verse 1 as opening the first seal. Instantly John "heard, as it were the noise of thunder, one of the four beasts ("living ones"—cherubim, Church) saying, . . ." As Christ successively opens seals two, three, and four, John hears the second, third, and fourth beasts ("living ones"—Church) saying. If these "living ones" are the Church, then we see the Church co-working with Christ in the judgment of that day.

The point I wish to make is that before ever Christ begins to open the seals of the scroll of Revelation 5, the Church, here called by the Diaglott "the living ones," and by Ezekiel called "cherubim," shall have been caught away to become "one" with Christ in the performance of those wonderful activities of "the day of the Lord"—activities which will precede His coming in the mighty power of Revelation 19, to overthrow the resisting human governments—the process of which overthrow, Jesus said in Matthew 24:21, will bring on a "tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

Whether in secret or in open, the fact is that the Church will be caught away to assist Christ at the beginning of "the day of the Lord" in those judgments of this world which shall prepare it for His return to the Mount of Olives and Jerusalem for His millennial reign.

Abreast of the Times

Back to the Jubilee

"In this year of the jubilee shall ye return, every man, unto his possession."—Leviticus 25:13; Leeser.

CHICAGO, Ill., Dec. 26.—One of the striking developments in American Jewish life, according to the *Jewish Courier*, is the widespread interest in and sympathy with the efforts and aspirations of the Palestinian Jewish workers, banded together in the Histadruth Haovdim Haclalith be' Eretz Yisroel (General Jewish Federation of Labor in Palestine).

This league may be described, says the *Courier*, as an association of progressive men and women who have united for the purpose of giving moral and material aid to the Jewish workers of Palestine, and especially to the economic and cooperative enterprises, and welfare and cultural institutions of their model organization, the Histadruth.

Among the ten fundamental objectives of the league enumerated, the first is of the greatest interest to the student of prophecy who is familiar with the land laws which were once in operation in Israel, and which, no doubt, will be restored under the Messiah. The first purpose is defined as follows:

"The redemption of the land by the Jewish National Fund, which is to keep it forever as the inalienable property of the Jewish people, and lease only so much of it to each settler as he and his family can cultivate with their own labor. This will not only obviate the evils of land speculation (see Isa. 5:8—Ed.), but make room for more settlers."

The effort to keep the land "forever as the inalienable property of the Jewish people" as a whole is in exact harmony with the divine purpose as originally stated when the land was given to Israel for an "everlasting possession." The entire earth is the Lord's, and both Jew and Gentile are but tenants by His permission.

Oldest Manuscript of the Bible

"I have found the book of the law."—2 Kings 22:8.

LONDON, Dec. 27.—What is looked upon by scholars as the oldest copy of the Bible in existence was handed over today by a special courier of the Soviet Russian Government to the custodians of the British Museum. This precious document was recently purchased, through the generosity of private contributors, for \$500,000.

This exceedingly valuable copy of the Scriptures, which is known as the Codex Sinaiticus, for which the Soviet Government first demanded \$2,500,000, is one of the most important of about 114 codices (manuscripts written on parchment), dating from the 4th to the 10th century. It is written in uncial Greek, and is believed to have been made as early as the 4th century.

The manuscript was originally discovered by Dr. L. F. C. Tischendorf, a German scholar, in 1859. Dr. Tischen-

dorf found the now famous manuscript in a monastery on Mt. Sinai, and it was secured by means provided by the Tsar of Russia. His first knowledge of the codex was obtained when on a former visit to the monastery the monks presented him with 43 leaves as being of no particular value, but it was not until 15 years later that he was able to locate the remaining portions of the book.

Codex Sinaiticus was of much value to the scholars who produced the Revised Version of the Bible in 1881.

Religious Conditions in Russia

"Men shall revile you, and persecute you, and shall say all manner of evil against you falsely."—Jesus.

VATICAN CITY, Dec. 27.—That the religious condition in Russia is not improved in spite of the assurance made to President Roosevelt by Commissar Litvinov (see this department of Nov. 28, 1933) is the assertion of *Osservatore Romano*, official Vatican newspaper, today. No change in the Soviet's bitter antagonism to religion has taken place, the paper declares. The Vatican organ says further that Litvinov merely referred Mr. Roosevelt to the Russian constitution, under which "persecution and atheism have triumphed."

Voliva Foresees the End

"The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever."—Deuteronomy 29:29.

ZION CITY, Ill., Dec. 16.—According to the teachings of Wilbur Glenn Voliva, General Overseer of the Christian Catholic Apostolic Church in Zion, and successor of John Alexander Dowie, founder of the movement, the end of the present order will be reached in 1935 or 1936. He declares that the financial difficulties through which the various business enterprises of Zion City are now passing "is the beginning of the period of great tribulation which will climax when true Christians disappear from the face of the earth to escape its horrors."

Overseer Voliva attributes the troubles that have overtaken his organization to the departure of his people from the rigid standard of virtue which he considers to have been the basis of the colony's former prosperity.

The times of the Gentiles, he affirms, will end in "four distinct epochal years," the first of which was the World War, 1914; the second, the Balfour Declaration guaranteeing the Jews a homeland in Palestine, 1917; the third, the termination of the Mohammedan caliphate, 1924; and the "end of the dispensation of grace," 1935-1936.

While the method of computation by which Voliva arrives at his conclusions may be seriously questioned, we can heartily agree with his declaration that "The age is dying! The present order of things is passing! The times of the Gentiles will soon end!"

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REPORT OF ILLINOIS STATE BEREAN SOCIETY

SEPTEMBER

Ripley: membership, 20; average weekly attendance, 11; interest, fair. Margaret Cooper, Sec.

Dixon: membership, 35; average weekly attendance, 19; interest, fair. Mary McClintick, Sec.

Oregon: membership, 11; average weekly attendance, 10; interest, good. Rosalie Carpenter, Sec.

Rockford: membership, 25; average weekly attendance, 19; interest, good. Marjorie Mogle, Sec.

OCTOBER

Ripley: membership, 20; average weekly attendance, 18; interest, fair. Our society meets on Wednesday nights now instead of Sunday nights. Membership has been increased. Margaret Cooper, Sec.

Dixon: (adult class) membership, 11; average weekly attendance, 8; interest, good. (senior class) membership, 8; average weekly attendance, 5; interest, good. (junior class) membership, 9; average weekly attendance, 7; interest, fair. (primary class) membership, 5; average weekly attendance, 3; interest, fair. Mary McClintick, Sec.

Rockford: membership, 25; average weekly attendance, 18; interest, good. Marjorie Mogle, Sec.

Oregon: membership, 12; average weekly attendance, 12; interest, good. Rosalie Carpenter, Sec.

No reports received from Eldorado.

Edna H. Wood, State Sec.

Editor's Note: This report was sent in to the editor a month ago, but for some reason did not come to her attention until this week. The state secretary is not to blame for its tardy publication.

LEST WE FORGET

ERE the tumult and the shouting die over Senior Book 3, recently published lesson series on God's kingdom, remember that the former publications of the National Berean Society are still in stock. Tracts, also, are at the disposal of any person or organization desiring them, free of all charges.

Senior books are issued in two different series: older books dated 1921-1923 and 1923-1925, but containing lessons which decidedly are not out of date, sell at 10 cents a

copy; the new series (Senior Book 1, *The Gospel Plan*; Senior Book 2, *Life and Immortality*; Senior Book 3, *God's Kingdom*) sells at 25 cents a single copy, 22 cents a copy for 5 to 24, 20 cents a copy for 25 or more, for each volume of the series.

Junior books consist of one volume labeled "Junior Bible Lessons No. 3," selling at 10 cents a copy; the *Children's Bible Story and Study Book*, selling at 35 cents a single copy, 32 cents a copy for 5 to 24, 30 cents a copy for 25 or more; and *The Hebrew People*, selling at 30 cents a single copy, 27 cents a copy for 5 to 24, 25 cents a copy for 25 or more.

One Bible story book of the life of the Christ, entitled *Jesus, the Light of the World*, and written by Mrs. Mary A. Gesm, editor of this paper's Children's Page, has been issued; it is 25 cents a copy. Use it for prizes and presents in Sunday school, Berean, and church attendance or study contests.

All these books are mailed postpaid within 24 hours after receipt of the order. Remittances of over 50 cents should be sent as money orders. Place your order today for one or more of these publications with the National Berean Society, Oregon, Illinois.—Sales Committee.

Real Bereans study daily. Do you?

IS THIS YOUR MEETING?

COMING into the church and its services, do we find an atmosphere of enthusiasm and eager expectancy that compels attention and attracts others? Billy Sunday once described an average Christian Endeavor meeting after this fashion:

"The leader, after announcing one or two hymns, in a weak, apologetic voice says: 'This is a splendid topic, but I have not had much time for preparation so cannot say a great deal, but I am happy to have so many here to help make this a good meeting.' A pause—then some one gets up and recites a verse of Scripture and sits down. Another pause. Some one calls for Hymn No. 38 ('Oh, to Be Nothing, Nothing'). A long pause. 'Sing No. 52' ('Throw Out the Life Line'). 'And,' interpolates Mr. Sunday, 'they haven't strength to put up a clothesline.' Another pause. 'Have all taken part?' inquires the leader. Another pause, and finally a hymn and the benediction."—*Selected.*



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"This is my beloved Son, in whom I am well pleased."

JESUS PROVES HIMSELF WORTHY

THE stories of the babyhood and the childhood of Jesus are stories we all love to hear and to tell over and over again. The story of any little baby is always interesting, but the one about Jesus is the very best of all. How the Son of God came to Mary in the most humble surroundings; how wise men and shepherds knelt before Him; how the angels sang a beautiful chorus, and the star of Bethlehem shed a glorious light over the earth—of all these stories we never grow tired.

Then the boy Jesus charms us, although we have only a word or two about Him. We know that Joseph and Mary fled with Jesus down into Egypt away from the cruel Herod. After that wicked ruler was dead they returned to their home up in Nazareth, where we read Jesus "was subject unto them." And I wish each one of you could tell me what you think those four words mean. Tell Mother or your teacher, won't you?

The only story we have of the boy Jesus is of His trip to Jerusalem with His mother and Joseph. You all remember that He talked with the doctors of the law in the temple and astonished all of them at His answers. And no wonder, for we read that He "grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him."

Wouldn't you like to have seen Him? I imagine there was a beautiful light in His eyes, that His shoulders were straight, and His step was firm, don't you? I can see Him in Joseph's carpenter shop, helping whenever He could. And I'm sure all the little children, as well as older ones, loved to be with Him.

At the opening of this new year if each one of you boys will take Jesus for your pattern and will try to do as you think He would in all things, you, too, will grow in wisdom as you grow in stature, and not only people will love you, but God as well. Won't you all try it?

The girls are not left out either, for the rules of life that apply to the boys are just as good for the girls. To be the sort of girl that Jesus would call good is to be a very wonderful girl indeed. And I'm sure you'll all be very happy in the trying.

Today we have the first picture of Jesus as a man. With

such a boyhood behind Him, we know He would continue to please God and to obey Him in all things. If the first thing Jesus wanted to do was to be baptized, it must have been a most important thing, don't you think so?

We enter the waters of baptism to have all our sins washed away and forgiven by God. Jesus had no sins to be forgiven, but that didn't keep Him from obeying all God's commands. He wanted to be a perfect example for us, and He didn't put Himself above anyone. When you understand what God wants you to do, you will want to be baptized also.

The most wonderful part of the picture is just as Jesus and John came up out of the water. A lovely white dove fluttered down to earth, alighting on Jesus' shoulder, and a voice from heaven said, "This is my beloved Son, in whom I am well pleased."

Just think of it! God calls us His sons and daughters if we obey Him and are baptized, and He will be well pleased with us also. You all love to have Father and Mother pleased with you, I know, and it's even better to have God pleased with you.

At the beginning of this new year let's start another club, a little different from our Bible Scrapbook Club. We'll call it, "Sons and Daughters of the King." You know, Jesus is the one we mean by the words, "the King."

To be a member of this club we must take Jesus for our pattern; we must try to do as He would do at all times. The only way we can do that is to find out what He did, and the only place to find that out is in His Book, the Bible.

So the first requirement for membership in our new club will be to study your Sunday school lesson each week, either from this page, or from the *Truth Seekers' Quarterly*, or as your Sunday school teacher gives it to you ahead of time. But do not forget—always with your BIBLE. Get Father or Mother to help you.

If you do not go to Sunday school, won't you start next Sunday? Or if you can't go, ask Father or Mother to have one at home and invite your neighbors to join. Teach them about our King.

Now who will be first to be a member of our "Sons and Daughters of the King" club? Drop me a card, addressing me at 811 S. Fourth St., Oregon, Ill., and your name and address and age will be given on this page. Tell me other things of interest, such as the name of your Sunday school, your teacher, your class; or if you have a Sunday school at home tell me all about it. I'm waiting to hear from you.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 2. — January 14, 1934

BAPTISM AND TEMPTATION OF JESUS

Matthew 3:1 to 4:11

Devotional Reading: Hebrews 2:11-18

GOLDEN TEXT

In all things it behoved him to be made like unto his brethren.—Hebrews 2:17.

A STUDY OF THE SUBJECT

Topic: Baptism and Temptation of Jesus.

Aim: To show that baptism is necessary, and that knowledge of the Bible is of great help in overcoming temptation.

Basic Truth: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it."—1 Cor. 10:13.

I. The Baptism of Jesus. (Matt. 3:13-17.) Jesus is our example in all things. He declared that to fulfill all righteousness it was necessary for Him "who did no sin" (1 Pet. 2:22) to be baptized. Had He failed in this act of obedience, He would have sinned. No requirement of God can be omitted and one be guiltless before Him.

II. The First Temptation. (Matt. 4:1-4.) There are but three ways in which temptation assails us: "For all that is in the world" in the way of sin results from "the lust of the flesh, and the lust of the eyes, and the pride of life" (1 John 2:16). Jesus' first temptation reached Him through the "lust of the flesh," i. e., through the demand made by natural hunger. To satisfy His hunger He was moved to exercise a power which God had given Him for the sole purpose of proving the divine source of His message. Cf. Matt. 11:2-6; Mark 16:17-20. Jesus reproved the multitude for seeing only the material benefits of the miracles. Cf. John 6:26, 27.

III. The Second Temptation. (Matt. 4:5-7.) To leap from the pinnacle of the temple simply to prove to Himself that God would protect Him from all danger would be a sin. Had the time ever arisen when such an act was required that He might carry on the Father's work, it would have constituted a work of righteousness. A deed that is sinful under some circumstances may become fully justified when prompted by a different motive on a later occasion.

IV. The Third Temptation. (Matt. 4:8-11.) Jesus knew He was eventually to come into possession of "all the kingdoms of the world, and the glory of them," but to accept them at the hands of Satan and before the time assigned by God would be sin, especially at the price He was required to pay. Cf. Acts 1:6, 7.

PRACTICAL APPLICATIONS

Duty Performed; Then Approval. Yes, the Master had a work to do. It was His Father's work, work which His Father had assigned Him to do. This work started in early youth. When but a boy of twelve, He said: "Wist ye not that I must be about my Father's business?"—Luke 2:49. When Christ's public min-

istry began, He was especially set apart for it by baptism. When He had obeyed the Father in this service, the Father showed His approval by saying: "This is my beloved Son, in whom I am well pleased." The approval came after He had obeyed. This is likewise true in our individual lives. We must obey the Lord and do what He wants us to do, even being baptized before His approval will be granted us. Obedience before acceptance. Duty performed before approval won. Obedience is better than sacrifice.

Temptation Became a Door of Hope. Christ was tempted in all points like us, yet without sin. He met temptation in all its points. The mount of temptation became a door of hope to Him. He overcame temptation by relying on the Word of God. When one relies on God's Word and trusts implicitly in its teachings and truth, every temptation will have a door of hope and will become a channel of strength, for victory over temptation means additional strength. The darts of the enemy have no effect on the armor of God. It is a tried and dependable defense. The secret of Christian defense and growth is found in the Master's statement in Matt. 4:4. There is power in the Word when it is allowed free course of operation in an individual's life.

God calls man to duty; man performs the duty: then God approves, bestows His blessing, and assures a future reward.

Knowing the Word and strictly adhering to its teachings will provide a door of hope to every temptation, and the mount of temptation will become one of victory.—C. E. R.

GOLDEN TEXT

Human nature is such that it comprehends likenesses much more readily than differences. Christ, being-made like man, is more easily understood than had He been made altogether like God. Christ walked among men; He lived with them, saw their needs, and, like men, was tempted in all points as they, yet sinned not; but having had this experience, He is able to help men when tempted.

"Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted."—Heb. 2:17, 18.—L. A. R.

YOUNG PEOPLE AND ADULTS

God's Victorious Son

There are but three sources of temptations open to man. These are enumerated: "The lust of the flesh, and the lust of the eyes, and the pride of life."—1 John 2:16. The serpent used all three when it tempted Eve.

The wily deceiver used the same three temptations against our Savior. Our admiration for Jesus should increase when we consider the intensity of His temptation compared with that of the first two. They were surrounded with plenty, while He had tasted no food for forty days. Jesus was tempted with kingdoms, while they were masters of all. Jesus could have made a spectacular jump from the temple, while there was little to feed their "pride of life."

Jesus could conquer because He could truthfully say with His father David: "With my whole heart have I sought thee."—Psa. 119:10. The devil even quoted Scripture in his attempt to deceive; but Jesus had learned from David, who said: "Thy word have I hid in mine heart, that I might not sin against thee."—Psa. 119:11. Jesus had learned to "rightly" divide "the word of truth." That was His protection, and it is ours today.

Jesus had His loins girded with truth; His heart was protected with the breastplate of righteousness; on His head was the helmet of salvation. To this armor He added the shield of faith and the sword of the Spirit.—H. A. S.

PRIMARY CLASS

Topic: Jesus Is Baptized.

Memory Verse: "This is my beloved Son, in whom I am well pleased."—Matt. 3:17b.

Who can tell me the story about the birth of John the Baptist? (If pupils cannot, teacher should tell them.)

When John came to be a man, he was a very great preacher. He taught the people about Jesus.

One day as John was preaching to the people on the banks of the Jordan River, Jesus appeared. He asked that He, too, might be baptized as the other people were baptized.

But John refused by saying, "I am not good enough to baptize You. You should baptize me."

Jesus insisted, so John baptized Him.

When the two came up out of the water, the Spirit of God, which looked like a beautiful white dove, came down from heaven, and a voice said, "This is my beloved Son, in whom I am well pleased." Yes, it was God speaking.

Immediately after Jesus' baptism He went out into a wilderness (desert), where He went without food for forty days. There the devil tempted Him three times. But not once did Jesus do as the devil wished. But every time Jesus was prepared to answer him with a verse from the Bible. (Teacher should bring out story complete.) After the devil had gone, the angels from heaven came down and fed and cared for Jesus. Would this have happened if Jesus had obeyed the devil? I'm sure not.—V. C. T.

AMONG THE CHURCHES

VARINA, IOWA

There will be a meeting held at the home of Harold Smith near Varina on Sunday, Jan. 7, 1934. A cordial invitation is extended to all in the vicinity to be present at this service.
Mrs. Anna Boyanovsky.

ST. CLOUD, MINNESOTA

Christ's Day program in our church was a beautiful scene, bringing to our memories again that Holy Word which became flesh and dwelt among us and how we beheld His glory as the "Bright and Morning Star." The Bible school did well in picturing this wondrous sight. The church was almost filled, even though the night was bitterly cold, thermometer registering 22 below zero.

The young people's Bereans are meeting regularly each Sunday evening to study. An old-fashioned prayer and praise service each Wednesday night keeps us moving forward.

We are now looking forward to the new year with anticipations of a greater effort for our heavenly Father and His coming kingdom. This week is a week of prayer for the coming election of officers that God's will may be done in our works. Friday of this week the officers of the church will be selected.

After the new year has come we expect to have a fellowship gathering to hear the past year's work and be inspired by the program that is before us.

God never fails; therefore, we stand before Him with childlike faith, with willingness to exercise, and more determination to serve Him.

The Restitution Herald is truly a beacon of light to us, because its pages are filled with such that keeps us from steering into the rocks. This paper should be in every Christian home. God bless our N. B. I. and all during the coming year. Let us watch and pray.
A. E. Hoskins, Pastor.

A FRIENDLY CRITICISM

We are always glad to receive friendly criticisms, as they help us to correct mistakes that might otherwise be overlooked. The suggestions made in the following letter from Mrs. M. Hudson, DeLand, Florida, however, are not sufficiently specific for us to consider them intelligently. We are glad to receive the letter, nevertheless. Perhaps when we come to understand these two questioned doctrines better we may find ourselves in agreement after all.

"I have received sample copies of your paper, and think it is very good, and am enclosing my subscription for the year. I have not wasted the sample copies I have received, but have mailed them out to friends. I like most of what I find in the paper, but there are two of the doctrines it sets forth that I do not believe, or will say that taking them altogether I do not think they are scriptural, not according to my belief anyway, and I have been a student of the Bible for some 18 years."

INDEBTEDNESS FUND

To date	\$1282.50
Leila E. Whitehead	5.00
Harry A. Sheets	15.00
Clarence Lapp	5.00
Mrs. Virginia Kincheloe	15.00
Total	\$1322.50

IN MEMORIAM

Mary Campbell McLauchlan, daughter of Peter and Mary Campbell, was born February 15, 1843, near New Lisbon, Ohio. She taught school for some years in Cleveland, Ohio, and was then asked to take a position in a high school in Portsmouth, Ohio, and then at Rayen High School in Youngstown, Ohio.

After a number of years of successful teaching she was united in marriage with the late Robert McLauchlan, and resided in Cleveland, Ohio, for many years. For some fifteen years last past, she spent her winters in Miami, Fla., until last winter, when she was unable to make the accustomed trip; and during the last few years she spent her summers in the home of her nephew, Prosser Campbell, where she was tenderly cared for by her nephew and his family. She now sleeps in death awaiting the Master's call.

Aunt Mary, as she was known to her intimate friends, was, in many ways, a remarkable woman. I first met her in her spacious home in February, 1905, from which time I have known her well. She was firm in faith, intelligent, well read; and having traveled much, she was well informed and broad-minded, and withal, charitable and kind, and most generous with others, never forgetting

nor neglecting those who were less fortunate than herself. It was her custom, on the stated holidays of the year, to have some lonely unfortunates seated at her generous table, to bring good cheer and encouragement into their lives. She was humble, and exercised a most contrite heart.

She kept inviolate her faith and covenants with her Lord; and at the ripe age of ninety years goes to her rest, leaving us who have associated with her closely in life to remember with gratitude her sweet influence, helpful counsel, and assistance in bearing life's burdens. An ever-green oasis in life is Aunt Mary McLauchlan, to me a most pleasant memory.
L. E. Conner.

CONTRIBUTIONS TO N. B. I.

Mr. and Mrs. Arthur Gilbey	\$.50
John Sweet	1.50
D. B. Jackson	3.00
A Sister	5.00
Mrs. Nora Johnson	1.05
Maurertown (Va.) Sunday School	2.20
J. E. Lent	.50

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. Delos Andrew; Mrs. Eva H. M. Fletcher; Elsie M. Moore; Mrs. Helen Chisholm.

BETWEEN YOU AND ME—

L. E. Conner and Harvey Krogh, Jr., two of our northern Illinois pastors, attended the ministerial conference held in Aurora, Ill., at the Advent Christian College last week.

We regret to learn that Bro. D. B. Jackson of Los Angeles, Calif., has lost the sight of one eye, and that the other is nearly gone. He assures us, however, that his faith does not waver and never will until the Lord comes and restores his faculties fully and forever.

It is interesting to note the postmarks on the letters reaching our office. As we glance over a part of the afternoon's mail we see letters from Canada, Virginia, Florida, Colorado, and Minnesota. God has people everywhere who are looking for the coming of the Lord!

Sr. Amy L. Young, Seattle, Wash., adds a word of commendation for our "Abreast of the Times" page, and informs us that the Advent Christian Church which she attends has recently installed as its pastor Eld. Alvin E. Lobb, formerly of Pasadena, Calif. It was our pleasure to make the acquaintance of Eld. Lobb while in the West, and we feel sure that the church at Seattle will prosper spiritually under his leadership.

Our esteemed N. B. I. treasurer, T. J. Ellis of Waterloo, Iowa, is to return to the Illinois Central Railway Hospital in Chicago for observation on January 2. Bro. Ellis is suffering from a heart ailment, which, while not apparently of a critical nature, forbids over-exertion.

Sr. Lilian Railton of Fonthill, Ont., sends her greeting to the office, and assures us that she passed a very happy Christmas, and wishes for us all a new year filled with the best that God can provide.

The editor and his family wish to thank their friends throughout the country for the greetings they have received. It would be quite impossible for them to answer each one separately at this time, but they hope to do so in person in "the sweet by and by." It warms one's heart to be remembered on our Lord's birthday by loved ones at a distance. May God bless and keep you all.

"I am sending the 'Truth Seekers' Quarterly, to Mr. _____, who is teaching a junior class of boys and searching for additional material. I thought he would like a book like mine," writes Sr. Nora Johnson of Briggsdale, Colo. We hear much in these days about "child-centered" Sunday school literature. We try to have ours "truth-centered," "Bible-centered," and "Christ-centered." We trust the quarterly will be of much value to this teacher of boys.

Our esteemed Advent Christian contemporary, the "World's Crisis," is to be congratulated on the splendid series of articles that has recently appeared in its columns from the pen of W. E. Thompson, entitled, "The Nation Without a Country." It is needless to say that the nation referred to is that of the Jews. Without waiting for permission from the "Crisis" we are planning to republish these articles soon for the benefit of our readers.

FONTHILL, ONTARIO

The following letter, dated December 27, 1933, while evidently not intended for publication, is of such a stimulating nature that the editor feels it should appear in our columns just as it was received. This report indicates a well-organized effort has been put into effect to carry the gospel to those who are not acquainted with its beauty and appeal. The letter follows in full.

"It will soon be three months since we began our first efforts in the city of Welland. On Sunday night, Oct. 8, Bro. Hoskins of Minnesota and I started a three weeks' evangelistic campaign in the heart of the city. As previously reported by Bro. Hoskins the attendance and interest were good from the very start.

"After the meetings came to a close regular work was started. Preaching service Sunday nights and Bible study on Wednesday nights. Since beginning the regular work the Sunday night services have been handicapped by weather conditions. Excepting a couple of nights, the weather has been very inclement and has been a damper to regular attendance.

"The Wednesday night Bible classes have gone beyond our expectations, both in interest and attendance. Our highest attendance was reached on December 13 when we had 36 present. The problems to meet are different from any place I have ever labored. We have a mixture of beliefs that is rather unusual. We have Russelites, Anglicans, Baptists, Theosophists, Presbyterians, Four Square Mission, and Catholics. At our last study we had nine Italians that have left the Catholic Church. We have several of these families that are very much interested and have been very faithful in attendance.

"These attending are really 'out-called ones' from other churches who have a love for the kingdom truths. If the work can be carried on with the present momentum, there will be some real, visible results in the future. Many of these folk are energetic and capable workers and should be able to do a great work for the Lord.

"I want to add a word about Bro. Hoskins before closing this report. His work here was very commendable. One could not hope to have a worker cooperate better than he did. He is always congenial and a good mixer and above all radiates a spiritual atmosphere in all his associations. His labors here deserve commendation and I am happy to recommend him as possessing sterling qualities and worthy of full confidence.

"Trusting that shortly I can report to you some faithful fruitage from the Welland field, I remain,

"Yours fraternally,
"Clyde E. Randall."

HERALD RECEIPTS

A. C. Boyer; Clarence Lapp (for another); A. J. Grubbs; S. T. Shirley (for another); James Kessler; D. B. Jackson; Willis A. Roose (for self and another); John M. Dorn; Mrs. E. E. Richardson (for others); Frances Pierce (for another); C. B. Compton (for others); A Sister (for another); Mrs. Faye E. Luper (for another); J. H. Williams (for another); John Sweet; Marie Brown Schreiber (for another); Mrs. Ada M. Eldridge; Mrs. Emma Oaks; Mrs. J. B. Gaspar; Mr. and Mrs. Arthur Gilbey (for another); Mrs. Anna Smith (for another); Mrs. Eva H. M. Fletcher (for others); Lillian Raiton (for another); Mrs. M. Hudson; Mrs. Nora Johnson; Mrs. George Pry; Elsie M. Moore; James E. Long (for another); Mrs. Rose Barton.

BRUSH CREEK CHURCH OF GOD

117 were in Sunday school on December 24, at which time Christmas sacks were passed out to the younger members. Bro. Clarence Lapp gave the morning sermon, speaking upon the theme, "Let No Man Take Thy Crown."

On Christmas night a Christmas cantata was given to an audience of nearly three hundred. This was the result of persistent effort on the part of Sr. Fay Pearson.

We are glad to have Sr. Brewer home again, after her long trip in the West. Bro. and Sr. Clarence Lapp, with whom she went, are spending the holidays here among relatives and brethren. Bro. Lapp is scheduled to deliver the evening sermon on Sunday, Dec. 31.

In spite of many trials through which many of the church are passing we have much for which to be grateful, and we face the New Year with zeal.

Sydney E. Magaw, Pastor.

KOKOMO, INDIANA

The Church of God of the Abrahamic Faith, Kokomo, Ind., held its annual Christmas entertainment Sunday evening, Dec. 24. A program of about an hour and a half was enjoyed by a large audience. There were recitations, songs, dialogues, piano solos, a pantomime, and a playlet by the senior class.

After the entertainment a Christmas tree, which had been loaded with presents, was unloaded and each member of the Sunday school received presents. Following the Christmas tree, each one received a treat of candy, popcorn, and oranges.

There was not any member of the Sunday school who had a cheerless Christmas.

A daughter which has been named Barbara Joan has come to claim a place in the lives of Bro. and Sr. Edgar Harvey. Bro. Deo Harvey says that now there is another one to criticize his sermons. The mother was formerly Miss Mary Whittaker. May the Lord watch over them all.

Ellen Prichard, Cor. Sec.

COMMUNICATION

At this Christmas time my mind turns back to the past, especially those who have preached the gospel here at the Hillisburg church in Indiana. The following are a few of the ministers who have served us: Bro. A. H. Zilmer, Bro. Halstead, Bro. Wagoner, Bro. Neal, Bro. VanVactor, Bro. J. W. Williams, Bro. Austin. Those who are living I would be pleased to hear from if opportunity permits.

William M. Huffer.

A BULLETIN IDEA FOR PASTORS

The Layman Company is now putting out its tithing pamphlets in four-page bulletin form, printed on two inside pages only, other two pages blank, for local 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. 32 subjects to choose from. Sample set, 15 cents. Prices 40 cents per 100; \$3.00 per 1,000.

The Layman Company, 730 Rush St., Chicago, Ill.

ROCKFORD, ILLINOIS

We hold our services in the W. C. T. U. Hall at 1904 North Main Street. Sunday school convenes every Sunday at 9:45; and Berean class every Friday evening at 7:45. Bro. Conner preaches for us on the second and fourth Sundays each month: morning service at 11:00 o'clock, and evening service at 7:30. We cordially invite all who can to meet with us in any of these services.

THE RESTITUTION HERALD

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

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

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.

ESSENTIAL TRUTHS—
Anonymous

A brief arrangement of the necessary requirements of salvation as to faith and works. It provides copious Bible references showing that belief in the coming kingdom of God on the earth, the restoration of Palestine to Israel, the reign of Christ and His saints over all nations, the resurrection and immortalization of the dead in Christ, eternal life to be obtained only through Christ at His coming, the final destruction of the wicked, repentance and baptism for the remission of sins, followed by a holy life of Christian service, are included among the "Essential Truths" of the Bible.

1 page. Per dozen 10¢; per hundred 30¢.

HELL—WHAT IS IT?

Anonymous

A concise study of all the occurrences of the word "hell" in the Bible, giving the original Hebrew and Greek words from which it is derived, and showing "that through the Bible excepting in twelve instances, hell has reference to the grave and the grave condition." In the remaining instances it does not refer to a place of eternal torment.

8 pages. Per dozen 20¢; per hundred \$1.20.

“JESUS WEPT”

Continued from Page Four

that brought it on. In disease the impaired function must be restored to normal by healing the diseased organ. In sleep the function must be restored in order to awaken the person so affected. In death only by the restoring of the other functions of the body along with those of the brain can there be a revival. (We could not by any stretch of the imagination conceive of the brain's being revived without the other parts of the body.) Only by a resurrection, which is the greatest miracle, can complete restoration of consciousness take place.

As Jesus stood beside the tomb of Lazarus, He realized that man is in biological functions an animal: when his functions cease, his consciousness ceases; and, hence, his emotions of love, joy, and sorrow are departed. He realized that He had the power to restore those lost functions, but only temporarily at that time. But the knowledge of that better hope, coupled with the power that He had, overcame His human feelings: and He gave way to sorrow for His dead friend Lazarus. The Jews who stood by understood the emotions of the Savior, for they said: “Behold how he loved him!”

“SCATTER SEEDS OF KINDNESS”

WE REMEMBER, just as though it were yesterday, when and where we first heard the singing of this sweet song; yet fifty-five years have passed, and the boy of scarcely fourteen has been touched with the whiteness of time. We were on our journey west, to the land of promise where the sun nightly sank into the ocean and the briny deep blocked the further encroachment of man. The emigrant trains were being made up at Omaha, and the superintendent quickly and intelligently classified the passengers for the various coaches. Our father, being a physician and a minister of the gospel, placed us in the rear car of the train and among a refined and godly people. All was bustle and excitement as, in the early evening, our long train pulled out across the wide prairies of Nebraska and into the tractless desert beyond. We were nine days on that train running from Omaha to Sacramento, California. But they were happy days, and many fine people were met.

Often the whole car of people would sing gospel songs by the hour; and it was on such an occasion that a gentleman with a fine baritone voice sang, “Scatter Seeds of Kindness,” and it has clung to us ever since—

“Let us gather up the sunbeams,
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff;
Let us find our sweetest comfort
In the blessings of today,
With a patient hand removing
All the briars from the way.”

“For many years,” said Mr. Sankey, “this was the favorite hymn of Francis Murphy, the great temperance lecturer, and was the keynote of all his meetings. I had the pleasure of attending many of his services in Chicago, and have seen him move an audience to tears by his pathetic rendering of this hymn. It is believed that thousands of drinking men have been saved through its instrumentality.”

“Strange we never prize the music
Til the sweet-voiced bird is flown!
Strange that we should slight the violets
Til the lovely flowers are gone!
Strange that summer skies and sunshine
Never seem one half so fair,
As when winter's snowy pinions
Shake the white down in the air.”

Mrs. Albert Smith, the author of this song, was childless, although very fond of children, shown in the last two verses—

“If we knew the baby fingers,
Pressed against the window pane,
Would be cold and stiff tomorrow—
Never trouble us again—
Would the bright eyes of our darling
Catch the frown upon our brow?
Would the prints of rosy fingers
Vex us then as they do now?”

“Ah! those little ice-cold fingers,
How they point our memories back
To the hasty words and actions
Strewn along our backward track!
How those little hands remind us,
As in snowy grace they lie,
Not to scatter thorns—but roses—
For our reaping by and by.”

Dear friends, what a horrible word is “regret”! It lives with us all through life. In our waking hours or during the silent watches of the night the word burns fiercely into the innermost channels of our minds and stands a constant menace to tranquillity and peace. One cannot wonder that the poet burst out with a wail of regret when he wrote, “Of all sad words of tongue or pen, the saddest are these—it might have been!” Yes, it might have been! Had we not sown those hasty words and actions, how different would have been the reaping—“wheat and roses,” instead of “thorns and chaff.” Do we perform the little acts of kindness and speak the words of comfort and cheer as often as we should? Or do our companions catch the frown of irritation and vexation upon our brow all too often? Have we tried “removing all the briars from the way” with patient hand and loving heart?

Strange we never prize the music and the flowers and the sunshine until it is too late!

“Then scatter seeds of kindness,
Then scatter seeds of kindness,
THEN SCATTER SEEDS OF KINDNESS
For our reaping by and by.”

—Dr. J. B. Chapman in *Messiah's Advocate*.

THE RESTITUTION HERALD

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NUMBER 15

The Nation Without a Country

THERE are times when we are brought face to face with the tragedy of retribution in the life of the individual; but in the case of nations, we are seldom permitted to witness the working out of divine justice. In our own day, the terrible retribution which a sinful nation brought upon itself has been unrolled before us like a mighty moving picture, full of startling reality. This is the recent persecution of the Jews in Germany. In Deuteronomy 28:49 this warning is given: "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand."

When these words were written, the ancestors of the modern Germans were probably still driving their flocks and herds across the plains in their original Aryan home; and an instance of the marvelous truth of the prophecy is seen in the fact that the eagle is now the emblem of modern Germany. Under the Hitler Government the Jews have suffered the full punishment foretold in this warning.

Time after time divine utterance called the Israelites to forsake the worship of idols and turn to the true and living God. The Old Testament is full of Messianic promises. Daniel foretells the days of Christ: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks."

In this way prophet after prophet pleaded with the rebellious Jews, but they continued to harden their hearts, until at last Christ mourned over them in His touching words: "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!"

Throughout the centuries the wrath of God has fallen upon this disobedient people, and even in our own day the persecution they have undergone has moved all Christendom to pity.

The keynote of the following series of articles, which have just appeared in the "World's Crisis," is found in the concluding paragraph, "The Lord loveth whom he chasteneth." An inspiring note of hope runs through them all—the hope that eventually "he that scattered Israel will gather him, and keep him, as a shepherd doth his flock."

For some time the eyes of the world have been turned toward the Jews in Germany, and it has been a shock to all civilized nations to learn of this outbreak of cruelty. It was well known that many of Hitler's political opponents were to be found among the Jews, but the world was thunderstruck to learn that the Hitler Government had resorted to the methods of the Inquisition in dealing with these members of the opposition. The stories which have come from Germany of torture, mutilation, and murder of Jewish men, women, and children have shocked all hearts, and the blood stains from these cruelties are leaving a mark which modern German civilization will find it hard to efface. Yet though the world has been horrified, no official protest has been made; no warship has been sent into German waters; no Government has taken action—and why not?

II

WHY has no official action been taken regarding the persecution of the Jews in Germany? Because the Jews occupy a unique and tragic place in the world. They are a nation without a country, nationals without a government, a people, and a great people, without army or navy, without president or parliament, without premier or king, and with no political body or weapon to right their wrongs.

Much has been said and written about the duty and loyalty of the citizen to his Government, of the patriot to his country, and rightly so; for the greatness of every great nation is based upon the loyalty and patriotism of its people. But there is another side of the picture at which we have looked very little. There is another aspect of the question, which has seldom been emphasized. This is the duty and responsibility of the Government to its nationals. Recently we have been given an outstanding instance of a Government ready to meet its responsibilities, and prompt to fulfill its obligations. Side by side with the accounts of Jewish sufferings in Germany the newspapers have been full of the trial of six British subjects, unfairly accused in Russia. Britain's answer to (Please turn to Page Nine)

EDITORIAL

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G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

"Thou shalt worship the Lord thy God, and him only shalt thou serve."—Jesus.

O GOD OUR LORD

O God our Lord, to Thee we come,
With overflowing hearts,
To praise Thee for the hope and cheer,
Thy grace to us imparts.

We lift to Thee our voice in prayer,
To laud Thy glorious name;
Through all the changes wrought by sin
Thy love remains the same.

O keep us, Lord, we humbly pray,
Within Thy shelt'ring arm,
Protected from temptation's snare,
From sin's seductive charm.

THE SUPREME COURT OF THE CHURCH

FROM the beginning of the Christian dispensation the church has frequently found itself aligned in opposition to the policies and requirements of political governments. This is unavoidable at times, and does not reflect on the patriotism or loyalty of the followers of Christ toward the Governments under which they live, nor does it assign to the Governments unworthy motives in inaugurating such policies. The law by which the church is governed is divine, and divine laws do not always appear feasible or even desirable to man's wisdom, "for they are foolishness to him."

The Christian is obligated to scrupulously obey the ordinances of state and nation wherever and whenever they do not directly conflict with the higher spiritual requirements of God. But the Lord must ever be recognized as supreme in the realm of conscience. The principle laid down by Peter and the other apostles when they were called before the high priest and the council and questioned concerning their disobedience in preaching in the name of Jesus after they had been forbidden to do so holds good today.

"Peter and the other apostles answered and said, We ought to obey God rather than men."—Acts 5:29. God had commanded them by an angel when He had released them from prison, to "go, stand and speak in the temple to the people all the words of this life" (Acts 5:20). Here

was an instance where the disciples were positively commanded to disobey the requirements of the constituted authorities, and in spite of their demands to carry on God's work faithfully.

In our "Abreast of the Times" department attention is directed today to the "rebellion" of the German Evangelical Lutherans against the demands of the Nazi Government in its anti-Semitic campaign. This unfortunate situation presents a striking illustration of the way in which the conscientious follower of the Lord may be forced at times to place himself unequivocally in opposition to the Government. No law should be enacted that provides for the restriction of religious liberty, for man's first obedience must be rendered to God.

The majority of the members of the Church of God throughout the country have strong conscientious scruples against all forms of military training or service. For the Church of God has held since the beginning of its organized activity that "the spirit of Christ's teaching is opposed to the taking of human life, and that even though Governments under which they live so command, the disciple of the Lord is not privileged to go to war, either to kill or to aid in the killing of human beings; that to do so would jeopardize their hope of eternal life."

The Bible, as the only inspired expression of God's will, must remain at all times and under all conditions, the *Supreme Court of Appeal* in all matters pertaining to the conscience. The fundamentally beneficent purpose of government must be recognized. Our human rulers must be honored. The laws they put into effect must be respected and obeyed in all things wherein they do not prevent our unrestricted service and obedience to God.

The laws of our land may sometimes appear to be arbitrary and despotic. But they should be obeyed by the Christian if they do not prevent his service to God. They may even be contrary to our sense of justice, yet unless they conflict with our conscientious understanding of God's will they should still be observed. It is only, we insist, when the laws of the State come into actual conflict with requirements of the Lord that the Christian is justified in refusing to comply with their demands.

Jesus made the duty of the disciple with respect to government plain when He said, "Render to Caesar the things that are Caesar's, and to God the things that are God's." Our first duty is to God, and His will only is superior in the way of authority to that of the State.

Unchristian Hate

By Lyman Booth

THIS word is sometimes used in Scripture, and in common conversation, to denote a less degree of love, or attachment, or liking. It does not always mean to detest or abhor, or to treat with contempt. For instance, "Jacob have I loved, but Esau have I hated." That is to say, Jacob was God's preference. The two terms, "love" and "hate," express but the degree of love for both.

Luke 14:26 carries the same thought. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." The hate here expressed does not imply a total dislike. Not that we abhor or utterly detest any member of our household or friends. Hatred or bitter aversion finds no place in Christian character. Our Lord does not say we should cease to love the members of our household or kindred or friends, but that our love for Him should be greater. Matthew 10:37 expresses His meaning more fully. "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." Not that we should love others less, but that our love for Him and His Word should be supreme, for as our love for Him increases, so in like measure our love for others will grow.

Tillotson said, "Our Savior's meaning is to be extended no further than the readiness and willingness, wherever God shall call us to it, to quit all our temporal interests and enjoyments, and even life itself, the dearest of all other things to us, and to submit to any temporal inconvenience and suffering for His sake."

Our Lord used the word "hate" in strict conformity to His custom of stating any great truth in the most startling and extreme form of speech in order to make it impressive and to fix it firmly in the memory. Indeed, some of His forms of speech were so mandatory as to seem almost paradoxical to His hearers. It appears at times as if it were necessary that He should speak in this manner in order to gain their attention and to govern their thoughts.

Jesus presents Himself as having absolute authority over men,

His teachings breathe this authority, and it is said of Him that He taught "as one having authority, and not as the scribes" (Matt. 7:29). He counted men as belonging to Him by absolute right, as having been given Him by His Father, that He might rule over them forever. His invitations for men to follow Him were more in the nature of a command. He said to Philip, to Levi, and to the sons of Zeb-edee, "Follow me," and they left all and followed Him.

Jesus requires all to consider their lives and possessions as devoted to Him who calls Himself their Savior. Why should He not so consider them; has He not purchased them with His own blood? While He allows no rival, He is not jealous, but demands of His followers absolute and loving service, and if need be a sacrifice of everything to Him. When one has reached this high degree of resignation to Him, he can confidently exclaim with Paul, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:38, 39.

Every true Christian or follower of Christ will find in Paul's experience a description of what he himself should be, and also abundant encouragement, consolation, and guidance. In Paul we see a man in Christ Jesus. In him sin had been judged, condemned, and set aside. In such as he the spirit of Christ dwells continually. Though the flesh is in him he dwells in the Spirit. He has to mortify the deeds of the body, even though it be a constant and painful struggle. Besides this he is beset with manifold afflictions. He is living in a world of suffering and even all creation groans by reason of bondage, and he groans within himself waiting for the redemption of the body.

As we are the objects of that high degree of love which God has commended to us in His Son, it follows as a certain and sure result that no limit can be given to our happiness, no treasure in the mine too rich, no duration too long, no communion with God too close or intimate which we have not a just right to expect. As Paul has said, "He that spared not his own Son, but delivered him up for us all, how

The Cruel Cross of Life

What silences we keep year after year
With those who are most near to us and dear;
We live beside each other day by day
And speak of myriad things, but seldom say
The full sweet word that lies just in our reach,
Beneath the commonplace of common speech.

Then out of sight and out of reach they go—
These close, familiar friends who loved us so!
And sitting in the shadow they have left,
Alone with loneliness and sore bereft,
We think, with vain regret, of some fond word
That once we might have said and they have
heard.

For weak and poor the love that we expressed
Now seems, beside the past, sweet unconfessed;
And slight the deeds we did to those undone,
And small the service spent to treasure won,
And undeserved the praise for word and deed
That should have overflowed the simple need.

This is the cruel cross of life, to be
Full-visioned only when the ministry
Of death has been fulfilled, and in the place
Of some dear presence is but empty space.
What recollected services can then
Give consolation for the "might have been"?
—Selected.

shall he not with him also freely give us all things?"—Rom. 8:32.

It is Christ that died for us, to take away our sins, and is risen again for us to clothe us in His righteousness, who is now at the right hand of God, ever making intercession for us that we may be supported under every trial and danger to strengthen in temptation, to deliver from the sin of unbelief and all other sins. To gird us about with the righteousness of faith, and to crown us with all those beautiful graces which grow out of perfect faith, that we may be admitted into the presence of the Father into which our

elder brother is now entered, for He has said, "Blessed are the pure in heart: for they shall see God."

Because of His promises of such exalted privileges, we should be humble, and depend upon His strength. Place more trust in Him and less in the arm of flesh. Cultivate greater love for Him and less for self. This preparation and training will prove useful whenever brought to a real conflict. This is the only way in which we may prove ourselves more than conquerors through Him that loved us. More than this we cannot do, and surely we should not do less if we expect to win a victor's crown.

Radio in Prophecy

There is a statement in the Bible to the effect that for every idle word we shall give an account in the day of judgment. Again it is mentioned in the Bible of a book being opened, and another book in which are recorded the deeds done in the body. Here the mind becomes amazed when it is reminded of the millions now living and of the millions that have lived since the time probation began. Only infinite omnipotence could ever devise such a stupendous conception, but in our new discoveries of this age-old organization of the elements and forces we have found out that nothing is lost. We have long known the indestructibility of matter, but now our experts of the air tell us that it is within the possibility of radio powers, and in the not very remote future, that we may penetrate the eternal archives of the universe and gather the voice of the Savior as He spoke by the Sea of Galilee—hear His sermon on the mount and His agonies in the Garden of Gethsemane; also, the orations of Demosthenes and Cicero as they thundered their anathemas at crooked politicians. This thought gives scientific confirmation to the scriptural warning about words—"Nothing is lost." A staggering thought! We may not only have on the docket in the skies our words and deeds recorded; but as we may hear the record of Caruso's voice, though he is dead, we may hear our words and know them and remember them.

Life has always been a mystery; but as we delve into eternal truths of life as it is allied to the universe and conscience, it becomes more and more a reflex of what our Bible teaches concerning God. Once a sophisticated scientist has said that he studies God as he studies any other branch of knowledge, as he studies chemical formulas or the scum on the frog pond. Think of such blasphemy!

But let us continue our journey into the mystery of our theme. Some time ago a friend of the writer gave us this little bit of air wizardry. Coming into his home parallel with his telephone wire was the radio antenna, the wires being a few feet apart. One day he tuned in as he rested after the lunch hour was over and caught three snatches of a conversation among neighbors, the voices of whom he

recognized. Then he turned to his telephone and called up the first party and told him that he had been hearing his telephone conversation over the radio.

"What conversation are you talking about?" answered the neighbor. "I have had no conversation with anyone today."

"Oh, yes, you did. I heard you, and I caught enough of the conversation to get the gist of your friendly chat."

There was a silence for some moments then the neighbor exploded: "And what do you think of that—that sure is a knock-out. I did have a conversation with Jim yesterday about this same time of the day."

Then my friend called up the other parties whom he had heard in the same manner and found out that they, also, had talked just as he had caught it over the receiver, *but 24 hours before the time it had been picked up by the radio.*

Now let us do some conjecturing. Radio waves, they tell us, travel with the velocity of light, 186,337 miles per second, traveling around the earth seven times while the clock ticks off one second.

Now may we apply a bit of mathematics to this strange proposition, and then we shall get figures that have no meaning when applied to such a calculation. The neighbor's little chat, according to what the scientists say—and we assume that they know what they are talking about—circled the globe 604,800 times before it was caught by the radio. Then observe that there was no broadcasting machinery; no high-powered dynamos, which are used by all broadcasting stations: the words simply jumped from the telephone wire and with all their long journey seemed not to have lost anything of articulation or tone force, but they were clearly recognized. Here we may pause, remembering the words of our Master: "We must account for all our words." Record—here it is with an emphasis which overwhelms our brain cells. A man recently talked to himself around the world. The words had scarcely left his mouth before they had gone 25,000 miles, a thousand times quicker than the rebound of an echo.

We gleaned this item from a radio periodical: A man was flying in an aeroplane something like 5,000 feet high; and his speed, as he stated, was about 125 miles an hour. He tuned in with his receiving set which was installed in the cockpit and heard a program from a studio 700 miles away. The music was fully enjoyed, and the announcer's voice was distinct. We heard a gentleman not long ago from the Schenectady "House of Magic" tell of his greatest thrill one morning when he talked with a friend in far away New Zealand. He heard the conversation as distinctly as though it had been heard over the telephone.

It has been demonstrated enough to assume the results are assured that aeroplanes equipped with fighting equipment can be sent out loaded with high explosives, directed to any distance, turned about in any way desired, and also made to drop bombs any second and upon any spot the director may wish; all this without endangering a single human life. War, therefore, is possible—the most destructive kind of war without the hazard of life to the offensive army.

So, as we go farther and farther into the magic of mystery, it becomes more and more uncanny. It does not appear on "the borderland of the supernatural" but actually over there beyond it.

This was done on the streets of one of our large cities not long since: A street car was loaded with the city officials from the mayor to the members of the police and fire departments. To this car were attached three trailers, and the crowd was invited to get aboard. They were filled by the spectators. Then the radio man asked the motorman to disconnect the trolley pole so that no power could come from the wire above. Then with his device charged with invisible power he propelled this huge train of four cars loaded with human freight seven blocks through the main street of the city. This feat was next accomplished by driving an automobile through the same street in the same manner with the motor silent. It seems that there is no limit to the subtle powers controlled by radio mechanism.

There are freakish things being done in the "House of Magic" mentioned before. Here is one: A container filled with pop corn was placed between two large cakes of ice with the ice touching the container on both sides. Then with no connection whatever to any device the heat was turned on by invisible waves, and the pop corn soon began to swell, and the white popped corn flew all over the room. Then an egg was broken in a frying pan and the pan placed on a cake of ice, and by the same process the egg was fried as quickly as though it had been in a red-hot skillet.

This brings up a still more wonderful undiscovered part of this invisible continent of the air—the possibility of heat production. We may soon get our heat for all domestic use or for all industries from one great power broadcasting station. How marvelous are the plans of the great Creator! We may soon be upon a time when fuel will have been exhausted. Wood has already become a thing of the past in many sections; coal fields may soon be worked out, as well as oil and gas. All these sources of supply are but a gamble with nature, and man is powerless to go beyond her supply. It is stated on good authority that we may not

only get our heat from some great central powerhouse in a city, but by the same process the entire nation may be furnished with heat.

Before the days of the radio a scientist stated that with enough money he could build a power plant at Niagara Falls that would send heat and light to the whole nation and generate heat and box it up and ship it to South Africa in such quantities that the stored-up energy would be sufficient to run a flouring mill in Cape Town. A traveler could carry a sufficient amount in his hand bag to cook his meals on the Sahara Desert. Such claims were regarded as phantasms of a hyphenated ego. But now things even more wonderful have come to pass, and there is no end in sight. One thing is certain—the great God has anticipated our needs far ahead of man's visions.

We recently clipped this interesting news item on the radio question: It is known that burglars often enter banks and drive the force of workers into the bank vault and close the door, after which they help themselves, undisturbed, to the contents of cash in the bank tills. But this no longer holds any terror. A small microphone can be installed in a bank vault ceiling, and the moment anyone may be enclosed therein he can call for help, and it is at once conveyed to police headquarters. Before the bandits can be aware of what is going on, the bank can be surrounded by police officers. This little device has been tested in some cities and found to work perfectly.—C. F. Wimberly, D. D., in *The Pentecostal Herald*.

ADVICE TO A YOUNG PREACHER

By S. J. Lindsay

WE ARE acquainted with a number of young preachers. They are, of course, anxious to make their lives count and to be successful, as the term goes. To all such we would say:

Study your Bible constantly and think for yourself, using all the good helps you can find.

Don't try to be and act like some one else whom you may admire. Don't let Saul burden you by trying to have David put on his armor.

Just be yourself. Have something to tell the people and then tell it in language that all can understand.

Do not forget that it is God and His Son whom you seek to glorify in all that you may do.

Do not get the idea that to be "progressive" you must be changing your mind all the time. If you are carried about by every wind of doctrine, people will soon lose confidence in you. On the other hand, once you are convinced that you have been in error, be quick to acknowledge your mistake and to correct the matter. To lead others aright, you must be right and do right yourself. Any attempt to make yourself appear scholarly is evidence to the contrary. True scholarship is self-evident and needs no boosting.

Who Was Paul?

By Lottie E. Young

WITH the single exception of Him who is the supreme exception in all things, Paul was the greatest force mentally and spiritually in the work of spreading the gospel of the kingdom of God as long as he lived, and has never been equalled since his day. He comes into our notice in the Bible as a full-grown man, but we know "great oaks from little acorns grow," and so I have found it interesting to think of him in his surroundings as boy and young man as I have studied the Sunday school lessons telling of his journeyings among both Jews and Gentiles, totaling over eight thousand miles.

The religion of Jesus had spread from Jerusalem to the country around and into Samaria, and there apparently it had stopped; at any rate the great Gentile world still remained untouched, and yet the command of the Master to His disciples had been, "Go ye therefore and make disciples of all the nations." What was now needed was a man of great zeal, emancipated from Jewish prejudices, who would carry the "glad tidings of great joy" to the very centers of heathendom. Stephen had given promise of filling the bill, but to him belongs the honor of being the first Christian martyr. A man of fire came to the front at Stephen's death, and though he was going the wrong way, God laid His hand on him, and Paul, the persecutor, became Paul, the preacher.

What advantages did Paul have in his home life? His father was of the tribe of Benjamin, and had acquired in some way the Roman franchise which was to prove a great boon to his son in later years. Paul was born in Tarsus, a Gentile city, and while no doubt an intense Jew, still, living among foreigners, his prejudices against them may have been softened. Tarsus was a world city, much of the commerce of the ancient world passing through it, and so the boy fortunate enough to be born and brought up in it had access to the whole earth. For in it, whether one was a Jew or Gentile, one was taught Greek, the language of culture that was in use throughout the world, enabling Paul to make his way without hindrance from nation to nation, and in every city to find an audience that could hear and understand his message.

Besides this he had all the advantages of a pious Jewish home of that day. One great secret of the spiritual superiority of the Jews over all other ancient peoples was their great concern for the religious welfare of their children. Nowhere did mothers ask, "How shall we order the child, and how shall we do unto him?" with such anxiety as it was asked in Israel. And nowhere else did so many mothers ask that question of God. The best mothers in Israel did not dedicate their children to society or to business; their love for them was so deep that they could not be satisfied with anything less than their highest good, and they ded-

icated them to God. We may be sure Paul's parents did this in their hearts, or they would not have planned to send him to school in Jerusalem to make a rabbi of him. Besides, Paul himself tells us he was "a Hebrew of the Hebrews" and a Pharisee of the strictest and most orthodox type. Every pious Hebrew home was a religious school in which the ancient law as to instruction was rigidly followed—"Ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates."—Deut. 11:19, 20. Apparently he was sent to Jerusalem to get what we would call nowadays his theological training. Here he studied in the school of Gamaliel, a famous teacher of the Jewish law, and here Paul tells us he was "instructed according to the strict manner of the law of our fathers," and not only in the law of Moses but in the innumerable minute requirements which the rabbis had added to it.

Another advantage Paul had as a growing boy was being taught a trade. That a Hebrew father who did not teach his son something by which he could earn a living made him a thief had long been one of the teachings of the rabbis, and so Paul learned to be a tentmaker, Tarsus being the greatest market in the world for the goat hair tents used by the wandering shepherd people of the East.

What was the trouble with Paul's education? He was educated in accordance with the teachings of the Pharisees, who were intensely religious, but many were intensely unspiritual. He was taught a wonderful system of morals, but when they came to the commandment, "Thou shalt love thy neighbour," they distorted it to suit their way of thinking and added the words, "and hate thy enemy." How foreign this was to the teachings of Jesus! If it had been the pure religion which Moses had taught the Israelites the way would have been prepared for the truth, "God so loved the world," but young Paul's Pharisaical education required him to hate God's enemies as well as his own, and accounted for his violent persecution of the early Christians.

What a miracle was accomplished when Paul, the proud Pharisee, became the humble Christian, and what a life stretched between the vision on the Damascus road and the time when in a Roman prison, awaiting a martyr's death, he could triumphantly say, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness." What a tremendous fight he had continuously had against jealousy, superstition, vice, cruelty, false friends, the elements, surely carrying out the words of Jesus in regard to him, "I will show him how many things he must suffer for my

name's sake." And hear him in his latter days assert, "I can do all things through Christ which strengtheneth me."

The word "if" looms very large in our lives, for we hear, "If I had money," or, "If I had health," "I would be able to do more for the Master." Did Paul have either? On the contrary, he was a poor man all his life, often in distressing need. A weakly man who seems to have had a chronic trouble ("a thorn in the flesh") which at times was almost unendurable. Not a popular man, not eloquent, and, according to his own testimony, decidedly not impressive in appearance. Certainly people did not like his nationality, as Jews have always been a despised race. This is not the picture of a hero, or a great man, and yet in spite of all these handicaps Paul did more for civilization than any ruler who ever lived, and the world is richer today because of him than of any other being that ever lived in it, always excepting his beloved Master the Lord Jesus Christ.

THE JEW

By J. L. Wince

THE following descriptive poem is of singular interest in these days owing to the contrast it presents between the Jerusalem of 63 years ago, when it was written, and the flourishing city of the present time. J. L. Wince was one of the most able writers of the Church of God of his time. The poem was originally published in *The Restitution* in 1870, and is available to our readers through the courtesy of Bro. F. H. Knodle of Oregon, Illinois.

The wonder of the ages past;
A standing miracle today!
Their sky with darkness overcast—
And countless pitfalls 'long their way.
Still they exist, apart and lone,
The doomed and wand'ring exiled race,
That treads the soil of every zone,
Without a home, without a place.

Their city, old Jerusalem,
'Neath heap on heap in ruin lies;
Though once she sparkled like a gem
Beneath the blue of Orient skies;
But desolation most complete
Now sits enthroned on Zion's hill;
Her soil is pressed by alien feet;
The voice of sacred psalm is still.

To David's Son upon the throne
Is bowed no more the subject head;
No offering on the altar stone
Where once the countless victims bled;
Nor willing tribes seek Jacob's God,
To pour their songs in holy strain;
The spot where mitred Levite trod
By Moslem foot is made profane.

Opposing forces all combined—

The pestilence, and fire, and sword—
The cruelty of human kind—

Have wrought the vengeance of the Lord.
The cup of curses they have drained;
The bitter dregs their hands have pressed;
Their sinful pride the Lord has stained,—
Their weary feet have found no rest.

For years and years they've borne their shame
Beneath the proud oppressor's rod;
In lands adorned with freedom's name
Their blood has also stained the sod;
And yet beneath this deep disgrace,
As once the favored sons of old,
Exists unconquered pride of race,
Remains the quenchless thirst for gold.

Amid the changes of all time,
As fleeting empires rose and fell;
As nations filled their cup of crime,
And sunk into a nations' hell:
Though crushed beneath the conqueror's tread,
The Jews in spite of all survive;
Though as a nation counted dead,
Yet as a race they live and thrive.

Their enemies have tried in vain
To bend or break their lofty wills;
To wear as slaves the servile chain,
To toil like beasts that turn the mills.
'Mid changes wrought by time and place,
Against the march of all events,
Remains intact the ancient race,
A monument of Providence.

What people could endure so long
So much of spite and fiendish hate,
Through eighteen hundred years of wrong,
And still outlive the dreadful fate?
But soon the darkness will be gone;
The first faint tinge of light appears,
The herald of the coming dawn
That ushers in the brighter years.

When guided by an unseen hand,
Thy expatriated sons once more,
Oh, Palestine, thou sacred land!
Shall bend their steps toward thy shore,
Jerusalem shall rise and shine,
Queen city of the newborn East,
And temple service then divine
Will consecrate the solemn feast.

Then stores of blessing shall come down;
Refreshing rain and dew distill,
And wealth of verdure then shall crown
The desert, vale, and barren hill.
The Prince of David's house shall reign,
The rightful heir to David's throne,
The manger-cradled babe, once slain,
Will sway a scepter all must own.

A Crawfish Tale

By D. G. Harvey

"Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil."—Proverbs 4:25-27.

NOT HAVING the ability as a fisherman of my very good friend and brother, S. J. Lindsay, when I awkwardly draw in my line from the small streams of my north central Indiana home, I often find on my hook a fearful looking creature known to all Hoosiers as a crawfish. I am not sure just how to class him, whether as an insect, animal, or reptile; but he is a formidable looking creature, with a body well protected by a hard shell-like armor and two large snapping claws. Surely he is well protected and fitted to cause fear among the smaller of God's creatures.

Let me tell you of John, a friend of mine in the mill. John came from the northern part of Europe. He had never seen a crawfish.

One day John complained of something killing his hens. Some of his fellow employees decided the loss was the work of a weasel and advised him to shoot it. In a day or two John came to work overjoyed.

"Me get me dat ting," he said.

It developed later that John had shot a crawfish, using both barrels of his trusty shotgun. You can imagine how bad a crawfish looked to John.

But as I take up a small stick and touch the fearful looking beast, lo, what a change! He flips his tail under him and back he goes at a rapid pace. In the language of the streets, he is "yellow," a coward.

But I am told the tail of a crawfish is good bait for fishing. Therefore, as I go forth obeying the Master's command to be a "fisher of men," I present this crawfish tale to you.

There are many crawfishing Christians, oh, so very unlike that dear Apostle Paul, who boldly could cry, "I am not ashamed of the gospel of Christ." Like our little crawfish, he was armed and protected. "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."—Eph. 6:14-17.

Yet the crawfishing Christian who claims to possess this "whole armour of God," when he finds himself alone in strange company, let some one question his faith and, "Ah! Eh! Oh!" *Crawfishing*. What is wrong? Is he "yellow"?

Or perhaps funds are needed for the work. We hear him say, "I just can't afford it!" *Crawfishing*. Who is your master? Who owns your money? You can lie to man,

but don't try to lie to God. Ananias and his wife tried to do that very thing. You remember the results; if not, read it again in Acts 5:1-5.

Or perhaps you are asked to give in some act of service, teach a class, or sing, or lead in prayer. "Oh, I can't." *Crawfishing*. Moses tried that once, but God provided the way. "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." *Don't crawfish*.

Do your best, and trust the Father in heaven to provide the way. God's people must be steadfast, and the true believers all through the ages. Let us consider a few examples.

There was Daniel, who had risen from a slave to a high office in the Babylonian Empire. O how easy for Daniel to crawfish when the test came! But Daniel was steadfast even to the lion's den.

There was Abraham, the father of the faithful. Did he crawfish? When God called him to leave his homeland and go into a strange country, did he say, "I am afraid I can't live there; maybe the climate won't agree with me"? No. He went, and because he obeyed and did not crawfish, he received that wonderful promise recorded in Genesis 22:18. "*In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.*"

But some one will say, "Oh, he knew where he was going. He knew he was safe." Yes, but only by faith, confidence in his God, the assurance of protection. Listen to Paul's testimony. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and went out, not knowing whither he went."—Heb. 11:8.

It is a Christian duty to be steadfast. It is commanded, "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."—1 Cor. 15:58.

The Christian, the true child of God, is commanded to stand still at times, to wait, to move forward; but there is no command to turn back. *You can't back up. There are no crawfishing signs all through the Word of God.* "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."—Col. 2:6, 7.

But some will say, "I desire to be bold, but how can I keep from crawfishing?"

Let the wise man answer. "Commit thy works unto the

Lord, and thy thoughts shall be established."—Prov. 16:3.

We begin our walk in Christ at baptism, when we arise from the water to "walk in newness of life" (Rom. 6:4). But we must "walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace."—Eph. 4:1-3.

There is a most severe penalty for crawfishing. On one occasion the Lord called one to follow Him. But the man began to *crawfish*. He was not like Peter, who left his work at once. This man said, "Let me first go bid them farewell, which are at home at my house." Hear the Master's answer: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."—Luke 9:61, 62.

May we ever be steadfast till He comes.

THE NATION WITHOUT A COUNTRY

Continued from Front Page

the unjust condemnation of even two of its nationals was an 80 per cent embargo on Russian goods, with the result that in the course of a few weeks the Russian Government permitted the accused Britishers to return home.

Altogether unlike the situation of these well-protected British subjects has been the position of the Jews in all parts of the world, both in the past and in the present.

The Israelites began to suffer the penalty for sin and idolatry even before the days of Christ, and after their rejection of the Savior, punishment was visited more and more heavily upon them. For centuries, they have had the bitter experience of being a nation without a country. This is the keynote of Jewish history. Driven from one country to another, massacred, carried into exile and slavery, their record has indeed been that of a dispersed and persecuted nation. The phrase, "The wandering Jew," adequately describes the condition of this people for over two thousand years.

The independent political life of the Hebrews was of comparatively short duration. Their persecutions began very early. Even in the patriarchal age, they suffered the hardships of the bondage in Egypt.

The patriarchs, Abraham, Isaac, and Jacob, were followed by the judges, who were the leaders and heroes of Israel. During these early times there was merely a loose confederation of the Hebrew tribes, but common dangers led to the establishment of the monarchy under Saul. The monarchy was strengthened by David, but under Solomon oppressive taxation weakened the central Government. So great was the dissatisfaction with these heavy imposts that Solomon's son Rehoboam was soon deserted by all but two of the tribes. With them he formed the kingdom of Judah on the south, with Jerusalem as its chief city. The re-

bellious ten tribes established the separate northern kingdom of Israel under Jeroboam, with Samaria for its capital.

III

HAD the kingdom of David and Solomon continued as a united Government, the history of the Jews might have been very different; but the divided people, as separate political units, could offer little resistance to the strong and warlike hands, reaching out on all sides to seize them. The ten tribes of the northern kingdom of Israel maintained their independence for about two hundred years, when they were overcome by the Assyrians in 722 B. C., and carried into captivity by Sargon, king of Nineveh. The kingdom of Judah on the south stood for about three hundred years, but was at last conquered by Nebuchadnezzar, king of Babylon, who took Jerusalem and carried many Hebrews into captivity in 586 B. C. After this Judea was reduced to the position of a mere province, under the control of one great Power after another. Political independence became a thing of the past to the Jews. They enjoyed only one brief period of freedom under the Maccabees, shortly before the Christian Era.

The Hebrews suffered much under the Assyrians and Babylonians, but their woes had just begun. They next came under Greek control and endured much hardship and suffering under the Hellenes. Then Judea became a tributary of Rome, and the heavy hand of their Roman conquerors bore hardly upon its inhabitants. Under several of the Emperors, the Hebrews were comparatively free, but their lot was a difficult one, and their enemies multiplied as time went on. In the year 38 A. D., the Emperor, Caligula, ordered that divine honors be paid to himself, but the Jews refused to yield this homage. During their exile in Babylon they seem to have been finally and completely cured of the sin of idolatry, for we find no further record of their worshiping strange gods. Now upon their refusal to worship the Roman Emperor as he had decreed a frightful massacre took place at Alexandria, and the Jews might have been exterminated, but Herod Agrippa stayed the Emperor's hand.

The next general Jewish persecution occurred under Titus, son of Vespasian, who captured Jerusalem and destroyed the temple, in punishment for a Jewish uprising. Then hundreds of thousands of the Israelites were massacred or banished. Their later attempts at liberty were defeated after great butchery. Judea was laid waste, a heathen colony settled in Jerusalem, and not one Jew was permitted to remain in the City of David.

The prophecies of Moses in Deuteronomy 28 were fast coming true. Even at the beginning of the present dispensation, the Jewish record was everywhere marked by divine chastisement. Never in the history of the world has there been a nation who enjoyed such favor with God, and who experienced also His strong disfavor. God's divine justice is wonderfully shown in His dealings with the Jews. No punishment was ever visited upon that nation for their sins and wickedness without being first preceded by a series of warnings through prophet or leader, speaking as God's mouthpiece.—*W. E. Thompson.*

Abreast of the Times

New Jewish Secretary of the Treasury

"And Abram was very rich in cattle, in silver, and in gold."—Genesis 13:2.

WASHINGTON, D. C., Jan. 1.—President Franklin D. Roosevelt today appointed Henry Morgenthau, Jr., to the cabinet as Secretary of the Treasury, which position was made vacant by the resignation of W. H. Woodin. Mr. Morgenthau is a Jewish lawyer, diplomat, and financier. He was born in Mannheim, Germany, in 1856, and came to this country when he was nine years of age. He is president of the Free Synagogue in New York, and of the Mount Sinai Hospital. He has occupied various positions of distinction under the Government, including that of Ambassador to Turkey, all of which he filled with distinction. The new Secretary brings to his exceedingly responsible office the financial ability which the Jewish people have enjoyed throughout their history by the special blessing of God. As prosperity returns to make possible the amassing of the vast treasure needed by the Jewish Antichrist to carry on his nefarious work of overthrowing our so-called Christian civilization, it is of interest to note the continually increasing influence the Jewish people are exerting on the financial structure of the world. The major part of the earth's treasures must be gathered in Palestine as an incentive to bring the nations together for their final judgment just before the Lord comes (Ezek. 38:11-13; Dan. 11:40-43).

Church Troubles in Germany Continue

"We ought to obey God rather than men."—Acts 5:29.

BERLIN, Jan. 3.—The trouble that has arisen throughout Germany as the result of the Government's attempt to force its nationalist policy upon the church continues to hold the forefront of interest in the religious world. The Pastor's Emergency Federation, which is said to include more than 6,000 ministers of the Evangelical Lutheran Church, issued an ultimatum on November 30 addressed to Reichbishop Ludwig Mueller, the appointee of the Nazi Government, demanding that he moderate his policies of extreme nationalism regarding the government of the church and conform more closely to the spiritual standards set up by Martin Luther.

The anti-German Christian faction in the church, which is said to greatly outnumber the German Christians, is strongly, almost bitterly, opposed to the complete domination of the church by the political interests of the country. They hold that the church must remain universal in its sympathies, especially in its attitude toward Christians who are of Jewish descent. Furthermore, the reactionary

group insists that the changes recommended by the Nazis to be made in the Bible text shall not be recognized nor permitted.

To Fight All Jews

"As I live, saith the Lord God, I will even do according to thine anger, . . . which thou hast used out of thy hatred against them."—Ezek. 35:11.

BERLIN, Germany, Jan. 3.—The intensity of anti-Jewish feeling which Hitler has developed, or attempted to develop, along all lines presents at times its amusing features as well as its tragic ones. In an interview today, according to *The Chicago Tribune* Press Service, Max Schmeling, the former heavyweight boxing champion, declared most emphatically that Chancellor Hitler had not refused to allow him to fight a Jew (King Levinsky), in Chicago in the near future. "On the contrary," said Schmeling, "the more Jews I fight the better Hitler will like it." Of course all this appears childish in the extreme, but it serves to reveal the depth of bitter feeling against the Jewish people as it is fostered by the present German Government.

Jewish Haven in America

"I will bless them that bless thee."—Gen. 12:3.

LAUSANNE, Switzerland, Dec. 8.—The International Conference on Refugees has appealed to the United States and to South America to lighten the burden of Europe by receiving Jews who have been forced out of Germany. The American delegate, Dr. Joseph Perkins Chamberlain, gave the Conference the assurance that his countrymen would respond generously to appeals for the large sums of money that would be required to solve the problem of transportation of the refugees. Dr. Chamberlain said he was sure the situation could not be cleared up by simply sending the refugees from one country to another, but that they must be given an opportunity to establish themselves as settlers.

Warning the Conference that a flood of refugees would continue to pour out of Germany, Victor Henry Berenger, former French Ambassador to Washington, said France had already given asylum to 30,000 persons, and had reached its limit. Lord Cecil of Great Britain, permanent chairman of the Conference, agreed with what the French delegate had declared, and added that "Europe is full up, and must look to countries further afield."

The blessing of our Lord will attend all who bring comfort to the suffering people of Jehovah, especially now that their age-long punishment is drawing to a close (Matt. 25:31-46; Psa. 122:6).—Item selected by A. E. Hoskins.

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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.

WHAT DO YOU WANT?

ONCE a little boy thought he wanted to be a policeman more than anything else in all the wide world. His uncle was one, and he considered the trig uniform and the shiny star and the authority of the law altogether beautiful and most desirable. Now the little boy is a middle-aged policeman. He has the trig uniform and the shiny star and the authority of the law. But is he satisfied? Now he thinks that he would want nothing more if he had a little farm where he could raise White Leghorns, and never see another inebriate or another too-speedy motorist.

There was a young girl who thought she knew what she wanted, too. She got it. She married well; she has a beautiful house and pretty clothes. For a while she was happy, but now she is oh, so bored! No longer does fingering her lovely linens and silver and glass or admiring her smart dresses drive away *ennui*. She thinks, though, that a trip to Europe would make life interesting again.

And there is a reformer-statesman who, as an enthusiastic youngster, was determined to reform his country to match his particular kind of Utopia. He wanted it so much that he gave his time and money for years to its accomplishment. But now—he isn't even bitter because the world doesn't want to live in his Utopia. Sometimes he even wonders if *he* does. But he would like to be elected to Congress. . . .

Last of all, there is another man who knows what he wants more than anything else. He doesn't have it, not yet, but he is happier than the policeman and the fashionable lady and the statesman. If it had been happiness, or friends, or a good reputation, or any number of other pleasant things he had wanted, he should be content, for he has them all. But none of those was the thing he wanted most. He has wanted it for a long time, and he is sure his hopes will be realized soon. He is waiting for the coming and kingdom of Jesus Christ.

What do you want more than anything else?

"HE LEADETH ME"

This old hymn, a favorite with many Bereans, was written by Professor Joseph Henry Gilmore, who was born in Boston in 1834. It is based on the twenty-third Psalm.

Without telling her husband, Mrs. Gilmore sent the

little poem to a magazine, where it was published. Years later the author found it in a hymnal. Since its first publication it has been copied many times, and has remained a great favorite with the public.

The tune identified with it enhances the beauty of the words, without doubt. The composer was William B. Bradley. He caught the tone and spirit of the text as few composers could.

SONG

He that is down need fear no fall;
He that is low, no pride;
He that is humble ever shall
Have God to be his guide.

I am content with what I have,
Little be it or much;
And, Lord, contentment still I crave,
Because Thou savest such.

Fullness to such a burden is
That go on pilgrimage;
Now little, and hereafter bliss,
Is best from age to age.

—John Bunyan (1628-1688).

THE ANSWER

YEARS ago, in the Metropolitan Tabernacle in London, I heard Mr. Spurgeon tell an old story with new power. It was about the ship called the *Central America*. When the drinking water had failed and the crew were in great need, they ran up a flag of distress. The flag was answered from another ship.

"What is the matter?" came through the speaking tube.

"Water! Water! We are dying for want of water!"

And the answer came back, "Dip it up then! You are in the mouth of the Amazon."

The mighty Amazon was pouring a flood of fresh water far out to sea. They dipped it up. There was no need to ask further for drinking water. Men and women, you are in the estuary of the grace of God.—*F. B. Meyer*.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"And they immediately left the ship and their father, and followed him."

JESUS CALLS HELPERS

HOW HAPPY and proud you are when Father or Mother or another that you love very dearly asks you to help with a certain piece of work! That day, son, when Father asked you to hold the board very steady for him while he sawed it; that time Mother went down town, my dear, and left you in charge—those were proud moments indeed. The Sunday afternoon your teacher came along and asked you to go calling on an absent class member, you were only too happy to leave your play and go.

When you grow older and get out into the work of life you, no doubt, will be called on to leave a humble task and step into a greater one. At least, I hope you will, for that is the way you will grow and develop. Your first opportunities, even those you fill now, are just stepping stones to something better and nobler.

In our story today we see four young men (two sets of brothers they were) called from a humble task to a very much more important one. Their names, I'm sure you all know, were Peter and Andrew, and James and John. If they had not been honestly and industriously working away at their little job, do you think they would have been offered a better one?

Jesus, as of course you know, was the one who called these men. Can't you imagine how gladly, how willingly, they dropped their nets to learn what sort of work He had for them? We read that "straightway" they left their nets, and followed Him.

They didn't know very much about Jesus, but what they had heard so far was enough to cause them to desire to work for Him. In telling about Jesus, just as He began to preach, Matthew says, "The people which sat in darkness saw great light." And we all like to follow a light.

The light that Jesus carried was the light of the gospel. I'm sure you can all see how the good news Jesus brought to these discouraged people might be called a light, and a very bright one indeed. Ask Mother to tell you what the people of Israel longed for, and how Jesus came to fill that need.

And now about our new club, "Sons and Daughters of the King." I hope every boy and every girl who reads this page will join. All you need to do in order to be a member is to take Jesus as your Pattern and study your Sunday school lesson each week. A pretty certificate, with

seals to attach each week that you have a good lesson, will be sent to every one of you who writes to me and asks to join.

You know, Jesus is going to need helpers for a big work when He comes again, but He is going to call those who work for Him now at the little tasks of every day. And one of the best ways to do that is to learn all you can about Him now, and then try to do as He did. The more we study His Book, the better we'll know what He did. Who will be the first member of the new club?

Now I must tell you of a Bible Scrapbook Club about which I just learned. Way over in Arkansas City, Kansas, there is a brand new church building. All the fathers and mothers, sisters and brothers, uncles and aunts, nieces and nephews, put their pennies and nickels and dimes and dollars together and built it. And now we can imagine how much they all enjoy it, from the littlest tot to the oldest grandpa.

A class of junior girls in this new church is working on Bible scrapbooks, and their teacher's name is Mrs. Faye Werneke. The girls are Betty Mary Chaplin, Virginia Chaplin, Betty Luper, Marguerite Taylor, and Margaret Hains. I hope you enjoy working on those lessons about Paul, and don't forget, girls, to keep your scrapbooks and send them to our Exhibit next summer.

"Follow me, the Master said;
We will follow Jesus:
By His word and spirit led,
We will follow Jesus.
On His promise we depend,
He will succor and defend,
Help and keep us to the end:
We will follow Jesus.

"Though the way may dark appear,
We will follow Jesus:
He will make our pathway clear,
We will follow Jesus.
When this earthly course is run,
And the Master says, Well done,
Life eternal we have won:
We will follow Jesus."

If we would be loyal to Jesus, our Lord and Master, we must watch everything that may lead us to do wrong. We must see at all times that we do not deny Him by word or action.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 3. — January 21, 1934

JESUS BEGINS HIS MINISTRY

Matthew 4:12-25

Devotional Reading: Isaiah 61:1-6

GOLDEN TEXT

Repent: for the kingdom of heaven is at hand.—Matthew 4:17.

A STUDY OF THE SUBJECT

Topic: Jesus Begins His Ministry.

Aim: To show that Jesus needs our help to carry on His work today.

Basic Truth: "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."—Luke 10:2.

I. Establishing Headquarters. (Matt. 4:12-16.) Owing to its central location our Lord selected Capernaum in Galilee as the center of His activity. From that point He went out in all directions preaching the gospel and performing miracles. Whether the work to be done is great or small, it is always wise to choose a place from which to carry on the effort. If one is isolated from a church organization, he should have his name placed on the roll of the nearest local body. It will cause him to feel that he is a part of the church universal; it will provide him with an agency through which he can assist in spreading the gospel; and it will give him a deeper sense of fellowship with other followers of the Lord.

II. Choosing and Preparing Workers. (Matt. 4:17-22.) Before entering fully upon His active work the Master proceeded to choose from among those already interested in Him certain ones to be developed for further service. Jesus needed men to help Him carry on the great task God had given Him to perform. He used His message to attract them. When they responded to its appeal and He was able to see the depth of interest they felt, He gave them individual instruction. Our Lord still follows the same course. Those of His followers who display special concern in His work He leads into fuller knowledge of His will, and opens up before them new avenues of service.

III. The One Great Truth. (Matt. 4:23-25.) To be sure of the truth to be taught is essential to the success of any teacher. Jesus, the only begotten Son of God, and divinely inspired, knew that the gospel of the kingdom of God was the one great truth which the Father wanted Him to give to the world. It is wise for teachers and preachers today to follow closely in Jesus' steps, and devote their time and effort to teaching the "things concerning the kingdom of God, and the name of Jesus Christ."

PRACTICAL APPLICATIONS

Christ Brings Light. "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." This is the natural result

of coming in contact with Christ. He is light and in Him is no darkness; and if we say, "We are in Him," and dwell in darkness, we are deceiving ourselves. Christ lightens the darkened minds and brightens the gloomy outlook on life. When by faith we walk with and in Him, each step of the way has a light beam shed ahead. "Ye are all the children of light . . . : we are not of the night."—1 Thess. 5:5. Oh, Christ, lighten every path we tread, that we may see all the obstacles and avoid stumbling or falling!

Fishers of Men. In calling these fishermen, Christ had a work for them to do. Their humility and ignorance became stepping stones to great service, for they at once recognized their need of entire dependence upon their great Leader. They became great through Him. No matter how humble a station in life we may occupy, the Lord Jesus can use us. He wants us, He has called us. Have you heard the call? These men were not mentally nor spiritually equipped to do service for the Master, but they were willing to be equipped. This is the secret of preparation for Christian service. Willingness to serve Christ will be rewarded with an opportunity and ability to serve. Every member of every Sunday school or church should have something to do, yea, should do something.

They Immediately Followed. Christ acted first; then it was their turn to respond. He called, they had to give the answer. He invited, it was up to them to accept. They responded without hesitation. They were willing. They didn't have to, they wanted to!

—C. E. R.

GOLDEN TEXT

"Repent: for the kingdom of heaven is at hand."—Matthew 4:17.

The ministry of our Lord was fourfold, although He had but two subjects, the King and the kingdom. He first presented the kingdom, then the King. Afterward He told of the rejection of the King, then of the rejection of the kingdom.

In today's lesson He tells the people to "repent: for the kingdom of heaven is at hand." That was the need for repentance, to be prepared to enter into that kingdom. The kingdom had drawn near in the person of the King, even Jesus. But the King and the kingdom were rejected and are still in abeyance, and will be until "he come whose right it is," and it will be given Him. "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—1 Cor. 15:25, 26.—L. A. R.

YOUNG PEOPLE AND ADULTS

Jesus' first task was to present the kingdom of God to Israel. He sent seventy out with the message: "The kingdom of God is come nigh unto you." The Jews didn't especially object to the preaching of the kingdom until He announced that He Himself was to be King. He came into Jerusalem as David had before Him. He was accepted by the common people and a little later rejected at the temple by the rulers. His first task was ended with the rejection of the kingdom.

Jesus announced His second work just a week before its completion. Few, if any, understood that He was to die as an atonement for sin. When He first announced this to the twelve, Peter rebuked Him for ever hinting such a thing. Patiently He explained the necessity for this, attempting to build up their faith thereby. When the time came, He yielded His life as an atonement, remained in the grave for three days, and came forth in resurrection, thereby sealing the new covenant and finishing His second task.

His third labor is that of high priest. He is now at the right hand of God making intercession for us (Heb. 7:25). He is our advocate before God (1 John 2:1), so we can have our sins forgiven daily. This means that when Jesus comes we can pass from death to life without waiting for judgment (John 5:24).—H. A. S.

PRIMARY CLASS

Memory Verse: "Follow me, and I will make you fishers of men."—Matt. 4:19.

Have you ever gone fishing? Have you ever seen anyone fishing? How did he fish? Did he use a net?

A long time ago when Jesus was here on earth, many people earned their living by fishing. They used large nets to catch the fish.

One day as Jesus was walking beside the Sea of Galilee, He saw two men out on the sea fishing. They were Peter and Andrew.

Jesus said to them, "Follow me, and I will make you fishers of men." Now you say what Jesus said.

Of course, Jesus didn't mean they were going to catch men in a net. He meant that they were to help Him teach people to do right. They followed Jesus at once.

Very soon Jesus came to two more fishermen, James and John. Jesus called them, also. You see, He needed many men to help Him teach the people. They followed, also.

From that time on these four men were "Fishers of Men" for Jesus. How can we be Fishers of Men? Make a picture of a net. On this net place the names of all boys and girls that you can get to come to Sunday school.—V. C. T.

AMONG THE CHURCHES

HAMMOND, LOUISIANA

The Happy Woods Sunday School rendered a very inspiring Christmas program on Christmas Eve, "The Bethlehem Way."

We feel grateful to the heavenly Father for the many blessings, in that we have been able to carry on in these hard times.

We have begun a two weeks' meeting, having with us Bro. M. W. Lyon. We invite all near and far to come out and hear the gospel news.

Ruchie Alexander, Sec.

BLAIR, NEBRASKA

Sr. Lucille Le Crone, who has been pastor of the church here for the past two years, left this week for a charge in Helena, Okla.

We pray the Lord may abide with her, strengthen and guide her in her new work. We were sorry to see her go, as it leaves us with no regular services besides our Sunday school.

We have enjoyed working with her and feel that we have all benefited by her stay with us.

SOUTHERN CALIFORNIA

Due to continued curtailment in funds, some of the activities in which the Los Angeles church has been participating have been eliminated, at least temporarily. But nevertheless much is in anticipation with the New Year. When this goes to print the first quarterly conference of the year, to be held the second Sunday in January, will be under way. The theme and program, as well as the place, are yet undetermined, but in all probability it will be held in Los Angeles. A feast of good thoughts will undoubtedly be provided as usual.

January 1 the Stantials are holding open house for themselves, and the pastor and family. This old Scotch holiday marks the thirteenth wedding anniversary for the MacLeods, and is also an occasion when the Stantials wish to welcome all their friends in to see their new baby in her home at 2335 Highland Ave., Los Angeles.

The pastor and family attended no less than four Christmas programs on the day before Christmas: Sunday school and church in Los Angeles; Sunday school at Compton; and the Williams St. Chapel in Pomona. This gives some impression as to the many reasons why a pastor is busy.

The grim reaper has taken its sad toll in unusually heavy proportions in the Los Angeles church recently. The last weeks of 1933 have taken from us Srs. Hillis and Corbaley, and Bro. Howard. These sad thoughts have left us face to face with the great facts of life with which to confront the New Year of 1934.

Sr. Knott of Perris, Calif., (formerly of Long Beach) is seriously ill following an operation at the Community Hospital at Riverside. At the last report from Bro. W. A. Reid she was getting along nicely. We hope that she will be restored to health soon.

Norman John MacLeod.

CONTRIBUTIONS TO N. B. I.

N. S. Westfall	\$3.00
Lottie E. Young	5.00
Wm. M. Huffer	1.00
Luella Caples	5.00
Amy L. Young	10.00

DIXON, ILLINOIS

The Dixon Church of God presented its annual Christmas program, Thursday evening, Dec. 21. The primary department members gave several recitations and exercises. A playlet, "The Christmas Box," was presented by the junior class. The music sung during the service was taken from "Chimes of Christmas" by Meredith, and was sung by our junior choir of fifteen members. The church auditorium was well filled and everyone was greatly inspired by the program.

Sunday morning, Dec. 31, after Sunday school, the annual Sunday school election was held. The following officers were elected: superintendent, Wm. G. Ford; assistant superintendent, Wm. Eckert; secretary, Elizabeth Ford; treasurer, Mrs. Wm. Eckert.

In looking over our Sunday school records, we find that seventeen of our members will receive pins for good attendance during the year of 1933.

We pray that God will guide and bless all His children during the year that is to come. Elizabeth Ford, Sec.

GRAND RAPIDS, MICHIGAN

Seated on the rostrum for the consecration service Sunday morning, Dec. 31, were the three elders, four deacons, superintendents of Sunday school, Berean, and Dorcas, the three deaconesses, the secretary, the treasurer, and the pianist. These officers are assuming the responsibility for the church work during 1934 and the prayers of the entire church family are with them.

In spite of the hardships and difficult places of the past few years, we feel that God has been wonderfully kind to our group here, and it is with much courage that we face the future. Good results are sure to come with so many loyal and devoted helpers.

At the close of the consecration service on the closing day of the old year one mother came forward for baptism. What a splendid way to bury the past and start the new year properly!

F. E. Siple, Pastor.

REPORT FOR DECEMBER

Sermons: Brush Creek, Ohio, 3; Blush, Mo., 6; Pleasant View, Ind., 2; Rensselaer, 2; Plymouth, 1; North Salem, 1; Hillisburg, 2. Money received in Indiana: Pleasant View, \$25.00; Rensselaer, \$24.60; Plymouth, \$13.00; North Salem, \$5.00; Hillisburg, \$11.00. Expenses: \$15.00. To be credited on the January work: \$1.11.

I wish to take this opportunity to thank the sisters of the Hillisburg church for a fine quilt given to us for a Christmas present. We appreciate it very much.

J. H. Anderson.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. Paul C. Johnson; Mary E. Carter; Luella Caples; Mrs. Ray Maysilles; Mr. and Mrs. George Siple; Mrs. Levi Mick; Ruth and W. S. Tomlinson; Jessie Donaldson; Mrs. Lillian A. Greiner; Mr. and Mrs. Vern Lansbery; Silas M. Claypool; Mr. and Mrs. G. M. Birkey; Ella M. Siple; Mrs. A. M. Siple; Leota Hanson; Mrs. Arra Hanson; Florence Hanson.

HOLBROOK NEWS

The people of the Holbrook (Nebraska) church are rejoicing over the piano given as a Christmas present by Sr. Ethel Johnson of Freedom, and feel it will add much to the church service.

Bro. S. W. Harlan had the misfortune a few weeks ago to fall and break his right leg, just below the knee. He would greatly enjoy hearing from any of the brethren.

The Berean class and choir put on a pageant on Christmas Eve, depicting the birth of Christ. A pound social was given Bro. and Sr. S. W. Harlan on Christmas Eve.

There has been some improvement made on the interior of the church. It improves the acoustics and also the appearance of the interior.

On December 31 Bro. and Sr. G. W. Scott completed fifty-five years of married life. Congratulations.

Clyde M. Long, Sec.

MRS. JOHN A. CORBALEY

Lucinda M. Miller was born November 9, 1849, on a farm near Plymouth, Ind., and later moved into Plymouth, where she lived with her parents, Samuel and Elizabeth Miller, until her marriage to John A. Corbaley in 1871. She then moved with her husband to the state of California on a most romantic journey over the newly constructed Union Pacific Railway. Nine days of inconvenient and dangerous travel were required to take them from Omaha to Sacramento. Later they returned to Indiana, where they lived until 1904, when they returned to California, settling this time in Los Angeles, where they have lived ever since.

One year ago they celebrated their sixtieth wedding anniversary at the home of their son, Earl Corbaley, in Verdugo Woodlands, Glendale, Calif. Her participation in church activities in the Church of God in Los Angeles has been of most pleasant memory to all those associated with her. Her ever present good humor was an inspiration to all who were inclined to be more pessimistic; this humor was only emphasized by her age. The news of her sudden death due to heart failure on December 15 came as a great shock not only to her friends and relatives, but also to the church folks, who had come to look upon her as a guiding spirit in their many activities. Although 84 years of age she had always been in excellent health, and no session of the Dorcas Society was complete without her cheerful presence.

She is survived by her husband and two sons: Earl A. Corbaley and Richard L. Corbaley; three grandchildren; and one great-grandchild; also two sisters, Mrs. Nettie E. Ketchum of Los Angeles, Calif., and Mrs. Mary A. Boyd of Zion City, Ill. Interment was made December 18 at Forest Lawn Cemetery from the Little Church of the Flowers. Her many friends and relatives who gathered were consoled by the thought that she sleeps there to await the call of the Master when He returns, and should take thought that they, too, can live a beautiful useful life in the service of Him who died for us. That that day is not far distant when she shall be reunited with her loved ones in that blessed state in Christ's kingdom is a comfort to us all.

Norman John MacLeod.

AMY ALMA JOHNSON

Mrs. Amy Johnson was born near Stockton, Ill., October 20, 1856, the daughter of Lont. H. and Celia Hilliard. Her mother was a member of the Church of God and this enabled the daughter to a lifelong membership of the same. She married James L. Johnson of Elkader, Iowa, in 1878; and when the couple moved to Greene County, Iowa, she began to take "The Restitution" during the eighties. In 1894 they moved to Marshall County, to a farm where Mr. Johnson died in October, 1929. Mrs. Johnson was taken ill

Sunday, Dec. 17, and died from a complication of influenza and diabetes.

She is survived by two brothers, Alva Hilliard of Vinton, Iowa; Byron Hilliard of Froid, Mont.; three sons, Alfred, Fred, and Frank, at home; two daughters, Mrs. Laura Tweed, at home, and Mrs. Lillian Davis of Delhi; and nine grandchildren.

The funeral services were held in Albion at the Methodist Church with Rev. E. R. Kildow in charge at 1 o'clock Sunday afternoon, Dec. 24. The minister gave a fine sermon and chose his text from the Gospel of St. Mark, the fourteenth chapter and eighth verse,

and the words of Jesus, who spoke in defense of the woman who poured out the very precious ointment: "She hath done what she could." There were lovely floral offerings and sympathetic friends that accompanied her to her final resting place in the Albion Cemetery.

Every year during the latter years of her life she delighted in attending the Waterloo Conference, which contributed so much to the kindly patience of a most loving mother.

Fred T. Johnson.

BETWEEN YOU AND ME—

A letter from N. S. Westfall, Dayton, Ohio, extends to us the season's greeting, and assures us that the writer awaits with longing the speedy coming of the Lord. How heartily we join in that desire!

Sr. Olive Wood, who recently arrived from California to make her home at Golden Rule Home, returned last week from Sugar Grove, Ill., where she had spent the holidays with relatives.

Our president and manager, L. E. Conner, brought back an enthusiastic report of the fraternal reception he and Bro. Harvey U. Krogh, Jr., received at Aurora College on their recent visit.

A letter from Sr. M. S. Guest, Fredonia, N. Y., expresses appreciation of The Herald, and says it provides much needed inspiration with its weekly visits.

We congratulate the Church of God in Helena, Okla., in securing the services of Sr. Lucille Le Crone as pastor. Sr. Le Crone has much ability and will no doubt bring a blessing to the congregation at Helena.

We know our readers will rejoice to know that Bro. Samuel E. Haney of Philadelphia, Pa., whose contributions in the past were so appreciatively received, after a prolonged illness is now able to resume his labors, and that an article from his fluent pen will appear in the near future.

The Herald wishes to congratulate Bro. T. A. Weldon of Thorold, Ont., on passing with so much vigor the eightieth milestone in the race track of life. Bro. Weldon is, as were his parents before him, a most faithful supporter of the truth, and a staunch advocate of all for which the Church of God stands. May God give him many more years of usefulness.

Christmas gift subscriptions continue to come in for The Herald, and we trust that each one who reads our little paper during 1934 may find in it much that is faith-building, much that is enlightening concerning the gracious plans of God for His children, and much of comfort and inspiration from week to week.

Sr. Jessie Donaldson, Baldwin, N. Y., directs us to send The Restitution Herald to "a very earnest young man who is endeavoring to start a Sunday school in a poorly populated part of Vermont, where there is no church for miles around." She trusts that the paper will be of spiritual and intellectual help to him. We pray God's blessing to rest upon his effort.

Sr. Chaffee of the Home is recovering nicely from a brief illness that confined her to her room for a few days.

The prayer-poem on the editorial page may be sung to the tune of "Coronation" ("All Hail the Power of Jesus' Name") by repeating the last two lines of each verse.

The Christmas exercises at the various churches passed off successfully it would seem from all reports, and the glory of our Lord's first coming was strongly emphasized.

Bro. Lyman Booth, one of our leading contributors for many years, has been suffering from a severe attack of the "flu." He reports steady improvement, however, and submits a splendid manuscript for The Herald on the love of God. It will appear in the near future.

We are informed that a little son arrived at the home of Bro. Ralph Goekler of the Marshall, Ill., church on December 13, 1933. He is to be congratulated on his admission into the circle of the Goekler family. May he be "brought up in the nurture and admonition of the Lord," is our prayer.

Sr. Mary A. Woodward of Chicago continues to more than "hold her own." She is up and around the house much of the time, and, though lacking in strength of body, is still strong in faith and in hope.

The Golden Rule Home family greatly appreciated the greetings received from Sr. Lottie E. Young of Seattle, Wash. It does these older ones a great deal of good to be remembered by their friends at a distance.

Still another church is contemplating putting its young people to work selling The Restitution Herald from house to house and on the street. The Kokomo, Ind., church is thinking of trying the plan out in part as an advertising effort for the local church.

Attention is directed to the change in address of Elder T. A. Drinkard, who has been living until recently at Kennedale, Texas. Bro. Drinkard has now moved to Handley, Texas, where he may be reached regarding the Lord's work at any time.

In the publication of the monthly report of Bro. J. H. Anderson, we are reminded that he is the author of several splendid tracts. His tract on "The Rich Man and Lazarus" is one of the best on this subject we have seen. It may be secured by writing to J. H. Anderson, Michigantown, Ind., or to this office. The price is 5 cents each, or 35 cents per dozen, postpaid.

HELPING FUND

George Rennard \$1.00

HERALD RECEIPTS

Mrs. Ray Maysilles; Elta M. Fitz; Clyde Randall (for another); Jessie Donaldson (for another); G. M. Birkey (for another); Mrs. Ada Updike; J. A. Jackson; Levi Gabrielson; Silas M. Claypool; Mrs. M. D. Newell; Dorothy Magaw; Mrs. Maurice S. Guest; W. S. Tomlinson; N. S. Westfall (for another); Lottie E. Young (for others); Earl Koontz; George Siple; W. D. Tilton; Mrs. Wm. Ling; Burr Oak Sunday School (for another); Frederick Claussen (for another); Mrs. J. S. Lyon; Mrs. A. J. Addington; Mrs. J. W. Dismukes (for self and another); George Rennard; F. F. Upton; Ora Burnett (for another); Vivian Magaw; Anna E. Sleight; Otto H. Momsen; Mrs. Hilding L. Anderson; E. E. Mills; Mrs. Lewis Lindsay.

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.

"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.

PRAISE HIM

By Mildred L. Crofton

IF DAVID could praise the Lord so fervently and sincerely, how much more should we who are living in this glorious age sound His praises when we know "our redemption draweth nigh." Many things are being revealed to us, things that even Daniel and the prophets could not understand and even the angels in heaven desired to know.

Isn't it a glorious thought just to think that Christ is coming soon, perhaps during our lifetime, and that we might be among those fortunate ones who shall not sleep, but shall be changed.

And what a wonderful thought it is just to think about the translation of the church and that they shall be kept from that hour of trial, that hour which is to come upon the whole earth to try them that dwell on the earth. Think of the glory and the majesty of it. How tame any earthly thrill or pleasure would be alongside of it.

Some people look at you askance if you talk of such things and tactfully change the subject, but to me the supernatural part of God's plan is the most beautiful of all.

How thankful we can be that we have the Word of God to turn to to find an explanation for all these things we see coming to pass, for we see so many people around us walking in darkness, but "ye are children of the light."

It is astonishing how many people are putting their faith in men to straighten things out. So many would put Christ's coming off. They say, "Oh, I've heard that the last fifty years. It won't be in our time." But why not? It's as apt to be in our time as anyone's time. The last few years prophecies have been fulfilled with lightning-like rapidity.

The world is in a sorry state, and it would be a hard-shelled Christian who would close his eyes and be indifferent to the sorrows and sufferings around us. If it were not for the tragic side it would be almost amusing to see how hard people are planning and trying to untangle the mess they find themselves in, depending upon their own resources. The world reminds one of a huge ant-hill with everyone running here and there; only the ants get somewhere, but the people don't.

When I read some of Jonathan Swift's writings a few years ago I thought he was terribly cruel for satirizing humanity so mercilessly, but now I can begin to see his viewpoint, for people are so small and helpless and yet so vain and egotistic and "wise in their own conceits."

"As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

How thankful we can be that there is a Power higher than men's and that we can take His Word as a shield.

We may have to suffer persecution and scorn before this depression is over, but if we do let us do it with songs of joy in our hearts and hymns of praise on our lips as

did those first brave Christian martyrs. We can remember that just beyond the darkest period there is the dawn of a new golden age when the sun will shine more brightly, heartaches will be fewer, and joy and gladness will abound.

"We will forget the old year's faults,
We'll face the new one without fear,
For God still rules the universe,
To Him we leave the coming year."

HEAVEN, LUCIFER, AND THE DEVIL

By H. B. Hathaway

MANY places in the Bible heaven is mentioned where it has no reference to where God's throne is. I will give just a few of many.

Deuteronomy 30:3, 4 refers to scattered Israel. If any be driven unto the uttermost parts of heaven, God says, He will gather them, not where He is, but back to the Holy Land, which will be His earthly throne some day. Luke 16:17 and 21:26 refer to heavens that have no reference to any place but here in connection with the earth.

The first two heavens are mentioned in 2 Peter 3:6, 7. The third is in the thirteenth verse, the one Paul was caught up to, on to, or forward to. The fourth verse of 2 Corinthians 12 says he was caught up into paradise. Where was paradise? It was in the garden God planted in Eden. I think Paul heard things concerning it when it will be restored.

One thing more in regard to heaven in Revelation 12:3, 4, 7. The old dragon drew the third part of the stars with his tail. I think all the literal stars the Lord placed in the sky are there yet. If that war of the seventh verse was where God's throne is, then there was sin there as well as here on earth, which I am positive was not so. (See Daniel 8:8-10—stars cast down and stamped upon.)

Now let us consider Isaiah 14:4 and the king of Babylon and what happened to him. The twelfth verse calls him Lucifer. In the thirteenth verse he makes the boast that he will ascend into heaven and exalt his throne above the stars of God. "I will ascend above the heights of the clouds; I will be like the most High." In the sixteenth verse the question is asked, "Is this the man that made the earth to tremble?" So Lucifer was a man, the king of Babylon.

The first mention of devil is in Genesis 3. He deceived Mother Eve. Then there is one mentioned in Job 1:6; but it was not the same one that was in the garden, for God said the one in the garden should go on its belly all the days of its life. There were seven cast out of a woman. A number entered into a herd of swine; they ran into the sea and perished. Christ called Peter one. It seems to me James 1:13, 14 locates the seat of the devil.

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A DIFFICULT VERSE Matthew 10:28

By Sydney E. Magaw

MATTHEW 10:28 is sometimes cited to prove that man is equipped with an inner something that is conscious and self-existent after the literal and visible man is dead. This, however, cannot be true because of the many positive statements that man is mortal, corruptible, and that death is a curse upon him because of sin. Furthermore many passages of Scripture show that man is unconscious in death. See Ecclesiastes 9:5, 6, and 10. When Lazarus died he began to corrupt, was buried, was raised out of the tomb, and not one word is mentioned that any living something that might be called a soul left his being and was conscious and happy while he was in the grave. Neither are we told that any conscious something came back and was reunited with him to make him alive again. And last of all, it is very noticeable that Lazarus never said a word about how he felt or where he went for those four days of death. The reason is that in death he had no knowledge. Only a resurrection could bring life and knowledge again.

A correct understanding of Matthew 10:28 necessitates a correct understanding of the word "soul," for in this verse mention is made that man cannot destroy the soul, but that God (implied) can destroy the soul in hell.

The word "soul" frequently means the very individual. "Eight souls," individuals, were saved in Noah's ark from the flood. These souls were saved, other souls were lost. It was God, too, who saved and who destroyed these souls.

More frequently, however, the word "soul" means life, and is synonymous with the word "life." The two words can very often be used interchangeably. In Matthew 16:25, 26 we read, "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Here we notice that the man may either save or lose his life, and likewise that he may save or lose his soul. To say that the soul can be lost is to show that it is not by itself to remain ever conscious or even existent. Instead, we see that if one makes no sacrifice for the Lord,

that is, if he does not lose his very life, soul, in service to the Lord, the day will come when God will punish him by death. God will take away that very thing which he, the man, has clung to, his own life or his own soul. "The soul that sinneth, it shall die." See Ezekiel 18:4 and 20.

Now, let us study our particular verse, Matthew 10:28: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

First of all, from this very verse we see that God can destroy the soul. Hence, the soul here spoken of is not immortal, but perishable. Now let us ask, What is it that God can take away from us but man has no power to take away? It is life. God gave us life to use. If we waste life, if we are selfish with life, if we do not offer it to the Lord, God will take it from us. "The wages of sin is death." Contemplate the importance of our "fear" to the One who can destroy our lives, who can take away eternity from us. And contemplate how little we should fear man, who at the very most could merely slay us, but not take away our right to live eternally in the glorified earth when Christ rules.

The apostles were persecuted; all but one died as martyrs for the Lord. They lost this first mortal life, but we ask, Will it be an eternal loss, or will they not rather gain? They did not fear man. They did fear God. They lost natural life, but they shall have eternal life.

Likewise Paul was whipped, bruised, stoned, put to death. Man could destroy his body. Man did destroy his body, but no man can destroy his precious, glorified life to be given him by the One who holds the keys to his grave.

But not all who have professed the Lord have been faithful as Paul. Some have been failures. There are counterfeiters, there are "wicked hands" and "evil men and seducers." And their end is not merely to die as all men now die, but they shall die a "second death" for their own transgressions, by which not only the body shall perish

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

"When once the master of the house is risen up, and hath shut to the door, and ye . . . knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not from whence ye are."—Jesus.

YET ONCE AGAIN, OUR FATHER

YET once again, our Father,
We in Thy presence stand
To praise Thee for the blessings
That from Thy gracious hand
Still fall in rich profusion
Upon each humble heart,
And bring the sweet assurance
Thou canst alone impart.

As reverently we ponder
Upon Thy Word divine,
May light that is supernal
Upon its pages shine.
Be Thou our inspiration,
To us Thy truth unfold,
That in each wondrous promise
We may Thy love behold.

O guide us ever onward
And upward on the way
That leads to life eternal
In realms of endless day;
When Christ shall come in glory
To reign on David's throne,
O may we then, we pray Thee,
Be numbered with His own!

"AND THE LORD SHUT HIM IN"

THESE words, recorded in Genesis the seventh chapter and the sixteenth verse, are ominously impressive in the finality of judgment which they express. They are also blessedly comforting in the positive assurance of salvation which they afford. The Lord was there to punish unbelief and sin, and the Lord was there to reward faith and righteousness. Such is ever God's way. No sinful act goes unpunished, no deed of righteousness unrewarded.

And the Lord shut him in! This was not the act of a man that it could be changed or set aside. It was a judicial deed performed by the supreme Ruler of the world who changes not! There could be no appeal from His decision, no escape from His verdict. The door was *shut*,

shut by the hand of Almighty God! Thereafter no hand but His could open it. No man could enter and find sanctuary within those protecting walls.

The direct result of its closing was that "eight souls were saved by water" (1 Pet. 3:20), and all the rest of humanity's millions were swept out of existence by the same waters that were the means of salvation to the faithful few. Who can question God's justice, His righteousness, or His wisdom, in saving but eight souls out of all the myriads of earth, and consigning all others to destruction? "Shall not the Judge of all the earth do right?"—Gen. 18: 25.

Our Master recalled these tragic events to illustrate the conditions that were to prevail when He comes "the second time without sin unto salvation." He declared that "as the days of Noe were, so shall also the coming of the Son of man be." The course of life ran smoothly along its customary lines in those days. "Business as usual" might well have been the final news that flashed from the sinful world of unbelief to the little group within the ark before the Lord shut the door.

All those who had not believed the warning of the "preacher of righteousness," all those who had failed to appreciate the reality of the menace that threatened the world with destruction, all those who refused to embrace the opportunity of salvation afforded by the grace of God "until the day that Noe entered into the ark," all these were cut off from all possibility of deliverance when the Lord shut the door upon Noah and the eight with him!

So shall also the coming of the Son of man be!

It is true that perplexity, doubt, fear, and dread, will agitate the minds of men as the great day of the Lord's vengeance draws near. But the scoffers who will arise in those days will not be altogether wrong (as is so often the case with those who believe error) when they assert that "all things continue as they were from the beginning of the creation."—2 Pet. 3:3, 4. Few happenings are predicted for the last days that the world would look upon as other than natural in their origin. Nevertheless the "day of wrath" shall dawn at last, the hour of separation come, and "one shall be taken, and the other left," and God will shut the door of salvation forever as far as entrance into Jesus Christ, the Ark of eternal safety, is concerned, and for all on the outside there will remain "but a certain fearful looking for of judgment."

The Christian's Hope

By George B. Alldridge

"And every man that hath this hope in him purifieth himself, even as he is pure."—1 John 3:3.

IN THE HERALD of December 12 this item appears: "This is not a criticism, but it sometimes seems our writers run too much to the doctrinal. We need 'spiritual food' as well as temporal, and much more of it."

Maude Royden in her *Beauty in Religion* writes, "It is not a little thing for us English people that our version of the Bible—the old Authorized Version—was written at a time when our language was at its most perfect state. The English language is one of the noblest in the world, flexible, strong, various, musical; but it has never again been quite so beautiful as it was when Shakespeare wrote it: and just at that time our Bible was translated. The great phrases of the Bible bring sometimes a sense of their truth that argument does not bring. When you hear a verse like this: 'If with all your hearts ye truly seek him, ye shall ever surely find him'—it is partly the beauty of the words that penetrates the mind with conviction. It is not only an assurance of fact; it is that the extraordinary beauty of the form makes us know it is true, because if it were not true it could not be beautiful."

How often following the study of the Sunday school lesson or the Berean study we hear discussion chiefly confined to the letter and fail entirely in catching the import of the spiritual significance of the lesson, which relatively is of the most importance.

Jesus said, "He that hath ears to hear, let him hear." So it seems in Jesus' day they all heard and bore Him witness, and "wondered at the gracious words which proceeded out of his mouth." Presently, as He preached on, He pointed out who were the recipients of God's love and mercy in Elisha's day and the day of his master Elijah.

How did they receive this knowledge? "And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong."

Paul in writing to the Thessalonians told them that for those who were asleep they were not to sorrow

even as others "which have no hope" (1 Thess. 4:13).

Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." We have already pointed out the purity and clearness of our Authorized Version. So when Jesus used the adjective "little," do you think He meant its antonym, "great"? He meant just what He said, and if you will ponder and muse over our text a little while, you must and will agree. "And every man that hath this hope in him purifieth himself, even as he is pure."

I suppose everybody possesses some kind of a hope. But how many possess—note it is in Him, part of Him—this hope, viz., "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." My brethren, I believe this with all my heart. Do you?

In these wonderful days we are learning a great deal. Psychologists tell us when we love, the image of what we love is impressed upon our minds; when we love, the spirit that we love is born within us.

All life comes from love. So, then, if you love Christ, cannot you see spiritually that Christ is born in you, the spirit of Christ becomes yours? Paul virtually says so in Galatians 2:20, 21. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain."

Do you not see what Paul is driving at? If your righteousness is the result of keeping the law (Mosaic, of course), then why did Christ die? Hence, then, Christ, now being a quickening spirit, that is, a spirit capable of imparting its life to others, it was necessary for His mortal soul inherited from the first Adam to die and be raised an immortal spirit.

So how clear Paul's reasoning is. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit

This Is Our Hope

O joy of joys! Earth had no joy
To be compared with this:
We came to find the buried Christ,
And angels brought a bliss
That thrills our happy, happy hearts,
And beams upon our ways,
For Christ is risen—risen? Yes!
Break forth in songs of praise!
I know He died to save my soul
From depths of night and sin;
I shout the psalmody of love,
For the glory dwells within.
I rise to tell the wondrous news
The angels brought to me:
Life, life is His who bled and died
Of late on Calvary.
Thou, Jesus, Son of God, I bow
Before Thy feet, and pray.
Look on Thy lost one—here am I—
Take all my sins away.
And be Thou all Thou wilt to me,
My succor in the strife;
Then be my resurrection joy
And everlasting life.

—B. F. M. Sours.

of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you"—"be in you": get that deep into your heart and mind—"be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

Dear Paul, what do you mean? Oh, I see. My carnal mind, or the mind of the flesh, in God's sight is dead because of trespasses and sins? Yes. And this new mind hath He quickened, or as you say, "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." Is this what Jesus meant when He 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"?

Do you recall that verse in 1 Corinthians 13:11? "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things."

Our gifted and able President Roosevelt was once a child back when Grover Cleveland was President.

Suppose President Cleveland had said to him, "Franklin, I want you to fill my chair as President during the next few weeks while I am away."

Everybody reading this would say, "Impossible!"

Yes, but why? As a child he lacked education and training and experience. Well, but the same life is his now as actual President as was his while a boy. Yes, *but not the same mind.*

Now why cannot you see that God is working with us the same way? We started out spiritually as a child.

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."—Heb. 5:12-14.

If this hope in Him is "we shall be like him: for we shall see him as he is," is it not logical to suppose that everybody professing to possess this hope is now striving to be like Him? Hence, why does John say, "Therefore the world knoweth us not, because it knew him not"?

If the world knows us as one of its own, then it is very evident we do not possess this hope, because its function is to purify us even as He is pure. So if the world does not know us, it is because of our purity.

We pray, or I used to before my eyes became opened to the truth of God's Word, "Dear Lord, make me pure." Yes, but the text says, "And every man that hath this hope in him purifieth himself."

Artificial flowers are made up of dead material, very beautiful to the eye. The flowers or the graces of the Spirit are living flowers and result from the power of "the law of the spirit of life in Christ Jesus" which makes us free from the law of sin and death. Sin deforms because it is

destructive of moral beauty and power; but the Christ-life, having its law and method of development, builds character after the divine type. The secret lies in this: The one who possesses this hope and practices it lives the Christ-life, and of such it can be said, "He that hath the Son hath life, and he that hath not the Son of God hath not life."

This Christ-life gives us who possess it tastes and affinities which lead us to think on 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, and all things that are virtuous and praiseworthy; and of such materials our characters are formed.

The man who has a sensual life has tastes for sensual things and constructs a sensual character. He is a man of a different mold. He has the carnal desires of the flesh and of the mind, and his soul is abnormal in size and deformed in figure. He has not the Christ-life, and hence does not grow Christlike.

A writer says, "A good hope, through grace, animates and gives life to action, and purifies as it goes; like the highland stream that dashes from the rock, and purifies itself as it pursues its course to the ocean. The Christian needs Christ in his redemption as the object of faith, for salvation; Christ Himself the object of love, for devotion and service; and Christ in His coming glory, the object of hope, for separation from the world."

A L O N E

IT is human to stand with the crowd, it is divine to stand alone. It is manlike to follow the people, to drift with the tide; it is Godlike to follow a principle, to stem the tide.

It is natural to compromise conscience and to follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty. "No man stood with me, but all forsook me," wrote the battle-scarred Apostle in describing his first appearance before Nero to answer for his life for believing and teaching contrary to the Roman world. Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus loved and died alone. And of the lonely way His disciples should walk He said: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

And multitudes now, both in the church and in the world, applaud the courage and fortitude of the patriarchs and prophets, the apostles and martyrs, but condemn as stubbornness or foolishness like faithfulness to truth today.

Wanted, today, men and women, young and old, who will obey their convictions of truth and duty at the cost of fortune and friends and even life itself.—*Selected by Lottie E. Young.*

The Nation Without a Country

YEAR by year, century by century, the Jews in their exile sent up prayers and petitions for a national life of their own. It was their constant hope that they might again enjoy the blessings of political independence and freedom. Yet their sin had been too great, their rejection of the Messiah too cruel. The wrath of God was still upon them, scattering them to the four winds of heaven and dispersing them among the islands of the sea, until they should see the error of their ways and come to their own again, through the love and knowledge of the Savior, Jesus Christ.

This dispersion of the Jews was perhaps the heaviest punishment that could have been visited upon them, and it has continued through hundreds of years. While Rome was still mistress of the world, the Israelites found their way into many lands, in the train of their conquerors. They endured frequent hardships, and were subjected to harsh laws and edicts, both before and after the decline and fall of the Roman Empire.

Under the Mohammedans the Hebrews suffered little. On the whole the Moslems were friendly to them, and they enjoyed comparative peace under the Caliphs. In Turkey they were kindly received, and even when elsewhere their brethren were being persecuted, the Turkish Jews were unmolested.

In Italy the Jews frequently bought immunity from persecution at a high price. Shakespeare gives us a vivid description of the general attitude towards the Jews here by his delineation of the character Shylock.

In France the Jews were hated and reviled, robbed and banished by private tortures and royal edicts. Often their full purses brought the exiles back within a few years of their banishment. Philippe Auguste cancelled the debts the church owed the Jews, and the mortgages they held on churches, banishing them from the land. But in less than twenty years they were allowed to return. Louis IX, for the benefit of his soul, cancelled one third of the debts his subjects owed the Jews, and ordered the destruction of their sacred books. The "Rising of the Shepherds" was marked by some of the most horrible Jewish massacres which history records. Many other minor persecutions took place, but in 1395 the Hebrews were banished from France, not to return until modern times.

In early times the Jews made their way to Spain. Under Moorish rule they were well treated and happy. They occupied positions of prominence and their literature attained wonderful development, making the golden age of Spain. However, the disastrous expenditures of the nobles soon made them jealous of the prosperous Hebrews, and these aristocrats began to oppress them cruelly. Finally

In the present article, which originally appeared in "The World's Crisis," Mr. W. E. Thompson traces the tragic history of the Jews throughout the Christian centuries down to the present time, and on into the glorious future when the Lord their God shall "return, and have compassion on them, and bring them again every man to his heritage, and every man to his land."

Ferdinand and Isabella issued an edict for the expulsion of all non-Christians. The wealth which the Jews offered for the repeal of this edict did not avail, and they were banished from Spain.

II

It is probable that some Jews accompanied the Romans to England, and our Anglo-Saxon ancestors no doubt found them there. The Norman kings were favorably inclined to the Hebrews, but this thrifty race became more unpopular as their wealth increased. They were forbidden to attend the coronation of Richard Coeur-de-Lion, and when some of them were discovered there, serious trouble ensued.

In his novel *Ivanhoe*, Sir Walter Scott describes the treatment meted out to the Jews at this time. Their immense wealth made them a prey to the strong and lawless but poverty-stricken nobles. Norman conqueror and conquered Saxon alike treated them with disdain. Isaac of York suffered all the abuses of his race. When he begged shelter of Cedric the Saxon, he was reluctantly admitted, but no room was made for him at the banquet table; he was ignored, an outcast; and the Norman nobles found it convenient to extort gold by torture from Isaac and his wealthy brethren.

The Jews continued to suffer so much under the Plantagenet kings that in 1253 they asked permission to leave the country. For a time, the greed of their persecutors delayed their departure, but in 1290 they left England, thousands of them going to Germany and other countries.

In Germany, the Jews had already been established for several centuries. Here they were cruelly treated as elsewhere. In many German cities, as well as in the cities of other countries, the children of the Ghetto were confined to their own quarter, and here they lived as foreigners and exiles, enduring robbery and oppression, and sometimes tortured and put to death.

After the close of the Middle Ages, there was a general improvement in the treatment of these much-enduring people. They were allowed to settle again in many lands, becoming thrifty and prosperous everywhere. In spite of the prejudices against them, they frequently occupied high positions resulting from their wealth and knowledge. They are especially gifted in music, science, politics, and finance, and the Jewish roll of honor contains many distinguished names. In England, Disraeli attained the high position of Prime Minister; the names of Rothschild and Guggenheim have become synonyms of financial power and success; Einstein is the outstanding scientist of our day; and many other Hebrews have achieved world renown.

In the western world the Jews have found happiness and prosperity. There are now large numbers of them

both in the United States and in Canada. In these new countries they have never known persecution, and all the bars against them are gradually being removed.

Notwithstanding the punishments which have been visited upon these people, the divine hand has followed them always. Although in Moses' day God was compelled to pronounce upon the idolatrous Israelites a series of curses, yet there are a number of more favorable promises to the faithful remnant of His people, who will acknowledge the Messiahship of Jesus Christ. Throughout the Old Testament Scriptures we read such verses as, "I will return, and have compassion on them, and will bring them again every man to his heritage, and every man to his land." And again, "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 again, "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds."

III

IN OUR own days pogroms against the Jews have taken place in several countries. Twenty-five years ago frightful stories were current of their sufferings in Russia under the Romanoffs. Lately the tragedy of the Jews in Germany has astounded the world. Many Jews have been prominent in German life, but now a Nazi order has barred them from public offices. Famous surgeons, jurists, professors, and educationists are being dismissed. Out of the 3,400 lawyers in Berlin before the Nazi order, 2,200 were Jewish, but now very few of these will be allowed to practice.

Seldom have the Jews endured such refined cruelty as has been visited upon them by the Nazi Government. The hospitals of other countries are said to be full of refugees—lacerated, crushed, and mangled. In many cases the eyes of the victims have been beaten out and their limbs broken. Even women and girls have been mutilated. Their cruel tyrants do not even allow the unfortunate Jews to escape from the country, but attempt to keep them there, starving, and in constant terror of their lives. German officials deny all these horrors. They say the Jews are merely frightened, but the fact that they will allow no comment on the new regime looks suspicious.

No matter what provocation Hitler and his Government may have had, no matter how bitter political strife may have become, there is still no justification for inhuman cruelty and brutality. No Government has the right to single out any group of its citizens for unjust legislation or persecution. There are courts of law in which all offenders may be tried. If any of the Jews have violated the laws of the land, they should be legally prosecuted before a duly constituted tribunal. The civilization of today should have no place for massacre or mutilation of citizens. It is to be hoped that the time will soon come when no such frightful spectacle as has been recently witnessed in Germany may be possible anywhere on the earth.

Many protests are being made against the treatment of the Jews in Germany. A movement is on foot to appeal to the League of Nations on behalf of this minority people,

on account of the alleged atrocities in Nazi Germany. The matter has recently been brought up in the British House of Commons, together with a petition for extended opportunities for Jewish citizenship in Palestine. The Holy Land seems the natural refuge for these persecuted Israelites; they have wandered the world over searching for a haven of rest, but finding none. Palestine is now undergoing many innovations. The Jordan River, once an eyesore, has become one of the beauty spots of the Orient, and its waters now supply the power for an extensive electrical system. The Dead Sea has lately proved to be a great bonanza through the discovery of vast quantities of salt, potassium, and other minerals; it is a storehouse worth millions to its owners.

In their adopted countries the Jews have been confronted with the message of Christianity, and Christians are anticipating the day when these forsaken people will once again come to their lawful place among the nations of the world. The Hebrews have endured and suffered much, but "the Lord loveth whom he chasteneth," and they are slowly and surely being brought to Christ. Truly God works in a mysterious way His wonders to perform, and the prophecies of the Old Testament are gradually coming to fulfillment—"I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive." And again, "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."

"THE good workman is his own taskmaster."

A DIFFICULT VERSE

Continued from Front Page

but by which all hope of life again will be destroyed. This will be when "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*." The word "hell" in our text of Matthew 10:28 is *gehenna* in the Greek, and refers not to an endless torture but to an eternal destruction, the second death from which there is no life, for here God destroys not only the body but all hope of living again.

Such appears to be the thought to us from our study of the text, and though it may not appear to be an exact explanation from the King James translation it is very strongly substantiated by the wording of the Emphatic Diaglott, which we quote, "Be not afraid of those who kill the body, but cannot destroy the (future) life; but rather fear Him who can utterly destroy both life and body in Gehenna."

Papers on the Lord's Coming

By F. L. Austin

ARTICLE IV of this series closed with the thought that in Revelation 6 Christ is revealed to John as having the Church present, "round about the throne" of Revelation 4:2, at work with Him in accomplishing the labors of opening the seals in "the day of the Lord"—the seven seals of the "book" which Christ had already in 5:6, 7 taken "out of the right hand of him that sat upon the throne." On Page 9 of THE RESTITUTION HERALD, Number 14, is explained in part why the writer is convinced that the "four beasts" of Revelation (called "four living ones" by the Diaglott and "four living creatures" by Rotherham) are to be interpreted as the Church in its resurrection glory and service. The setting of the events is in "the day of the Lord."

Daniel in 7:9, 10 also gives a brief glimpse of this self-same throne-scene. He saw it "cast down," that is, placed, set. He saw "the Ancient of days" take His seat thereon. He saw that "thousand thousands ministered unto him"; that "ten thousand times ten thousand stood before him." And in the thrills of the realism of his vision Daniel saw that "the judgment was set, and the books were opened." In his "night visions," as told in verse 13, he also saw "one like the Son of man." How similar, in various features, were the visions of Daniel and John of the new-set throne.

At verses 25 to 27 Daniel explains briefly the judgment seat of verse 10. He says in verse 26: "The judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." That is, "take away" the dominion of him who, in verse 25, is speaking and working against "the most High."

Is this not exactly what we see taking place in Revelation 6 to 19? In John 5:22 we are told that the Father "hath committed all judgment unto the Son"; and in Revelation 4 and 5 we see the judgment throne of Daniel 7:9, 10 prepared for action, and Christ taking "the book" from the hand of His Father. Then in 6:1, 2 action begins. The judgment work of taking away the dominion of all Gentile authorities starts. It is during the campaign following the opening of the sixth seal that, as stated in Revelation 6:12-18, "the kings of the earth" begin to shrink and quail. "The great . . . , the rich . . . , the chief . . . , the mighty . . . , and every bondman, . . . freeman, hid themselves in the . . . rocks, . . . and said . . . , Fall on us, and hide us . . . from the wrath of the Lamb." But in all this the "living creatures," that is, the Church, are actively working with Christ, having been "caught away to meet him in the air."

That judgment will proceed on through the opening of the seventh seal of 8:1, and on through the sounding of its seven trumpets, and still on till the seventh and last vial shall have been poured out upon God-disdaining Gentilism—until that most vitriolic blasphemous of Revelation 13:

6, 7 shall have been cast into the "lake of fire burning with brimstone" of Revelation 19:20.

Christ's judgment work will consist of much more than mere pronouncement of sentences. It will include the execution of those sentences—the penalizing of those sentenced. Revelation 13:1-9 reveals that at last one strong Gentile monarch will, for a brief time, ally with himself all other Gentile kings—yea, and for a *brief* period, will make a covenant with God's holy people Israel, who are sometimes termed "saints of the most High." The expressing of Christ's judgments against such a powerful confederacy (see Rev. 17:14) will result in "great tribulation, such as was not since the beginning of the world to this time," according to Matthew's record in 24:21.

And all of this phase of His judgment work takes place while Christ operates from the new-placed throne of "the Lord's day" as reported by John in Revelation 4, and by Daniel in chapter 7:9-11. The Church will be with Him, aiding those who resist that blasphemous power. This throne is not the throne of Luke 1:31, 32 promised to Mary's Son. Rather, if it is proper for humans to say it, it is the throne of preparation—preparing for the establishment of His throne in Jerusalem. And it is "immediately after (notice *after*) the tribulation of those days," Matthew reveals in 24:29, 30, that "they shall see the Son of man coming in the clouds of heaven with power and great glory."

The Prophet, in Daniel 12:1, 2, was also given a foregleam of a time of trouble such as never was since there was a nation. "At that time" many of Daniel's "people (Israelites) will be delivered," even by way of resurrection. And, following that time of trouble, which is also referred to in Revelation 19:11-21, we see in Revelation 20:4-6 other "thrones" set, and the time begins when they shall reign "with Christ a thousand years."

After, in Luke 21:21-28, referring to the distress of nations immediately preceding His coming "with power and great glory," Jesus then urged His disciples in verses 34-36 to "watch . . . 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." There is an "escape" provided. For, "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."

Yes, the Church will escape the great tribulation. It will have been perfected and will be at work *with* Christ during its heart-rending scenes.

But the Church does not include all those received by man into church standing. It is made up of those who truly set life aside for Christ; who submit to become shapened and moulded out of the same piece of golden Faith as was Christ, the Mercy Seat.

The Challenge of the Depression

EVERY careful Bible student and Bible expositor will differentiate between interpretation and application. However, a word of warning is sometimes necessary in making this distinction. We should not be so careful in our interpretation that we have nothing of the Word of God left for ourselves. Certainly it is true that all of the Bible is for us even though all of it is not about us. We recognize the fact that there are some portions of Holy Writ that are particularly for the Jews, there are some portions that are especially for the Gentiles, and certainly there are some portions of Holy Writ that are especially directed to the church of God. However, it is our bounden duty to recognize the fact that every part of the Bible is of practical value to us in this particular age. We read in Romans 15:4, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." So the Christian who leaves the Old Testament out of his reading is making a very sad mistake. "The New," some one has said, "lies concealed in the Old, and the Old lies revealed in the New." The principles that prevailed in ancient Israel prevail today. Sin is always visited with judgment, and sin is always a reproach to a people. Those principles are not only true of one age, they are true of all ages.

PENALTY OF MATERIALISM

As we study this portion of the Word, we find that Israel worshiped strange gods and would not harken unto God. Israel preferred to walk in her own ways and her own counsels. She was indebted to God because He had brought her out of Egyptian bondage, and yet she forgot Him, turned her back upon Him. And all of these statements are equally true, as far as the broad principles are concerned, of our own nations. God has blessed America above the nations of the earth. The blessing of God has rested upon the people, upon the inhabitants of this land from the Atlantic to the Pacific; and now America has forgotten God, has turned her back upon Him, upon revealed religion, and upon the infallible revelation of God. America has become materialistic, has worshiped the golden calf, and the church that professes the name of Christ has turned its back upon the incarnate Word and upon the written Word, and the consequences are that the judgment of God is upon the nation in the present hour. When Israel gave up God, God gave up Israel. When a man gives up God, eventually God must give that man up. And when a nation gives up God, that nation will be given up by God. Has the time come or is it near when the statement, "So God gave them up," is true in the history of our beloved country? Does God have to say, "Because of their Christ-rejection, their forsaking the faith of their fathers and the God of their fathers, I gave them up"? Certainly it is true that we are passing through the greatest economic depres-

sion of our history, and the tragedy of the situation is that there is little recognition of the spiritual factors involved. Men have lost faith in each other, they are disillusioned, they do not know where to turn in this hour of stress and trial; and, therefore, this is a most challenging period to the church of the living God. We may well ask ourselves, Has God a message for this day and this generation? Has God a message for this crisis? Has God a message for the church that bears the name of His Son?

RESPONSIBILITY OF THE CHURCH

It is very interesting and, I think, significant that the only prophetic word that has come in the midst of this depression from any man that has the ears of the nation comes from a layman by the name of Roger Babson. We have listened in vain to those behind the sacred desk who have the ears of the nation for some distinctive message, for some prophetic message for the day and hour, calling the people back to God as the ancient prophets used to call their nations and their people back to God. Mr. Babson recently came back from a conference of Christian leaders where he discovered that churches are curtailing their work because of the depression, and has made this statement, "For churches to curtail their work because of the depression is like hospitals running half time because of an epidemic and reveals the fact that churches are failing to realize their responsibility in the premises. Church leaders have the same responsibility in a time of depression that doctors have in the time of an epidemic." And then he makes this appeal, "I, as a business man, appeal to the churches to awaken, to be roused, to bestir themselves, to recognize their responsibility in this solemn hour."

THE CHALLENGE

What is the challenge of the depression, what is God seeking to say, what is God's message in this hour? First of all it is a message to His people to harken unto God. That is the statement that we read in the text, "Oh, that my people had hearkened unto me." God is seeking to talk to His people in these days, and some of us have gone through stress and times of testing and difficulty in order that God might have a chance to say something to our hearts. Harken unto God! How do you treat God's Word, how do you treat His revelation? Do you think that God is indifferent to our attitude toward His Book? We are sensitive about the way men treat our word, and the most insulting thing you can do toward God is to reject His Word, His message; and men in our nation on every hand are doing that very thing. God's Word says, "For ever, O Lord, is thy word settled in heaven." "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." The

challenge of the depression is for God's people to come to the Book, to come to the ways of God, the truth of God, come back to that intimate fellowship with God whereby we are in an attitude of mind where we can hear God's voice speaking to us in His revelation. Do you take time to listen to the Word of God, do you take time to get alone with Him so that He can speak to your soul through His Book?

A few weeks ago it was my privilege to attend and speak at a missionary convention in Boston. I took advantage of the opportunity to take a trip to Northfield. There was one particular spot I wanted to see, and that was Round Top. Climbing to that knoll, I stood by the grave of Dwight L. Moody, and there I read this statement on the tombstone, "He that doeth the will of God abideth forever." And as I stood there, I turned to my brethren and said, "Let us pray," for I felt the need of a prayer of dedication that somehow we might be impressed with the will of God and the message of God and that we might do the will of God more perfectly. I felt like saying with the man who said, as he looked at the picture of General William Booth, "God, do it again, do it again." How we need to be men of God, like the man I have just mentioned, who take time to listen to God, hear His voice, and come forth from the inner sanctuary with the dew of heaven upon their garments and enabled to speak forth the message of God with divine unction and power.

The challenge of the depression is to trust in God. The other day I turned to my wife and said, "I have found another anti-depression text." We play a game at our home that we call, "Looking for anti-depression texts," and whenever we find one, we remind each other of it. This was in the 37th Psalm and the third verse. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Will you put that to the test, will you trust God, will you obey Him, and will you do good? There has never in the history of this nation been a more challenging period than the one we are now passing through. The eyes of the world are upon God's people, and the men and women of the world are watching those of us who profess the name of Christ to see how we are going to act in this crisis hour, to see whether we are going to give in to discouragement, to walk as though we had no living God. This is a challenging hour to reveal to the world that there is a living God and that He has people that trust Him. Here is another anti-depression text, a remarkable statement, "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." What shall I do when trouble comes? Give in to the blues, get discouraged and downhearted? Listen, "Yet I will rejoice in the Lord, I will joy in the God of my salvation." Have you learned the secret of trusting God in the midst of discouragement, or do you get panicky? People of God, show the reality of your faith, show that you have a living God in whom you are trusting in this challenging hour.—*Dr. Paul Rood.*

THE GREAT TRIBULATION

By H. B. Hathaway

IN THE HERALD of December 5 the question was up concerning a secret coming of the Lord for the church, and it was suggested that its people will escape the great tribulation and asked what help can be given toward preparing for it. I don't know as anything I can give will be any help, but I think there are some scriptures that indicate the church will escape the worst of it.

We are in the time of trouble now. The condition of the world shows it has commenced.

In Luke 21:25 and on, after giving a description of the condition the world will be in just prior to the coming of Christ, the thirty-sixth verse says, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

In Isaiah 26:20, 21, the Lord invites His people to a place of safety until the indignation is passed. His indignation is the cause of the tribulation, for He comes to punish the inhabitants of earth for their sins. The twentieth verse may not refer to translation: if not, what does it mean? Certainly they could not remain in a literal house with closed doors during all that time.

The firstborn of Israel escaped death by the application of blood (Exodus 12:22, 23). The slain lamb was a type of Christ. May not His blood be the means of rescuing the church He has purchased with His blood (Acts 20:28)? Zechariah 14:5 says when the Lord comes the saints will be with Him, so they must be caught up before that time.

There is only one way the translation can take place and the world not know it. I do not believe they will know, for if they did it seems to me they would not do some things the prophets have said they would do.

If there should be a great epidemic such as the 'flu was during the war that caused more deaths than the battle field, the chosen ones could be given a spirit body, and no one would know about it. It is not necessary that the old bodies we have should have anything to do with the change, for it would be just as easy to give a new body to those as it would be to do so for them that have turned to dust.

Paul makes that statement clear in 1 Corinthians 15:35-39, for he says, "God giveth it a body as it hath pleased him." In John 6:63: "The spirit . . . quickeneth; the flesh profiteth nothing."

"We which are alive and remain" in 1 Thessalonians 4:17 does not say how long we remain after the dead are raised at the sounding of the trumpet. It does not say how long the trumpet will sound. Another thing: it does not say that they will all be caught up at the same time; but it shows the change when it takes place will be sudden, in the twinkling of an eye, to those that will be worthy to receive it.

Abreast of the Times

Nineteen Thirsty Three

"They shall drink, and they shall swallow down, and they shall be as though they had not been."—Obad. 16.

LONDON, Eng., Nov. 5, 1933.—According to the *Sunday Chronicle*, in spite of the fact that the public in England was not encouraged to drink by the restrictions of an Eighteenth Amendment, "Britain has suddenly developed a great thirst. People all over the country are drinking more, and experts declared yesterday that it is not only the hot summer of 1933 that accounted for it."

After mentioning an increase in water consumption the *Chronicle* says, "Britain's great thirst, however, is not confined to water. In all parts people are also drinking more beer. At the headquarters of the Brewers' Society an official stated that up to September, 1933, there had been a great increase in production."

No Children by 1970 in United States

"The streets of the city (Jerusalem) shall be full of boys and girls playing."—Zech. 8:5.

COLLEGE PARK, Md., Jan. 10.—"If the present trend of population continues, in 1970 there will be no children at all" in this country, asserted Dr. O. E. Baker, senior agricultural economist of the United States Department of Agriculture, addressing the annual convention of the extension service workers of the University of Maryland.

Speaking on "Use of Land for the Welfare of the People," Dr. Baker declared that only in the rural sections of northern New England and some rural sections of New York has the birth rate shown an increase recently. According to the Associated Press report, he said that at the present trend in 25 years the death rate will equal the birth rate, and after that will exceed it. The distinguished speaker offered figures to show that there were 600,000 fewer births in the United States last year than in 1921.

As was asserted by S. J. Lindsay many years ago, "Sin destroys itself, burns itself out, whether it be in an individual, a family, or a race."

Rome Foresees War in Pacific

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

ROME, Jan. 6.—An authoritative Italian report on the budget estimating the cost of the navy of that country for the year 1934 was issued today in which was included a general discussion of the possibility of a Japanese-American naval war in the Pacific area. The report intimates that the present Japanese invasion of Asia has back of it the expectation of a war with the United States in the near future. Emphasis is placed on the fact that the United States is economically interested in China and through-

out the Far East, and has a powerful fleet supported by ample naval bases.

The report states further that Japan "has no fear of America on account of geographical and strategic reasons," and points out that the empire of the Mikado "is able to reach the Philippines and other American naval bases in four days, while the American fleet will require twelve days to reach Manila." Attention is called to the fact that "every defensive naval battle must be fought not more than 5,000 miles from the nearest base, while San Francisco is 7,500 miles off the Philippines and the Hawaiian Islands 4,800 miles away."

Attention was called in this paper some months ago to the important place Japan would probably occupy in the great gathering of nations foretold in Joel 3 and Zechariah 14. This official survey from Rome presents about the same threatening picture. "While despising the whites for their materialistic outlook, the Japanese are bent upon the triumph of their race. Tomorrow prepares a great tragedy for the world. The Japanese are advancing with a strength of arms and more, with the strength of their thoughts which are founded on belief in their presumed historic mission.

"Today they are invading and organizing China. Tomorrow, prompted by race hatred, they will fight the whites. Japan's withdrawal from the League of Nations assured her of full liberty of action."

Where Was His Soul?

"The soul that sinneth, it shall die."—Ezek. 18:4.

"The dead know not any thing."—Eccl. 9:5.

CHICAGO, Jan. 7.—In today's *Herald and Examiner* Arthur Brisbane tells the story of Peter Helfrich, who suffered from amnesia for twelve years, his memory completely gone. He could recognize no one of his past friends nor recall a single event that had occurred. He was struck on the head recently in a robbery, however, and his normal memory returned.

"Some will say," Mr. Brisbane declares, "That is like shaking a watch to make it start going again. The brain and the so-called *spirits* that reside in it are nothing but machines, like the watch." The suggestion is not sound. Shaking a watch may make it start. Striking the head of an amnesia victim may cause the removal of some obstruction in the brain. But *what makes the brain think?* The blow from the blackjack did not do that."

The power to think is *life*, a principle which God alone can give. The time may come when the scientist may produce synthetically a "thing" having all the appearance of a living creature, but the power to think, to *really live*, and to be able to transmit the life principle to others can come only from the Source of all being, God Himself!

National Berean Department

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NOTE AND OBSERVE

TO INSURE prompt filing of orders for its publications, the National Berean Society requests that the following items be observed in sending money and orders for books:

First. Orders for all Berean books and tracts should be addressed to the National Berean Society, Oregon, Illinois, and *not* to the National Bible Institution.

Second. State definitely how many and what kind of books are desired, giving the complete names of the books if possible.

Third. Make out money orders, checks, and drafts to the National Berean Society, and *not* to any individual in Oregon or elsewhere.

Fourth. For safety's sake, send cash over fifty cents in the form of money orders, checks, or drafts. Sums under this should be sent as stamps. If cash must be sent, send it as registered mail. The Society cannot hold itself responsible for money lost in the mails.

In the past orders have been considerably delayed because these simple rules have not been observed. The Society undertakes, however, to ship all books within 24 hours after receiving an order—if these four points are observed. Liberal credit will be extended whenever it is requested.

Sales Committee.

MAKE USE OF YOUR FACILITIES

Some six centuries have passed since the immortal Chaucer declared, "On bokes for to reade I me delighe," and in that time the statement of Solomon that "of the making of books there is no end" has been proved undeniably true. But in spite of the flood of literature, good, bad, and worse, that has poured from the scribes and presses, it is still a fact that no poetry nor prose has ever been written to equal that in the Bible either from point of literary value or from point of real worth.

It is the Berean motto to "Search the Scriptures Daily." It is the Berean slogan that announces, "We stand for unity, truth, and righteousness." And with these thoughts in mind the Berean books were planned. Lessons that, if their full benefit is to be received, must be studied have been provided, and their outlines should be augmented by special assignments for research.

A class, of course, is the best place for study of almost any subject, biblical or secular; but sometimes a class is unavailable. For this reason the National Berean Society

has established two home study committees to conduct lessons by correspondence under competent leadership. Mrs. Virginia Kincheloe, Box 33, Fairfax, Virginia, heads the committee dealing with all under fourteen; Miss Verna Himmelright, 206 S. MacDonald Street, Attica, Indiana, heads the senior committee. Either chairman would be very pleased to hear from prospective students.

The charge for this service is nothing, but it is urged that those availing themselves of it pay the regular dues of one dollar a year each for isolated Bereans. Certainly an investment in Bible study will pay big dividends. Try it.

Arlen Marsh.

BECAUSE OF THY GREAT BOUNTY

Because I have been given much,
I, too, shall give;
Because of Thy great bounty, Lord,
Each day I live.
I shall divide my gifts from Thee
With every brother that I see
Who has the need of help from me.

Because I have been sheltered, fed
By Thy good care,
I cannot see another's lack
And I not share
My glowing fire, my loaf of bread,
My roof's shelter overhead,
That he, too, may be comforted.

Because love has been lavished so
Upon me, Lord,
A wealth I know that was not meant
For me to hoard,
I shall give love to those in need,
The cold and hungry clothe and feed,
Thus shall I show my thanks indeed.

—Grace Noll Crowell; selected by Esther Sealine, Stanhope, Iowa.

Again we call to your attention the fact that Senior Berean Book 3, *God's Kingdom*, is now on sale. The Cleveland Berean Society has ordered fifty. How many will you have? 25 cents a copy, 1 to 4; 22 cents a copy, 5 to 24; 20 cents a copy, 25 or more. Order from the National Berean Society, Oregon, Illinois.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Blessed are the peacemakers: for they shall be called the children of God."

FOLLOWING JESUS' PATTERNS

How many of you boys have taken a piece of wood, placed a pattern upon it, and cut out the end of a book rack or magazine stand or footstool? You were very careful, I'm sure, to follow your pattern exactly, so that the finished article would be true and pleasing to the eye as well. And you enjoyed the work so much.

Or, how many of you girls have had the fun of taking a piece of material, placing a pattern upon it, cutting very carefully along the lines and sewing it up? And lo, you have a pretty new dress all of your own making!

Isn't it just the finest feeling, boys and girls, to look at some finished object of your own handiwork, either for Father or Mother or perhaps yourself? Without the pattern your work would have been faulty and the result not at all ornamental or even useful.

Jesus, you know, had a great work in mind which He began during those years He lived on earth. God had chosen Him to be King in that kingdom which He is going to set up on this earth. Remember the angel told Mary that her Son, Jesus, should sit on David's throne forever.

Last week we learned that Jesus called helpers to assist Him in that great work of telling people about God's kingdom. And all the years since He has been calling for helpers. If we want to be so highly honored as to be His assistants, there are certain things we must do, certain rules we must follow, certain patterns we must use for our lives. Those rules or patterns must be followed just as closely as the pattern you used for your dress or book rack or footstool, for a mistake in building a life is much more important than a mistake in making something of wood or cloth.

When you were getting ready, my boy, to make that book rack for Father, you cast aside that piece of wood with the big knot in it, didn't you? And when you were cutting out that apron for Mother, my girl, you didn't use a piece for the pocket that was too small, did you? Such scraps were put aside, and such knotty pieces of wood used for kindling.

Just so with our lives! We are not just getting up mornings, getting to school on time, learning our lessons, and playing fair and square with our friends. We are making a life, and if we follow Jesus' pattern the finished

result will be a joy to ourselves as well as to others and something Jesus can use in His kingdom.

One of the very nicest things about Jesus is that He used for His own life the patterns He gave us for ours. He never once asked us to do something He wasn't willing to do Himself. For example, take the third pattern, verse five. God's only Son, the one who might be the proudest of all men, was always humble. He loved to help the common people and serve them in every way He could; He never tried to "show off." We must keep a steady hand to follow that pattern.

Then take pattern number six, verse eight. Every one of us can see that Jesus had a heart just like pure gold. There was never any envy in it, no mean thoughts of others, only love and good wishes and kindness for all. It takes lots of grit to stick to the "pure in heart" pattern, but in the end we'll have made something out of our lives that Jesus will be delighted with and that He can use.

I wish each one of you would take the pattern that you need the most from among these patterns Jesus has given us, and try to fashion your life by that pattern for one week. If you hear quarreling all around you, use pattern seven, verse nine, will you? Jesus will be very happy to see you using that pattern, to say nothing of Mother and even yourself. It will make everyone around you happy.

Remember the "Sons and Daughters of the King" Club members promise to use Jesus as their pattern and study about Him every week. Don't you want to join our new club?

The first members of the "Sons and Daughters of the King" Club are four of our Oregon Sunday school scholars—Kenneth, Arlene, Leota, and Francis Gruber. Their mother is teacher of the "Busy Bees" Class, and she also helps her own children with their Sunday school lesson each week. Be very strict with yourselves, boys and girls, follow Jesus' pattern very closely, and learn all you can about Him. Be club members in good standing.

"Trying to walk in the steps of the Savior,
Trying to follow our Savior and King,
Shaping our lives by His blessed example,
Happy, how happy, the songs that we bring.

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

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 4. — January 28, 1934

STANDARDS OF THE KINGDOM

Matthew 5:1-48

Devotional Reading: Psalm 15

GOLDEN TEXT

Blessed are the pure in heart: for they shall see God.—Matthew 5:8.

A STUDY OF THE SUBJECT

Topic: Standards of Righteousness.

Basic Truth: "As ye would that men should do to you, do ye also to them likewise."—Luke 6:31.

I. Secrets of Happiness. (Matt. 5:1-12.) In the sermon on the mount Jesus interprets in practical terms the spiritual truths He came to impart. Here He paints a picture of kingdom conditions from a moral standpoint, just as in His miracles He furnished a picture of the kingdom from a physical standpoint. And as the exemplification by Jesus of the health and life which God will bring about in the kingdom brought blessing to many at that time, so will the putting into practice now of the rules of conduct that will govern in the kingdom result in much blessedness today. All the beatitudes have to do with present action and future reward. And all that Jesus requires in the sermon on the mount will be observed by the "new creature in Christ Jesus," who "walks not after the flesh, but after the Spirit."

II. The Secret of Perfection. (Matt. 5:43-48.) Our Lord contrasts the traditional interpretations placed upon the law of God by the carnally minded Jews of His day with the true and spiritual meaning God would put upon it. Jesus lifts the law out of a mere commandment to be reluctantly obeyed through fear and plants its spirit in the heart, where it becomes the motive and the desire of the individual. The letter of the law which destroys its value, together with the additions which men have made to it in order to satisfy their sinful propensities, the Master places in sharp contrast with each other. To be a child of God, He says, one must not only do what God commands, but think and feel as God thinks and feels! His motives must become godlike. Men may keep the letter of the law and hate their enemies, but they cannot observe the spirit of it and not love and serve them. For the spirit of the law is the mind of God, and leads away from all evil thinking as well as from all evil doing, into the true righteousness that comes by faith.

PRACTICAL APPLICATIONS

Laws of the Kingdom. The lesson theme is well stated, "Standards of the Kingdom." If the applications are made with equal accuracy and applied to the kingdom and not to the church, much good will result from the lesson. What a different world we would have if these laws were in operation today. When the kingdom is established on the earth, these laws will be invoked and put into operation and nations will learn righteousness. The principle

and spirit of them should be deeply rooted in the hearts and actions of the followers of Christ in this age.

Pure in Heart. This is a fundamental requirement of all followers of the Lord, whether servants or sons. Without purity no man will see God. We must purify our hearts (Jas. 4:8). This is not done by self alone. The purifying comes through the acceptance of Christ and living in accordance with the teachings given us. "Who shall ascend into the hill of the Lord? . . . He that hath clean hands, and a pure heart."—Psa. 24:3, 4.

Peace-makers. The children of God will be peace-makers and not trouble-makers. The injunction is, "Do good unto all men." This is a natural result and tendency of all living the life of Christ and permeated by the Spirit of God. God is the author of peace, and if we live in Him, we shall "live in peace." This is a different peace from that possessed by the world: for its peace we are not to seek. "Thou shalt not seek their peace nor their prosperity all thy days for ever."—Deut. 23:6.

Be Different. We must be different from the world. We are to love our enemies as well as our friends. Instead of trying to get even with our persecutors, pray for them. Be friendly toward all, for if we salute the brethren only we are no different from the world. —C. E. R.

GOLDEN TEXT

As in the last lesson, Jesus is presenting the kingdom, but this time it is conditions or standards of kingdom times. The beatitudes are all kingdom conditions. "Blessed" means "highly favored," and it is in the kingdom that these favors will be received and fully realized. Each condition mentioned in today's lesson will have its fulfillment in the kingdom.

To be pure in heart requires great effort and care on our part, but it is worth more than all else we can put into our lives. God wants His children to live such lives that will make them acceptable to Him, that He through Christ may give them a place in His everlasting kingdom. Then shall they receive the blessings promised them.—L. A. R.

YOUNG PEOPLE AND ADULTS

A Christian According to Christ

It is evident from Acts 11:26 that a Christian is a disciple of Christ. Now it becomes easier for us to determine scripturally just what constitutes a Christian. Jesus said: "If any man come to me, and hate not (care more for) his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

And whosoever doth not bear his cross, and come after me, cannot be my disciple . . . So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."—Luke 14:26, 27, 33. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:34, 35. Study these scriptures carefully, for they give Christ's requirements for a Christian.

It must be remembered that living a life which conforms to Christian standards does not in itself make one a Christian. One can love his neighbor as himself without repenting of sin or even claiming to be a follower of Christ. Lodge members do many fine things which were commanded by Christ, yet which, because they are done in the name of their lodge, are "lodge acts" and not "Christian acts." This is a distinction which must be kept in mind if we would be Christians.

A Christian, then, is one who repents of his sins, is baptized, and then lives to the glory of God, doing all things in the name of Christ (Col. 3:17).—H. A. S.

PRIMARY CLASS

Topic: Jesus Tells Us How to Pray.

Memory Verse: "Your Father knoweth what things ye have need of, before ye ask him."—Matt. 6:8b.

How many times we have gone to our fathers or mothers and said, "I need a new dress," or, "I need a new pair of shoes." Sometimes, perhaps, you ask for only a pencil or some paper. Your parents knew you needed them, no doubt, but because you were so kind to ask so nicely for them, they soon provided them for you.

One of the first things Jesus taught the people was that they should pray. Now when we pray, we usually ask God for something we need and, most assuredly, we thank Him for what He has done for us. God knows what we need before we ask Him. This is what Jesus said about it: "Your Father knoweth what things ye have need of, before ye ask him." You say what Jesus said.

But it does please God to have us ask Him. Jesus gave us the best little prayer in our lesson today. Perhaps most of you can say it already. Let's bow our heads and say the first line. "Our Father which art in heaven, Hallowed be thy name." (Teacher may continue line for line if children cannot say the prayer.)

We all must learn the "Lord's Prayer," as it is called. But let's learn also to say little prayers of thanks. Let's remember to talk to God in prayer, as we do to our fathers and mothers.—V. C. T.

AMONG THE CHURCHES

THE TIDES OF HISTORY

The Oregon congregation is particularly enjoying a new series of Sunday night sermons by their pastor. "Tides of History" is the general theme, and the second in the series, entitled, "The Rise and Fall of the Tides of God," was given last Sunday night. In this series Bro. Marsh is attempting to strengthen the faith of the younger members of our number in the unflinching presence of God over all nations, peoples, and individuals.

Nations may come, nations may go, but over all is God, a refuge at all times, but particularly in these troublous days. We wish that all readers of The Restitution Herald could listen to this most inspiring and instructive series.

Mary Gesin.

GRAND RAPIDS, MICHIGAN

Much sickness prevails among our people, and we feel the need of our loving Father and the tender hand of the great Physician. Sr. Brandon's father died January 10, following a seige of pneumonia, and our hearts all go out to the family in their sorrow. Sr. C. H. Simpson is at St. Mary's Hospital for an operation, and Sr. Ada Simpson has been painfully ill for the past two weeks. These are some of the conditions that make our prayers rise earnestly to God.

Sunday school is averaging an attendance around three hundred, and the other activities of the church are well and faithfully attended.

God is teaching us many things by the service it is possible to render to each other.

F. E. Siple, Pastor.

SOUTHERN CALIFORNIA

In spite of the storm that deluged Glendale, Montrose, and adjacent districts around Los Angeles, and frightened and hindered many people from coming to church on the last day of the old year, the first Sunday of the New Year found many of the old familiar faces in their usual places at Sunday school and church services. Bro. and Sr. E. C. Railsback had returned from their extensive trip in the northern coastal states, and Sr. Railsback told of many interesting people she had visited in the various communities of the North.

Sr. Shepherd was present from Redlands. She has been able to be with us more frequently than formerly. Sr. Hobart was back with us again after an extended illness. And, although they were not able to be present, Bro. and Sr. Rich had returned from Arizona to their home in Long Beach. At last report Sr. Knott, who underwent a serious operation recently at the Riverside Community Hospital, was doing nicely.

At the annual Sunday school election, Bro. Geo. Rahn was reelected superintendent; Bro. J. E. Hammond, assistant superintendent; Sr. Josephine Hammond, secretary-treasurer; and Sr. Bessie Blackwell was continued as Home Department secretary. Many words of commendation were given to Bro. Rahn for his splendid work during the past year, and hopes for a prosperous New Year were voiced. A Sunday school Rally Day program was decided upon for the conference Sunday, which will probably be the first Sunday in February.

Norman John MacLeod, Pastor.

BURR OAK, INDIANA

Announcement is made that our "Back-to-the-Bible" evangelist, F. L. Austin, 5439 Ohio St., Chicago, Ill., will conduct morning and evening services at Burr Oak, Ind., on January 21, 1934. His morning theme will be, "The Church," and in the evening he will speak on "The Great Change Coming." All who are acquainted with Bro. Austin's ability as a teacher and a student of the Word, and who can possibly attend these meetings, we are sure will make an effort to do so.

KOKOMO, INDIANA

The young people of the Church of God Sunday school of this city are asking all to whom they offer a copy of The Restitution Herald to read it carefully, prayerfully, and with the Bible in hand, that the greatest benefit may be received from their work of distributing the paper.

The price they ask, five cents, is sufficiently low so that all can avail themselves of this opportunity of enjoying this splendid publication and at the same time helping the young people in their service of the church and Sunday school, as all they make goes to the cost of maintaining religious work in Kokomo.

Ask your solicitor about the place and hour of their services. We are sure you will enjoy meeting with them.

HERALD RECEIPTS

J. W. Lent (for another); Jennie Townsend (for another); Mrs. George Siple (for another); T. J. Stinnette; Mrs. C. Seely; John Wm. Burgett; James R. Moore (for self and another); Mrs. Ray C. Juden; S. P. Dismukes; Mrs. Jennie Murrey; Stephen Walker; Mrs. G. R. Booth; J. J. Handley, Sr.; Mrs. Laura M. Pascoe (for others); A. J. Reynolds; Margaret Pascoe; Mary Hogarth (for another); Emma C. Railsback (for others); Mrs. Calvin Hammond; Zenas Murphy; Mrs. Clara L. Stewart; V. E. Kirkpatrick.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. Delos Andrew; Ida F. Orem; Mrs. C. Seely; John E. Miller and Family; G. B. Sprinkle; Etta L. Elton; Luella Caples; Anna Hammond; Mr. and Mrs. E. C. Railsback; Mary Calkins; Mrs. Laura M. Pascoe; A. J. Reynolds; Mary Hogarth; W. E. Boyer; W. A. Reid; Mr. and Mrs. M. F. Ethers; Mrs. Diana Murphy; Mrs. Eva L. Page.

SPECIAL INDEBTEDNESS FUND

To date	\$1322.50
Ben Carpenter	5.00
Total	\$1327.50

BRUSH CREEK (OHIO) CHURCH OF GOD

Sr. Luella Underwood, secretary of our local Sunday school the past several years, was married to Mr. Henry Ryan of Cincinnati, Ohio, on Saturday, Dec. 30, 1933, at Covington, Ken. We pray them a happy journey together.

On Saturday, Jan. 6, Barbara Carol was born to Bro. and Sr. Wm. Stine. Barbara is the first daughter in the family, and her two brothers are as proud of her as the parents.

Sr. Anna Eidemiller, seventy-two years of age on December 28, 1933, is home and gaining strength after a most unusual accident which occurred last September 3. While driving to town with a horse and buggy she evidently failed to look for an approaching train before crossing the railroad. The train killed the horse, smashed the buggy into splinters, and picked up Sr. Eidemiller on the forepart of the engine. After a hasty examination she was found to be in a critical condition, so, rather than to move her, one of the trainmen rode to the next station holding her safely on the cowcatcher. As soon as Troy was reached she was taken to the hospital, where for six weeks she remained with a broken leg slowly mending. After visiting her we are now most certain that in a few more weeks she will again be able to walk. We question if even the noted Ripley has ever heard of a woman past seventy years of age riding the cowcatcher. Sr. Eidemiller is thankful for so fortunate a deliverance.

S. E. Magaw, Pastor.

VISITING THE BRETHREN

On our trip north to visit the Northwest Conference in Felida, Wash., over the first three days of December, and to look up and encourage the isolated brethren of our own state, we experienced many kinds of weather. Leaving Los Angeles on Sunday, Nov. 26, in ideal weather, we motored to Tulare, where we spent the evening with Sr. Levona Thompson and son and daughter, Wayne and Georgia, in the study of prophecy.

The next day we reached Red Bluff and spent two days with our children and grandchildren, the Moores. Wednesday night found us with others of the family near Murphy, Ore. We found the Bro. Scroggs family in usual good health and busily engaged in clearing some land for cultivation. On Thursday night we were privileged to meet in the Corvallis church with a faithful few for a Bible lesson conducted by Sr. Minnie Kerr, in whose hospitable home we spent the night.

Fog and rain had set in after our first day in Oregon and checked our speed in traveling quite noticeably, but we reached the church in Felida on Friday just as the first session of the Conference had come to a close. We were somewhat disappointed on learning that this one-time thriving group of believers has been weakened by deaths and removals until only a small company remain. Yet commendations are due them for their zeal and "stick-tuitiveness" in keeping the truth alive in this small village. We were privileged to visit in the homes of Bros. Wallace and James Woolf and Ed. L. McIrvin and can truly say that their hospitality is unexcelled. We met Bro. A. W. Darby for the first time at this conference and enjoyed the meetings conducted by him. We were also privileged to

renew our acquaintance with Bro. J. C. Wilson, formerly of Lynwood, Calif. On Friday night Sr. Flora E. Hogue of Corvallis arrived with her auto load of delegates including Bro. Hathaway and Sr. Gladys Barber, the Conference secretary. Sr. Gladys' zeal and ability in promoting the work under most discouraging circumstances are very commendable and seldom excelled by those of more mature years. We truly enjoyed each session of this conference and the friendship of those who compose it.

Monday, Dec. 4, found us motoring toward Wenatchee over the Evergreen Highway on the north side of the Columbia River. We called at the home of Sr. Lucy Lapp of Sunnyside in the afternoon and reached Monitor, the home of my sister, Mrs. Cora L. Nicholson, Tuesday noon. A Bible school was in session at the Wenatchee church under the strict supervision of Bro. N. D. Titchenel. On Friday evening we were privileged to give our chart talk to this congregation. Bro. Kirby Billingsley is the student pastor under the instruction of Pastor Titchenel. We had not been in this valley long before being sought out by Bro. and Sr. A. Nichols, parents of our own Sr. Ora Knott of southern California.

We spent some time visiting them, talking over our mutual faith and hope. It was indeed a great pleasure. A heavy snowstorm gave us an experience we had not had for fourteen years, and prevented our visiting many we had hoped to see.

On Sunday we had the pleasure of speaking in the Cashmere church and making the acquaintance of Bro. Thomas Foster, the pastor, and his good wife and the congregation. Bro. Glenn Hoffman we had known in former years in Plymouth, Ind. Another family we will not soon forget is Bro. and Sr. E. Anderson Drake. Their interest and devotion to the truth is very remarkable. The week was soon spent and we continued on our journey to Seattle, where we had a delightful visit in the Young home, renewing our acquaintance with the dear little mother, who is such an interesting conversationalist for one of her years, and Lottie, Alice, and Amy, also with Sr. Carrie Cropp, who lives next door. We then visited Bro. A. L. Corbaley and family of Puyallup and spoke to his congregation in the evening. The time was too short, but we made the best of it. Next day we spent a brief period in the home of Bro. L. G. Jaeger and daughter, Sr. E. R. Burk, of

Tacoma. Had our time not been limited, we should have enjoyed a much longer visit with these good people.

On our journey south we visited again with the Woolf families at Felida and in the home of Bro. Morton McErvin of Portland. We enjoyed every minute. Returning to Corvallis, we held three meetings for this faithful little group; but the rain continued so steadily that we decided not to continue longer. Among the older members of this congregation who are not able to attend services regularly are Bro. A. N. Harlan and Sr. Anna Cady, whose immediate relatives we had previously met in Holbrook, Neb. At Eugene we found Mrs. Louise Sullivan and Minnie Rogers; at Medford, Bro. and Sr. J. A. Dickenson. We made arrangements for a Berean study class at Red Bluff, which we are hoping will grow and accomplish much good. We had a pleasant visit with Bro. Geo. Renner of Wheatland and found Mrs. Fay and Lois Logan at Stockton very glad to see people from the old Hoosier stamping ground who could tell them of old friends and relatives. Sr. Fay was baptized in Yellow River, Plymouth, near our home, and her name no doubt is on the church registry at that place. The feeling of meeting an old "friend from home" was mutual. It was here that we met a Sr. Saunders, a former missionary to India from the Advent Christian Church, who is rejoicing in the visible return of Israel to the land of Palestine.

In Berkeley we spent two days with relatives. We found Sr. Ida Shepard of Madera anxious to hear a gospel talk. Sr. Marie Trusdell of Fresno has been very ill, but is able to be up at the present time. Sr. Mattie Vineyard, her sister in the flesh, has been her nurse. We also called on Sr. Bernice Roberson of that city. On Wednesday the Thomp-sons of Tulare accompanied us to Hanford, when we enjoyed a visit with Sr. Lucy Groat and also Bros. Edwin E. and Urial. We gave a talk in the union church of their locality. Ten of these isolated ones desire to be enrolled with our local organization, and we hope to keep in closer touch with them than heretofore for mutual encouragement and promotion of the gospel. We also located Bro. and Sr. J. W. Helms of McFarland, but found that Sr. Sallie Burt, formerly of Bakersfield, had moved to another part of the state. We will be glad to learn of the addresses of any other isolated members in the state.

Brethren, the Savior said, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Will 1934 be the year of His coming? We do not know, but, dear ones, let us be diligent that we may be found supporting the weak, edifying one another in love, and growing up together in Him.
Emma C. Railsback.

BETWEEN YOU AND ME—

The prayer-poem on the editorial page this week may be sung to the familiar tune of "Webb," i.e., "Stand Up! Stand Up for Jesus!"

Bro. R. H. Judd of Canada has recently had published in the "Toronto Globe" several very helpful articles which will soon reappear in our columns.

Some splendid forward-looking work is being done in Kokomo, Ind., by the faithful little group there, of which we hope to be at liberty to speak in the near future.

Sr. Elta Fitz of Cedar Rapids, Iowa, has kindly offered this office some very valuable files of our older publications, which will be sent to us by some one passing through her city on his way to Oregon.

The Oregon, Ill., church and Sunday school held its annual business meeting last Wednesday evening. The usual spirit of harmony prevailed throughout, and the reports (which will appear later) were in every way encouraging.

We wish for the young people of the church at Kokomo, Ind., every success in their efforts to spread the truth of God in their city, by selling The Restitution Herald from house to house. It is a real service they are rendering to their community and to God.

The Oregon, Ill., church had the pleasure of welcoming back to local membership Bro. and Sr. Lewis Lindsay and their son Edward, after several years absence in Rockford. Bro. and Sr. Lindsay have been living in Oregon for more than a year, but have held their membership in Rockford until this time.

The editor of the Berean Page complains of lack of copy. She would especially appreciate manuscript from young people, not over 850 words in length. Reports of society lessons and activities are desirable. Address all such contributions to Miss Genniel Carpenter, R. F. D. 3, Oregon, Ill. Do not send them to The Restitution Herald. Thank you.

The work in and around Fonthill, Ont., including the splendid effort at Welland, continues to press forward under the leadership of C. E. Randall with undiminished vigor.

We cannot refrain from calling attention to the editorial that appeared on the Berean Page in our last issue. It was especially strong and appealing.

Did you notice the comments of Elder Harry A. Sheets on the "Incarnation" in the Sunday school lesson of January 7? It would pay you to read it again thoughtfully.

Sr. Amy L. Young of Seattle, Wash., in commenting on the splendid work of Sr. Mary A. Gesin on the Children's Page, says that "we of a larger growth enjoy it as well as the children."

Wendell Marsh, son of Bro. Orland Marsh of Mt. Morris, Ill., and Floyd Marsh, son of Bro. Leland Marsh, are both at the home of their grandparents, Bro. and Sr. Frank L. Marsh, at Ames, Iowa, where they are attending the state college together.

Those who do or may desire Berean lesson books or tracts are requested to read the instructions for ordering on the Berean Page of this issue, and to remember that the National Berean Society and the National Bible Institution are not the same organization.

Again we extend a hearty welcome to the many new readers who are now enjoying The Herald through the kindness of friends, and also to those who by their own desire have recently come to be numbered in our family circle.

The world continues to seethe with "wars and rumours of wars." Violence of all kinds is rampant everywhere. Political unrest agitates the minds of all classes. The masses are filled with discontent and rebellion against existing conditions. But the Christian looks up rejoicing, for he knows these things are omens of the day of peace.

HELPING FUND

Mrs. Laura M. Pascoe	\$ 53.00
A. J. Reynolds	63.00
Margaret Pascoe	10.00
Mary Hogarth	20.50
Total	\$146.50

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IS THE LORD'S RETURN A PRACTICAL DOCTRINE?

THERE are some Christians who say that the Lord's return is not a practical doctrine. They say it doesn't have any effect on the way we live and therefore it doesn't make much difference what we believe about it. The principal thing is to live the best we can and not worry ourselves about the different theories of Christ's coming.

However, if the language of the New Testament means anything, it is evident that we cannot live our best and be indifferent to His return. In Galatians 5:22, 23 we find an enumeration of nine virtues which are the fruit of the Spirit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. It will be readily granted that any doctrine which tends to produce and stimulate these virtues in the lives of Christians is a practical doctrine. All of these virtues are practical, and are related to the way we live each day. Let us look at these virtues and see how, according to the Scriptures, each and every one of them is to be stimulated in the Christian by the truth of the Lord's return:

1. LOVE. (1 Thess. 3:12, 13.) "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblameable in holiness before God, even our Father, *at the coming of our Lord Jesus Christ with all his saints.*"

2. JOY. (1 Thess. 2:19.) "For what is our hope, or joy, or crown of rejoicing! Are not even ye in the presence of our *Lord Jesus Christ at his coming?*"

3. PEACE. (2 Peter 3:14.) "Wherefore, beloved, seeing that ye look for such things (i.e., things related to Christ's coming. Cf. vv. 4, 10, 12), be diligent that ye may be found of him in *peace*, without spot, and blameless."

4. LONG-SUFFERING. (James 5:7, 8.) "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 latter rain. Be ye also *patient*; stablish your hearts: for the coming of the Lord draweth nigh." The Greek word herein translated "patient" comes from the same root as the word translated "longsuffering" in Galatians 5:22.

5. GENTLENESS. (Phil. 4:5.) "Let your *moderation (or gentleness)* be known unto all men. *The Lord is at hand.*"

6. GOODNESS. (2 Thess. 1:10, 11.) "When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power."

7. FAITH. (1 Peter 1:7.) "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.*"

8. MEEKNESS. (1 Tim. 6:11, 14.) "But thou, O man

of God, flee these things; and follow after righteousness, godliness, faith, love, patience, *meekness.*" In verse 14 Timothy is charged to "keep this commandment without spot, unrebukeable, *until the appearing of our Lord Jesus Christ.*"

9. TEMPERANCE. (2 Peter 1:6, 15, 16.) In verse 6 we find *temperance* among the virtues the Christian is to add. In verses 15 and 16 we learn that these things are to be remembered in view of "*the power and coming of our Lord Jesus Christ.*"

It is evident after a study of these scriptures that, regardless of what our personal opinion may be, God considers the return of Christ a practical doctrine. If we would be virtuous then let us be "like unto men that wait for their Lord."—Roy L. Aldrich in *Our Hope*; selected by R. A. Curtis.

PUTTING ON CHRIST

By C. E. Randall

"For as many of you as have been baptized into Christ have put on Christ."—Gal. 3:27.

THIS is the Bible way to get into Christ. Man has conceived and planned many ways and has offered many substitute ways, but there is only one Bible way. Baptism is that way. It is a door that leads to Christ. Christ is the way, the truth, and the life; he that climbs up any other way is a thief and a robber (John 10:1). Paul says if we have been baptized into Christ we have put on Christ. If we haven't been baptized into Christ, have we any authority or right to say we have put on Christ? Can we escape this plain duty? If we are anxious to live up to all the teachings of the Bible, will we want to try to escape this duty? No, there is no short cut.

Baptism is for the remission of sins. Listen to this: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."—Acts 2:38. What could be plainer than this statement? Again: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts 22:16.

Have you, my friend, done this, or are you tarrying? If you haven't obeyed, don't tarry too long. We show our faith in the death, burial, and resurrection of Christ by being buried with Him in baptism. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."—Col. 2:12. Baptism is the way we show our "faith of the operation of God."

We must be born of water before we can be born of the Spirit. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John 3:5. Water birth occurs when we are raised to "walk in newness of life" (Rom. 6:5). The Spirit birth takes place at resurrection. To insure the latter we must perform the first, or water, birth.—*Church of God Messenger.*

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Lord, Teach Us to Pray

By Mary A. Gesin

GO WITH me, if you will, to the shores of the blue Galilee, and as we take our way over the sandy moors, perhaps the words of our beloved Master will become living words, filled with deepest meaning. On the western banks of this beautiful lake

we climb to the summit of the Horns of Hattin with its twin peaks rising on either side, and we see Jesus seated, conversing with His disciples.

Often we read that our Savior went up into a mountain to escape the multitudes that awaited His every miracle, and the cause is not difficult of discernment. How precious to us are the oases of life, the moments when we escape the fret and care of everyday and refresh ourselves with living waters. And where may we find those living waters if not in the simple but significant words of our Lord?

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Arresting words, these! Can it be the Master meant all that might be embraced in such an invitation? Does the One who never asked in vain intend that we shall believe all that might be included in such a statement?

The favored few who were with Him on that day so long ago and heard these words as they fell from His lips realized full well that they were not empty words with Him. Times without number they had known Him to spend all night in prayer. They comprehended, too, something of the relationship existing between His hours of prayer and His life of service.

Though not thus blessed by personal contact, none the less does the promise extend to His disciples today, who perhaps more than they, stand in need of like blessing. We, as the twelve, feel the urgent necessity of learning how to ask, what to seek, and when to knock. And if the beloved Son of the omnipotent Father felt the need of spending the hours of night in learning these precious lessons, surely we can afford to devote a few of our hours to such meditation.

It is not often The Herald is able to present an article by its former associate editor other than in her regular columns on the Children's Page. This particular essay on prayer expresses, like most of Mrs. Gesin's writing, facts which each church member could well take to himself.

Times without number the humble follower of the Master has asked and received not, has sought and found not, has knocked and the door remained closed. What is the answer? Has God's promise failed, or have we presumed upon it?

The practical-minded James tells us that we ask and receive not because we ask amiss (James 4:3). But, we have often argued with ourselves, we have not asked amiss: we do not desire this "good" thing that we may consume it upon our lusts, that we may parade it before man, or enjoy it for ourselves alone. How long it takes to learn the lesson God so plainly gives us when He says, "My thoughts are not your thoughts, neither are your ways my ways" (Isaiah 55:8). Perhaps we have been pleading with God to keep us, not in His ways, but in our own.

When we can truly say, "Thy will, not mine, be done," we have progressed far in our lessons and gone a long way on the journey toward fulfilled prayer. The deepest despair comes to our hearts just before we are able honestly to say that. Perhaps in God's infinite wisdom this apparently "good" thing is not to be ours. We still desire it; we suffer poignantly at the thought of relinquishing it. But, remember, God sees the end from the beginning, and "no good thing will he withhold from them that walk uprightly."

Ah, those last few words give us pause. Perhaps we are not walking uprightly. Constant prayer, such as the Master Himself practiced and desired on our part, leads as nothing else does to heart searching. One cannot continue in humble sincere communion with God without turning the reflector inward to see if indeed he is worthy the boon he seeks.

Thus does prayer resolve itself into a complete circle of blessing in our lives. The more we commune with our heavenly Father, the more will we attempt, with His grace, to eradicate those things in (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

"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."

BE WITH US NOW

The day is gently sinking to a close,
Fainter and yet more faint the sunlight glows;
O Brightness of the Father's glory, Thou
Eternal Light of Light, be with us now:
Where Thou art present, darkness cannot be;
Midnight is glorious noon, O Lord, with Thee.

C. Wordsworth.

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.

—Edwin A. Ralph.

THE BURNING BUSH OF PROPHECY

HE who approaches the study of the prophetic Word with full consciousness of its sacred origin enters upon his pleasurable task reverently, prayerfully, and with the conviction that he must take the shoes from off his feet, for the ground whereon he stands is holy ground.

He hears the very voice of God from out the burning bush of time, that bush of constantly changing happenings which is not consumed, but burns on forever with unquenchable flame! He sees on every side the footprints of Jehovah! He witnesses with awe and wonder the outpouring of judgment upon the sinful races and nations of men! And he cannot, if he would, evade the conclusion that *God is here*—here today upon the earth exercising that same creative energy that called the worlds into being and traced the courses of the stars through the unmarked vastness of the sky!

As he watches attentively the marvelous unfolding of events, as he observes the exactitude with which they fulfill the detailed accounts given by the prophets, as he ponders on all that which he observes, and prayerfully meditates on its meaning, he sees, he hears, he feels, the presence and power of God around him, he senses it in the very air he breathes, and his faith is strengthened and his heart is lifted up and comforted.

THE VOICE OF THE PROPHET

THE LAST issue of the *World's Crisis*, to which attention is called in our news columns, contains a short editorial from the pen of Elder E. A. Stockman originally published in 1882 which opens with these arresting words: "We are preeminently a *prophetic people*. Our especial 'calling of God' is scriptural interpretation and proclamation relative to the personal and immediate coming of our Lord Jesus Christ."

The disciples of Christ from the beginning have been "preeminently a prophetic people." Their every effort, as well as their hope and faith, has been inspired by the promises of God brought to their attention by the prophets. Whenever, and wherever, the church loses its prophetic vision "the people perish." It is the voice of God that sustains, comforts, and encourages His people to remain steadfast in their faithfulness and service to Him through persecution and distress, and that voice of infinite power reaches them through the prophetic Word.

The God-given function of the prophet was twofold. As the mouthpiece of Jehovah it was his duty to announce in advance of their coming both the blessings and the punishments of the Lord; and, second, to "reprove, rebuke, exhort, with all longsuffering and doctrine," the people to turn away from their sins.

This dual commission of the prophet is conferred upon a "prophetic people" who, through their searching of the Scriptures, have come to understand and to believe the warnings God has issued and the promises He has made, and though they may not be individually inspired to speak for God in the same way as were those "holy men" of old, yet may they voice with divine authority and approval the admonitions and appeals of the Lord.

It is to be carefully observed that both the warnings and the blessings revealed to the prophets were directed first of all to God's people. The prophets were seldom required to warn, admonish, or to instruct the Gentiles of the world concerning the will of God. Their messages were to be given to Israel, to God's people.

This should be kept in mind by the church today. Its first duty is to preach the gospel to the world, but its admonitions and its reproofs and warnings are to be addressed to the children of God. It is the church, not the world, that is to be made ready for the Lord's coming.

GOD IS LOVE

By Lyman Booth

IN JOHN 4:24 we read, according to the common version, "God is a Spirit: and they that worship him must worship him in spirit and in truth." The Diaglott rendering omits the indefinite article "a" and reads, "God is spirit." In 1 John 4:16 we read, "God is love." Now we have two simple, plain statements. One is, "God is spirit," the other, "God is love." Thus saying He is both "spirit" and "love." This does not imply that love is spirit, or that spirit is love, though we sometimes speak of the spirit of love, or the love of the spirit. Neither love nor spirit constitutes God's personal identity, but both represent different elements or essences of His divine character. Love is an attribute or essence peculiar to living, sentient beings, but not their personality. It is an attractive, impelling, drawing power or force of one object or being that draws others to it.

This principle can be nicely illustrated with a magnet.

A common piece of iron or steel has no power to attract and draw other objects to itself; but if it should be magnetized it is then given the drawing or attractive force which will cause it to draw and cling to other objects. So long as they remain in contact or union the same magnetic power will fill every particle of material composing both. If we separate them beyond the reach of the attractive force of the magnet the other object will lose that influence and can neither draw nor be drawn to the magnet, until replaced within the range of its drawing force.

In John 6:44, 45 we read Jesus' words: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." This is a drawing which, if sought, will never be withheld, and if imparted will surely prevail. Jesus directed the attention of the murmuring Jews to the fact that faith is God's works in them and repeated His words, "All that the Father giveth me shall come to me." First the Father draws them, and then gives them to His Son, thus making

His drawing a gift to His Son. This is a beautiful expression to denote the secret work of divine love in men who were burdened with guilt and estranged from God. To the last sinner who will seek after the Redeemer this drawing by the Father and giving to His Son will continue. We thus learn that God's love both draws and sends. It draws and instructs men, then sends them forth on errands of mercy to teach others. None come to Christ except the Father draw them; but how many does the Father draw who yet refuse to come? Man's will is an agent of such fearful, stubborn power that it may even resist the Holy Spirit and the Father's entreaties as it does the Son's invitation to come.

If a man cannot come without being drawn, and the drawing consists in being taught, we can see readily the difficulty when we ask the question, Why cannot men be taught of God? Why do they reject His instructions, and

why do they not obey? It cannot be for lack of mental capacity, for God's words are plain and easy to be understood. Jesus answered the question when He said, "Ye will not come to me that ye may have life."

Isaiah says, "All thy children shall be taught of the Lord; and great shall be the peace of thy children."—54:13. Then God's drawing consists in teaching. It is not an uncertain excitement of feeling, but it is the divine voice through the medium of His written word penetrating into the mind and conscience, which teaches, and which imparts great peace and joy. Yes, all shall be taught of God; but it is only they who hear and learn what the Father seeks to impart. His words and those of His Son are the same, for the Son spoke only those words given Him by the Father, and it is the entrance of His words that giveth light.

Since God is from everlasting to everlasting His love must run parallel with His existence. Therefore it is eternal and infinite. The highest act of love is the sacrifice of self; the highest act of God's infinite love to man was in man's redemption; but because He could not sacrifice Himself He sacrificed His only begotten Son, the nearest and dearest object to Him.

The Jew

Scattered by God's avenging hand,
Afflicted and forlorn,
Sad wanderers from their pleasant land,
Do Judah's children mourn;
And e'en in Christian countries, few
Breathe thoughts of pity for the Jew.

Yet listen, Gentile, do you love
The Bible's precious page?
Then let your heart with kindness move
To Israel's heritage;
Who traced those lines of love for you?
Each sacred writer was a Jew.

And then as years and ages passed,
And nations rose and fell,
Though clouds and darkness oft were cast
O'er captive Israel,
The oracles of God for you
Were kept in safety by the Jew.

And when the great Redeemer came
For guilty man to bleed,
He did not take an angel's name.
No—born of Abraham's seed,
Jesus, who gave His life for you,
The gentle Savior, was a Jew.

And though His own received Him not,
And turned in pride away,
Whence is the Gentile's happier lot?
Are you more just than they?
No; God in pity turned to you—
Have you not pity for the Jew?

Go, then, and bend your knee to pray
For Israel's ancient race;
Ask the dear Savior every day
To call them by His grace;
Go, for a debt of love is due
From Christian Gentiles to the Jew.

—Selected by G. M. Birkey.

This was the main cause of Jesus' coming, that man might know how much God loves him, that he might be filled with that affection for Him who first loved him.

To be able to love God is really a gift from Him, for He, when He was not loved, loved us and gave us both power and liberty to love Him. When men were displeasing to Him, still He loved them, that there might be given them that whereby they might please Him. We love God because that original love which is in Him is moving, inspiring, and drawing us to Him. To use the Apostle's words, "It is God's own love shed forth in our hearts by the Holy Spirit which is given unto us." If we trace it to its source we will find it is not man's love, but God's love returned to Him by reflection. It does not take its rise in our own bosoms; we have no property in it except to reflect and give it back, like a mirror. Then if this be true, if our love to God be only His love to us reflected from our lives, how clear must it be that the more we expose ourselves to His love the more lovely we shall appear, and the more we shall be loved by Him, unless, perhaps, we be poor reflectors.

Our love for our brethren is the evidence and measure of our love for Christ. He who has not enough love in his bosom for a being like himself, whom he hath seen, how can he love God whom he hath not seen, and whose goodness and mercy, which are far above our knowledge, demand supreme love? Here is a sure rule: He that loveth not a member of the Christ body loveth not Christ; and he who groweth in his love to his brethren groweth in like measure in his love for Christ. True love will not only cast out all fear, but it will root out and destroy all malice, envy, and jealousy, and sectional strife.

God's love is infinite, eternal, and universal. It radiates from His throne to the remotest bound of His infinite universe. It descends in perpetual flow from heaven, encircling the world. No country, however large or small; no city nor hamlet; no church nor society, however blessed; no religious organization, however wide and strong its influence may be, has a monopoly on it. The rich cannot buy it; but the poor and pure receive it as a gift.

Jerome records a touching and thrilling incident in the life of the Apostle of Love, who in his extreme old age, when he was too weak to walk to the assembly, was carried. Being unable to deliver a long discourse he simply said, "Little children, love one another." When asked why he continually repeated this exhortation, he replied, "Because this is the command of the Lord, and enough is done if this command is obeyed." O how true, for as God is love, love to Him and the brethren is the essence and sum total of religion and morality, and "the fulfilling of the law and the prophets."

In the same degree that men are near to Christ we are to consider them near to us. We must remember that all humanity have a claim upon our affectionate sympathy. It is vain for us to suppose we can let God's love flow in if we cannot and do not let it flow out to others. We are to let the love we receive have free course, flowing through such works as it will beget. It must not only dwell in us,

but it must show to others what God is to us. Hence, the person who is prompted or impelled by any degree of hatred or revenge, or that holds a grudge against a brother, and cannot and will not forgive him, cannot really be said to let God love him; for God's love is a forgiving love.

It is easy to see that John centered all virtues in love. It most aptly describes the heart of God, and reveals the meaning of His ways and works. The creation was the act of His love, because it laid the foundation for its future manifestation of power and glory. The law and promise, which were designed to draw all men to Christ, were the revelation of that love. On our part, love to God and man constitutes the sum of our duty and virtue. It lies at the foot of all the Apostle's exhortations.

James considers Christianity mainly law and obedience, but he crowns love queen of the law. Paul, the apostle of righteousness and faith, calls love the "bond of perfectness," the most precious of all gifts. So strong is that bond that Paul asserts that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:38, 39. The mysterious power of a magnet which draws other objects to itself may be broken; but that mysterious bond which ties us to God's love in Christ cannot be severed, because it is all-powerful, all-absorbing, and all-conquering. Can words be found that will better express the consolation and comfort such thoughts inspire?

John gives us an unailing rule by which we may "know that we love the children of God, when we love God, and keep his commandments . . . and his commandments are not grievous."—1 John 5:2, 3. Love is a beautiful plant and has a most beautiful flower, with unequaled fragrance, but it grows and blooms only in the fertile soil of willing obedience. The devotion to God and His service which will grow and ripen in the life of a Christian includes a tendency to feeling and impulse, but is not composed of them. It is much more.

God's "commandments are not grievous," for they come from the most loving of fathers. They enjoin only love and good will, and they find all true obedience supremely joyous. The service of love is a perpetual charm, growing more brilliant with advancing years.

Love wears no mask, no cloak of deceit or hypocrisy. It is free-hearted and cheerful. Its face is wreathed in smiles, and its eyes gleam with the fervor of zeal and intense devotion. It reaches out and spreads its mantle over all about us. It is the parent of all virtues. It possesses every quality that exalts, and every trait that adorns the Christian character. Then how necessary that we hold fast the love of God on which our future, as well as our present happiness, depends! Much that we see now will fail and pass away, for they "are only in part," and we see but dimly, but "when that which is perfect is come," may we with the fullness of vision behold the radiance of eternal day, and "see face to face," and in "the love that passeth all knowledge," "know as we are known."

Radio in Prophecy

WE WISH now to enumerate some of the amazing results that have already been attained in this new field of magic. When viewed from the critical viewpoint of cause and effect, the feats of the radio seem not unlike the magic wand in the hands of a skillful conjurer—the wizard.

Some time ago a receiver was placed in the tunnel under the Hudson River and a violin solo was rendered in a city twelve hundred miles away. In the passage from the studio to the receiver, the music passed through two high mountain ranges, then through thirty feet of water and thirty feet of earth, masonry, and steel. Not one velvety note of the solo was lost, not even the soft harmonies. You may go into the largest bank of a city, down in the basement where are located the great steel vaults, and close the door, and messages from the outside world will enter without even a jarring tone; they pass through brick walls and huge steel doors as though they did not exist.

Last autumn a great football game was played in the famous Rose Bowl at Pasadena, California. The game, play by play, was sent to the National Broadcasting Company in New York City by telephone. This was done for "hook-up" purposes, as it was a game of nation-wide interest. The game by plays was sent to the broadcasting station a mile from the big stadium where the game was being played; then it was broadcasted to New York and relayed and distributed by the big chain system to every part of the land. The whole process went across the continent three times, and was then sent to the homes of America—all done in less than one fourth of a second.

Some time ago the great H. J. Heinz Company of the "57 Varieties" fame celebrated the eightieth anniversary of the old gentleman's birth, and at the same time the fifty-seventh anniversary of the concern. The matter was arranged to have a simultaneous banquet for all employees of the Heinz Company. They have 64 large factories; 57 of them in the United States, four in England, one each in Australia and other large cities outside of this country. The headquarters, or home plant, is located at Pittsburgh, Pennsylvania, and the time was so checked up through the day and the night with the banquet at Pittsburgh, which was eight o'clock in the evening, they were all to eat at exactly the same time.

Promptly at eight o'clock the toastmaster at the banquet hall in Pittsburgh sounded the gong, and the banquet halls of the other 64 cities arose for the prayer and grace to be given for the meal. Each speaker stood before the microphone and spoke for all those in America, England, Scotland, and Australia. The President of the United States was an invited speaker of the occasion, but he was unable to attend; whereupon he delivered his message by long distance telephone, which was relayed at the banquet hall in Pittsburgh, and by means of the powerful KDKA broadcasting station he spoke to all the guests of the H. J. Heinz Company scattered among the nations mentioned.

This remarkable fact was published: "The diners in England and on the Pacific Coast heard the messages before those sitting in the rear end of the hall at Pittsburgh heard them."

This is no more strange than that on last Christmas a gentleman in Berlin addressed a German friend in America, and that the pope of Rome spoke for all the world recently from the Vatican. Such things as these daze the mind, for the wonders of it are fast becoming so common that little notice is taken of them.

Now from the big laboratories, which are, in truth, known as the House of Magic, they are prepared to tell us that before long not only may we sit in our rooms and hear the football game in the Rose Bowl, but we may actually, by means of television, which is now an assured accomplishment but not fully perfected, look upon the great gridiron battle; or actually see the Giants and Athletics playing the world series in New York or in Washington.

We may not only hear the speakers of Berlin and Rome, but we may see them as they deliver their messages thousands of miles away as if we were in their very presence. Sweethearts cannot only hear the words of love over the 'phone, but they may see their smiles and flashing eyes each to the other.

Photographs have been taken of mob scenes occurring early in the morning in Europe, and these pictures can appear in the evening papers of America the same day. *The Air Travel News* tells us that a new device has been affixed to an aeroplane—a combination photographic lens and radio equipment. By this device the plane may soar over the scenes in the jungle lands of Africa or the dead or forgotten cities of South America and not only photograph the scenes, but transmit the films thousands of miles away to the studios. Scenes of wild life may be gotten in the same manner without the danger of travel adventure entering these obscure places. The camera lens is mounted on the floor of the plane and the photographic eye pointing to the ground catches the scenes as a plane sweeps through the sky.

The powers of radio are springing continual surprises on the world, and the shocks are so frequent and so terrific that the nervous system of the nations is becoming so adjusted to them that the shocks are scarcely felt any more. The experts tell us that soon static will be entirely eliminated and, also, that messages may be sent in one direction instead of the waves going out, not only in circles, but up as well as down. In other words, the radio communication can be private as is now on the telephone.

Then again, imagine a 600 word letter traveling to a destination a thousand miles away in one minute. This is said to have been made possible through the new radio photograph apparatus invented by one of the scientists in one of the laboratories in the Westinghouse Electrical Manu-

Continued on back page

The Last Night

IT WAS the feast day. Jesus was in Jerusalem; He taught in the temple and in the street, and the people listened with joy to His words. The malice of His foes was strengthened; they feared the loss of place and power; and, at last, enraged, mad, they made a proclamation that if any man knew where Jesus was, he should show it, that they might seize Him.

Jesus and the twelve abode in an upper room. Suddenly the thought sprang up in the mind of Judas that he might betray Him, and reap some advantage thereby. He tried to satisfy himself, as bad men bent on evil deeds are wont to do, that such a course could not be regarded as really wrong. If He were indeed the Messiah (thus he reasoned) then He could easily free Himself from their grasp; and if He were a deceiver, then it could be no sin to end His career at once. Thus he wavered between the love of money and the love of right.

In this state of mind, he met his Master and his brethren to keep the feast. And how must Jesus' words have pierced his soul, "Ye are clean, but not all!" He felt now that his secret had been revealed. No longer, then, could he share esteem or confidence of his associates. He saw the horror depicted upon their countenances when Jesus spoke of a traitor among His friends. Should he remain, and be despised and abhorred? Fierce passions were aroused; and as the benevolent John looked upon him, his countenance darkened as though Satan had entered into him. The sorrowful expression of Jesus, the grief of the disciples, cut him to the quick and for a moment he wavered.

Jesus said, "What thou doest, do quickly. Now is the moment—wouldst thou relent?" The disciples, we are told, knew not why Jesus had thus spoken. But Judas, as soon as he had received the sop, went immediately out: and it was night. And such a night has never since cast its dark shadows over our world! Still are the Jews buried in its awful gloom, while He whom they have slain has proved a light unto the Gentiles and salvation unto the ends of the earth.

This last night was a night of suffering to the anointed Son of God. Long after the traitor went out did He remain to counsel and console those who, at His death, would be scattered like sheep without a shepherd.

On the Mount of Olives, while His disciples slept, did He pour forth His soul in prayer to God. Oft before had He fled to that sacred retreat and beneath the ever-burning stars sought strength from God. But never had He needed aid as now. Again and again, and yet again, did He fall prostrate on the ground, while the cool night breeze fanned His fevered brow, and poured out His spirit in supplication and prayer.

He foresaw the glory which would crown the labors of

His life and the agony of His death; but He was a man, and from His innermost heart He cried aloud, "O, my Father! if it be possible, let this cup pass from me!" But Hope,

"Like the rainbow, a creature of light
Is born like the rainbow, in tears";
and He was able to say, "Thy will be done!"

But hark! on the still night air harsh and discordant sounds were heard. Lights flashed upon the darkness, and gleaming weapons were seen. A multitude approached, seeking Jesus of Nazareth; and the miserable traitor stepped forward to betray his Master by a kiss. "Friend," said Jesus, "betrayest thou Me with a kiss?" Approaching the guard, He asked, "Whom seek ye?" "Jesus of Nazareth," was again their reply. "I have told you that I am He. But if ye seek Me only, let these, My friends, go their way."

They bore them away—the betrayer and the Betrayed. The mental agony of Christ was past. Not all the fury of the mob, the judgment hall with its dark array of frowning faces, the cruel mockery, and the more cruel death could move Him now or shake His high resolve. "I, if I be lifted up from the earth, will draw all men unto me."

But the agony of Judas was yet to come. It was deep night in his soul when he forsook that upper room. He paused not for that, but went quickly to his tempters and bargained to deliver Jesus into their hands. But now, the deed once done, the bribe in his hands, came the hour of thought and grief. Too late has it come to thee, thou fallen one! Thou canst not redeem thy Master from the hand of His foes. Alas! how often comes too late the hour of reflection and sorrow! The deed is done, the fatal word is spoken, and we cannot unseal the book to whiten or amend its defaced and blotted pages! Now Judas lamented that Jesus must die. The mild look of Christ fired him with remorse and shame; His words, "Friend, betrayest thou Me with a kiss?" lingered on his ear and tortured his heart. "He shall not die!" And, casting his ill-gotten gain at the feet of those who had hired him (guilty as himself), he exclaimed, "I have sinned, in that I have betrayed innocent blood!" But they laughed him to scorn. "What is that to us? See thou to that." Overcome with horror, the poor wretch rushed from their presence and put an end to his life.

Thus perished this unhappy man; and have we no tear, no pity, as we contemplate his sad fate?

We freely overlook the denial of the fickle, profane Peter, while his repentance was no deeper nor more sincere than that of the wretched traitor.

With the example of Christ before us, calling Him Friend while perfidy was in His heart, we will not pro-

nounce Him accursed! Rather will we watch and pray, lest, for a more paltry sum, we betray Christ or dishonor His truth.

But why was Judas elected to the apostleship? We cannot decide. Of one thing we are sure. Judas knew the whole private life of Jesus; he also knew His integrity of character. Had He been a deceiver, had He ever meditated evil, Judas, who knew and had seen all, could have divulged the plot. But not even as an excuse would he prefer a

charge against Him. Was it not well that he was chosen, and that we have this testimony from a traitor and foe, "I have betrayed innocent blood"?

Who can fail to couple this with Pilate's remarkable words, "I find no fault with this man"?

Truly, as we muse upon the events of that night, we are moved to exclaim, as did one who beheld Jesus upon the cross, "This man was the Son of God!"—*Rev. Alpheus Crosby*; selected by Elizabeth Louise May.

America's Latest God

"And it shall be, if thou at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish."—Deut. 8:19.

A NEW god has appeared in America,—or to be more exact he has only recently developed to such colossal proportions. At his altars millions of dollars' worth of property is burned every year in preventable fires. One would think that among a nation of mammon worshipers like the American people such a god would be unpopular; but this is far from the real situation. The best of all our land is given up to this god. Those who preach and defend him and succeed in increasing the number and enthusiasm of his devotees are exalted and enriched above almost everybody else. We pay our President of the United States the paltry sum of \$75,000 a year. But the chief high priest of this god would consider such a salary only small pocket change, contemptible indeed if offered to him as remuneration for his vast services.

But this is not all. Not only are billions in money spent to supply incense for this god every year, this is the smallest consideration. Health, brains, energy, and even human life are liberally offered to him. Thousands of boys and girls each year blast their health, dwarf their brains, renounce ambition, and mortgage life in loyalty to this great god. Fathers poison thousands of their own children every year because of their devotion to him. And late years thousands of mothers when faced with the necessity of choosing between the highest good of their own babes and faithfulness to this god choose to burn incense to him. By so doing a mother lessens her babe's chance for life by half, poisons his liver, heart, kidneys and other vital organs before he is born, cuts off his natural food supply after he is born, weakens his body, shortens his life, cripples his brain, paralyzes his moral sense and robs him of his hope of life eternal.

Many a father is too poor to supply his children with milk, meat, and eggs. He permits organized charity to do that and even stands in the bread line himself. But he is not too poor to make his daily offering to this god. He cannot find money to buy coal to keep the home fires burning. His children neither have clothes nor books to attend school.

But he does find the price of incense for this god every day.

This is a very shrewd god too. He is not exactly all-wise. But he is able by some means to persuade men that he is only a little thing, and that loyalty to him is in no way inconsistent with loyalty to Jehovah God. Multitudes of professing Christians sing lustily, "I am bound for the promised land," or some other similar falsehood while they contribute from two to ten times as much to this god as they do to the Christ they pretend to serve. They sing, "I know I love Thee better, Lord, than any earthly joy," repudiate their pledge to their pastor because times are hard, plead that they must as Christians provide for their families because "he that will not provide for his own is worse than an infidel," but always have money to buy incense for their daily worship of this god. The writer knows of a "devout" old "saint" who has "belonged" to the good old _____ Church for "forty years," who this last winter went to his pastor greatly grieved and between sobs asked the pastor to drop his church "because we are simply too poor out here to pay you. We can't even buy groceries any more. I've sold badly needed stock this winter in order to live." And yet his mouth was at that moment full, his chin stained magnificently, and his face beautifully deformed from his constant paying homage to his favorite god.

Do we go to extremes to call tobacco a god? No! Anything that has first claim on all a man has all the time; anything for which he will sacrifice his health, his strength, his reason, his conscience, his fortune, his property, his own children, his soul's salvation, and the salvation of those about him is his god. Verily, America is prostrate at the feet of the great god Tobacco. The Master said, "Ye cannot serve God and mammon," and it has been exemplified that people cannot serve both tobacco and Jehovah. Let us have a revival of old-fashioned, heartfelt, sin-killing religion and we shall have a wholesale destruction of these heathen altars and the priests of tobacco will be slain as were those of Baal under Ahab of old.—Loren E. Page in *The Pentecostal Herald*.

Knowing and Doing

By George B. Alldridge

"Beloved, if our heart condemn us not, then have we confidence toward God."—1 John 3:21.

THERE are some statements in the Scriptures which cannot be overlooked. Paul, writing to the Corinthians, says, "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."—1 Cor. 11:31, 32.

It is a serious matter to pass judgment upon another, but it is a wholesome thing to examine ourselves. So we are exhorted by Paul again in 2 Corinthians 13:5 to "examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

As we read the Word of God, our minds are deeply impressed with the knowledge of this fact, that we can deceive our own hearts by believing that we are building upon the rock when we are building upon the sand.

How can we know for sure that we will be approved of God and accepted by Him?

To all our questions God gives a definite answer. Here is one test we may judge ourselves by: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."—Rom. 8:9. John the Baptist testified of Jesus, "And of his fulness have all we received, and grace for grace . . . For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him."

How often people pray for God to fill them with His Holy Spirit. Suppose God answered your prayer and filled you with His Holy Spirit, what would you do with it? This is what Peter says Jesus did with it: "The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; 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."

Somebody may be saying, "I want the Holy Spirit to help me overcome sin and to make me a true child of God."

A very noble aspiration, my brother, but this was not the ambition of Jesus, for I read He said Himself, "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him."—John 8:29. If Jesus had not always done the things that pleased His Father, how long would God have been with Him?

John's baptism was only for transgressors against the law covenant—for the remission of sins. No wonder he

protested against baptizing Jesus, for is it not written, "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners." "Who did no sin, neither was guile found in his mouth." Then why was Jesus baptized?

It seems that James and John, the sons of Zebedee, desired of Jesus the highest positions next to Himself in the kingdom. Now notice Jesus' answer to their request: "Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" "But I have a baptism to be baptized with; and how am I straitened till it be accomplished!"

What was this? Here is the answer: "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God."—Rom. 6:10.

When John immersed Jesus into the waters of Jordan, he left there Jesus' human will, dead and inactive from henceforth, no longer to serve Him or His desires, but to obey another will which the Prophet uttered years before of Him, "Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God."—Heb. 10:7. And Psalm 40:7, 8: "I delight to do thy will, O my God: yea, thy law is within my heart."

At baptismal services the speaker always enlarges upon the thought of being buried with Christ into His death (Rom. 6:1-5; Gal. 3:26-29). How many at that time realize what death? It took Jesus three and a half years to die His death unto sin, ended when He bowed His head and said, "It is finished." Not once during that period did He violate His vow to die unto sin.

How is it with us? Whose will is ruling in our hearts, our own or the Father's? Now we all want the spirit of Christ. Is this the Holy Spirit? Surely my readers are not trinitarians! Where did Jesus obtain His personal spirit, which always pleased His Father? James says, "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." In the verses preceding he describes the opposite spirit to this.

Jesus' personal spirit was always as described above. How did He obtain this? From His Father? No, He obtained it by living and daily practicing it in His life and conversation. Let me quote again: "For I do always those things that please him." Hence, then, to obtain the spirit of Christ we must daily exemplify in our lives and conversation this same spirit always exemplified in His own.

Read Matthew 7:21-29. Note Jesus says, "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." That is just how Jesus won the kingdom, and it is the only way we can win it. "Therefore," He says, "whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock."

In Galatians 5:22 we read, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts." Paul had just pointed out what are the works of the flesh and warned them that those who do such things cannot inherit the kingdom of God.

This is what Peter says, "As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear."

Read 1 Timothy 3:15, 16. Paul tells us that Jesus revealed God's perfect and beautiful character. Now how did Jesus find out all this about God? Did God take Him as an automaton and just portray Himself in the life of Jesus? I do not think so. Jesus spent all night in prayer alone with God. His mind was always steeped with the Word of God, and upon every occasion in His life He exemplified that Word in harmony with God's will and purpose.

Do you wish people to know and understand God? How much time do you devote in prayer and the study of His Word? Can a lawyer understand the profession if he is ignorant of Blackstone's Commentaries?

Today there would be no Jewish people if they had remained ignorant of their torch. It is this, the Word of God, that holds them together and existing as God's chosen people.

I am convinced that the only way to possess the spirit of Jesus is to daily practice it and to continually remember Peter's words, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth."

LORD, TEACH US TO PRAY

Continued from Front Page

our lives that are not pleasing to Him. And the more we succeed, in His strength, to "walk uprightly," the more will our prayers be answered. For the less will we ask what is amiss, what is not in accord with God's will for us, learn-

ing more and more, as we continue in communion with Him, to know His ways and His thoughts.

The further teachings of Jesus on prayer, as found in Matthew 21:22 and elsewhere, add the element of faith as an essential accomplishment of fulfillment. Thus do we learn our lesson, line upon line, precept upon precept. That almost indefinable and elusive quality, faith, has been likened for our clearer perception to our eyes that see what is offered, our ears that hear the voice that offers, our hands that take what is offered. We have merely skimmed the surface of God's desire to provide for us, His creatures. Oh, the infinite patience and love that are our heavenly Father's.

These lines have been written for a friend who stands in need of courage, hope, and trust in the loving watch-care of our Father and His Son. May they, by God's grace, bring comfort, assistance, and blessing. Many of us, myself included, have learned but the first lessons in prayer. Let us continue our study until that glad day when faith shall become sight. Grace Noll Crowell says that

"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.
I have learned God never will forget
To light His lamp. If we but wait for it,
It will be lit."

PETER AND THE MASTER

How comforting it must have been to Peter's heart when the Master, in sending word by the women that He had risen from the dead, said, "Tell my disciples *and* Peter." It seemed that the Master knew Peter would need encouragement at this time, so He wanted to designate him in particular that he might be cheered with the thought that he was not forgotten. Methinks Peter's heart swelled with new hope and courage as he received this message. He doubtless said to himself, "After all, the Master loves me, notwithstanding the fact that I denied Him, that I followed Him afar off, that I slept when the burden of the world's sin was upon Him, that I could not watch with Him *one hour* when He was treading the winepress alone, that I forsook Him when He most needed me; yes, in spite of all these failures and weaknesses on my part, the Master remembers and loves me still. How strong His love must be to forget all these things so unlovely in me, and remember only my declarations of fidelity and devotion which, in my days of strength, I sincerely avowed to Him."—*Selected.*

Abreast of the Times

Borrowing Ten Billion Dollars

"Ye are cursed with a curse: for ye have robbed me, even this whole nation."—Mal. 3:9.

WASHINGTON, D. C., Jan. 8.—The President of the United States during the next six months is to borrow \$10,000,000,000. That is equal to more than one dollar for every minute that has elapsed since the birth of Christ. It is nearly twice as much money as there is in the United States at the present time. It is said that although his task certainly is gigantic, it is not impossible. This money is to be used in a general way to further the cost of national recovery from the depression.

In this issue of THE HERALD the president of the National Bible Institution is asking our brotherhood to contribute \$2,000 to assist our publishing plant and other enterprises out of the depression. This is not for material gain, but for the spiritual blessing of mankind, and represents but a small fraction of the money God has placed in our hands. Is this small sum too much to expect?

War and Civilization

"They . . . gather them to the battle of that great day of God Almighty."—Rev. 16:14.

CAMBRIDGE, Mass., Jan. 20.—Two scientists of Harvard University, Prof. Pitirim A. Sorokin, chairman of the Department of Sociology, and Nicholas N. Golovin, formerly a Lieutenant-General in the Imperial Russian Army, have recently concluded a painstaking study of all the wars known to have taken place in Europe, ancient Greece, and the Western Roman Empire over a period of more than 2,400 years, from 500 B. C. to 1925 A. D. During this period, the major portion of which fell within the so-called Christian centuries, according to the report of their findings by *The Literary Digest*, there have occurred in this region 902 wars (not battles).

Each of these struggles was studied from five points of view: the duration of the war, the size of the fighting force, the number of casualties, including killed and wounded, the number of countries involved, and the proportion of the combatants to the total population of the countries involved.

The scientists believe that the history of war as measured by these studies indicates an almost uninterrupted increase in the progress of war. "Adding together the index numbers for the wars of Central Europe, England, France, Russia, Netherlands, Spain, Italy, and Germany, they learned that the index of European war grew from 2.678 in the twelfth century to 13,735.98 in the first twenty-five years of the twentieth century."

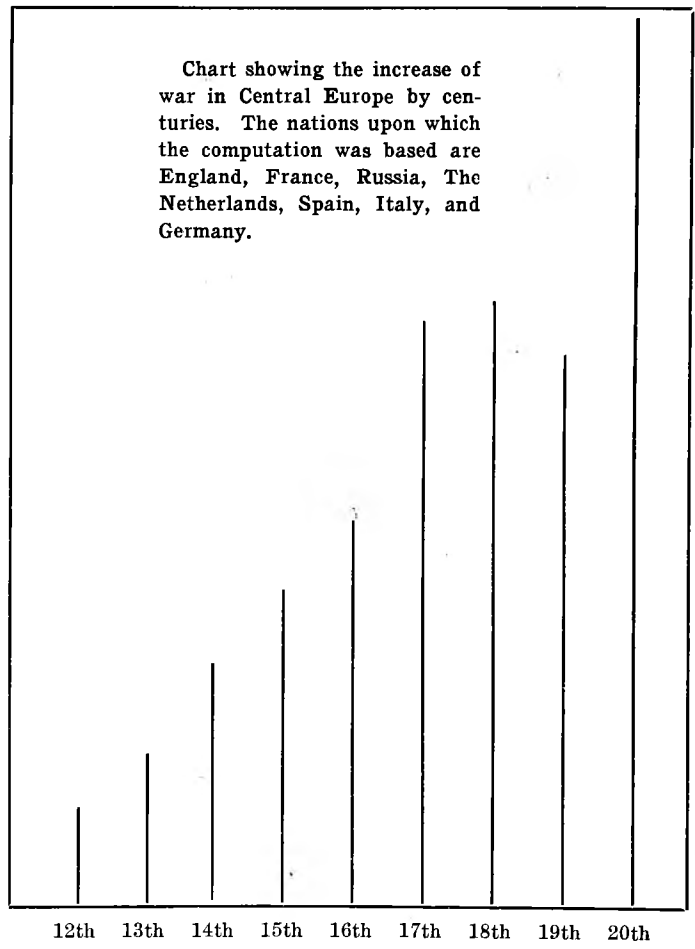
A question that naturally arises is this: What relation does war bear to civilization, or, What effect does civiliza-

tion have upon war? Does its development serve to retard war? In the opinion of Professor Sorokin and General Golovin their investigation "refutes completely the theory that war tends to disappear with the progress of civilization. It means also that all the commendable hopes that war will disappear in the near future are based on nothing more substantial than hope and a belief in miracles."

However repugnant the idea may be the conclusion cannot be avoided that two thousand years of Christian effort have not resulted in diminishing the world's tendency to appeal to arms to settle its disputes. The spirit of the Nazarene has not reached the carnal heart of the nations and transformed their hatred into love. At the disarmament conference held July, 1931, Ramsay MacDonald, Premier of Great Britain, said:

"The great Armageddon struggle must come at last, and the end will not be cheers of victory, but the silence of exhaustion. Mankind will be—I was going to say almost wiped out—mankind is to be exhausted, and all his works of civilization annihilated."

Mr. MacDonald was right. He was right from the standpoint of prophecy, history, science, and reason. "But the end is not yet!"



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“IF YE FORGIVE MEN THEIR TRESPASSES, YOUR HEAVENLY FATHER WILL ALSO FORGIVE YOU.”—MATTHEW 6:14.

A PRAYER

ALMIGHTY GOD, and most merciful Father, give us, we beseech Thee, that grace that we may duly examine the inmost of our hearts, and our most secret thoughts, how we stand before Thee; and that we may henceforward never be drawn to do anything that may dishonor Thy name: but may persevere in all good purposes, and in Thy holy service, unto our life's end; and grant that we may now this present day, seeing it is as good as nothing that we have done hitherto, perfectly begin to walk before Thee, as becometh those that are called to an inheritance of light in Christ. Amen.—*George Hickes.*

JUST A LITTLE WHITE CROSS

A few months ago while driving through the states of Kentucky, Tennessee, and Georgia with my employer, we noticed a large number of small white crosses along the highways. Nothing was said until going through the Cumberland Pass, when I noticed a small cross at the end of a long steep mountain and said that it was surely unexpected to meet death while enjoying the scenery of those hills. I thought of the words as written, “A step between me and death.” This is true in any case, as we know that we must die; yet it is sudden when we come face to face with it.

This small white cross somehow reminded my employer of a large number of white crosses which are in a far away land, Flanders field. Each cross there represents a person who one moment was alive and probably enjoying the comradeship of his buddies, yet in the twinkling of an eye slipped out into that vast darkness which is death. How many of those who are now resting under the sod in France had accepted the all-saving name of Christ we do not know. Yet it is evident that some who are now sleeping under the sod over there and at home will be among those who will be everlastingly destroyed and banished into death more dark, more pitiful, the second death, from which the Bible states there is no resurrection.

Are we as those who are to be elevated into the glorious realm of the kingdom, or numbered among those who are to be destroyed in the second death? You do not know whether I am in the true church class, and *vice versa*; yet we can try our own lives and see, if we are unbiased and use the Scripture guide in Galatians 5:22, 23: “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, good-

ness, faith, meekness, temperance: against such there is no law.”

You say that this is true in a Christian life, yet in civil life this does not hold true. We are told, “Submit yourselves unto every ordinance of man for the Lord's sake.” Yet we who are led by the Spirit break one of these laws every three seconds, surely not willfully, but unconsciously. For there have been placed in the law books so many laws that we cannot keep all laws. Some laws have been passed which are of no effect, yet still exist.

Your cross may not be violation of some minor law, but maybe it is your neighbor who delights in causing trouble which is unlawful in some places; or maybe it is a brother who does not do as you think he should. You must bear all small crosses, but remember this: there is One who bore a crueller cross than we must ever be called on to bear. He carried no small white cross, but a large heavy cross. One may never be erected over the spot of your death, yet you have placed a small white cross back there at the place where you died a spiritual death. Have you left that cross standing and pushed forward as a new being, or have you retraced your steps to that spot to view that space just beyond the little white cross and wished you could return and remove it? Remember the Master's words, “No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.”

Let that cross stand for the world to see where some one has suddenly departed from their midst and has died to the pleasures of this life in disguised sins and has shown that he is dead in the truth of God's Word to this form of pleasures. Then we who are alive in Him have a small white cross erected by our confession of past sins and are alive to glance over our new lives with profit from our past mistakes.

Let that cross stand.—Charles Martin, Kokomo, Ind.

The National Berean Society is the publisher of Bible lesson books for all ages. Books for seniors include Books 1, 2, 3, at 25 cents a single copy; and senior series volumes for 1921-23 and 1923-25, at ten cents a copy. Junior publications consist of Junior Books 3, at ten cents a copy; *Children's Bible Story and Study Book*, at 35 cents a single copy; and *The Hebrew People*, at 30 cents a single copy.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"For where your treasure is, there will your heart be also."

AS A CHRISTIAN SERVES

"WELL, I'M not going to play at any old charity concert. You can do as you please, Theodora. So there!" And with these scornful words Annabelle turned in at her own gate and disappeared around the bend of the walk.

Theodora walked slowly and thoughtfully on to her own home in the next block. She didn't want to go away over on the other side of town either, particularly on the night when the girls of her crowd had planned to make fudge at Lou's house and spend a delightful evening together.

But, she mused, for some reason their music teacher had his heart set on taking his two star pupils to assist with the benefit program he was giving for an old acquaintance. This, he had explained, was an aged musician whose fingers were no longer nimble enough to skip over the keys and bring forth the liquid notes of melody.

Theodora and Annabelle, chums from babyhood, made an excellent two-piano team, and one felt lost without the other. Still, Theodora decided, she had two or three solo numbers with which she might do her teacher credit.

All the remainder of the week Annabelle was firm in her declaration that she "couldn't be bothered," and when Friday night came Theodora went alone with Mother and her teacher to the hall. Thinking of the forlorn figure for whom the concert was being given and the hopeless look in his eyes, Theodora gave her contributions to the program with exquisite sympathy and her usual skill. And before eleven o'clock she was back home and tucked into bed.

The next day was the one for her regular music lesson, and she and Annabelle met as usual at their teacher's home. When Theodora had finished her lesson the professor told her he had some news for her. It seemed the committee which acted as judges to determine who should receive a term's lessons each year under the finest instructor in a near by city music school had been present at the concert, and the lucky one had been chosen that night.

"I'm very happy to tell you, Theodora, that of all those who so gladly gave their services you are the one who has been chosen for that honor," he ended. And Theodora hurried home as if in a dream to share the wonderful news with her family, too sorry for Annabelle to say even a word to her about it. For she knew how greatly Annabelle had coveted that scholarship.

Jesus, our beloved Master, was the first one to teach us, by word and example, just what God's kingdom will be like. He was chosen by His Father to be King in that kingdom which will fill the whole earth. And He lived just the sort of life all the people of that kingdom will finally be able to live.

We try nowadays to follow His example as nearly as we can. In the three lessons for January 28 and February 4 and 11, we are studying the rules Jesus laid down for those who want to win the great honor of being His helpers in God's kingdom.

You know we can't think only of ourselves, treat others mean, grab the best of everything, quarrel with those around us, and then expect to walk right into God's kingdom and take a seat next to the King. No, indeed! The ones who will be chosen for that honor will be those who have thought of themselves and their own pleasure last of all.

Jesus, you know, never thought of Himself. As long as anyone needed Him, He was there to serve. Haven't you read how, when He was so tired He could hardly stand, He fed five thousand people with a few loaves and fishes? And how He stood long hours telling the people about God's love and trying to get them to follow His way?

Why, He wouldn't use the power His Father gave Him even to turn stones into bread for Himself when He hadn't had anything to eat for over a month! You see, God had given Him that power to do things for others so that they might learn about God's love that way. And that's the way He lived His whole life.

Now the "Sons and Daughters of the King" have some more new members this week. Jeannette Siple, age 10, of Grand Rapids, Mich., and Ina Ruth Graham, age 7, of St. Louis, Mo. Also J. J. Handley, of Colorado, Texas, and how old do you think he is? He's 91 years young, and he says he can hardly wait till some one reads the Page to him. You see, my dears, he has been blind for many years. That gives you something to be very thankful for, doesn't it? You can see God's beautiful sunshine and snow; he can only feel them. You can see in reality the faces of those you love; he can only see them in imagination. You can read God's Book yourself; he must wait for some one to read it to him.

Remember, the "Sons and Daughters of the King" try to do as Jesus would do in everything, and they study their Bibles every week. Don't you want to join us?

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 5. — February 4, 1934

PUTTING GOD'S KINGDOM FIRST

Matthew 6:1-34

Devotional Reading: Psalm 19:7-14

GOLDEN TEXT

Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matthew 6:33.

A STUDY OF THE SUBJECT

Topic: Putting God's Kingdom First.

Aim: To show that spiritual values outweigh material considerations; that to believe the gospel of the kingdom of God is of first importance.

Basic Truth: "I count all things but loss . . . if by any means I might attain unto the resurrection of the dead."—Phil. 3:8, 11.

I. Lasting Treasures. (Matt. 6:19-21.) The temporal riches for which the worldly give their lives are transient and subject to sudden and unexpected loss, as many discovered during the depression. But spiritual treasures neither rust nor fade away. They cannot be stolen. Yet they are constantly available for our daily use! At the same time they are being reserved in heaven for our eternal comfort and blessing when Jesus comes.

II. Single Service. (Matt. 6:22-24.) Jesus taught that we cannot serve both God and worldliness. It must be the one or the other. Yet there are many who try to do this very thing! They count themselves as Christians, but give their lives over to all manner of worldly pleasures and ambitions. God demands our entire devotion, but He pays the highest wages in the end. Whatever we do along material lines must be made to contribute to the success of His spiritual work. He has given us His best—His only begotten Son—and He should receive our best in return!

III. The Kingdom of God Comes First. (Matt. 6:25-33.) A four-year-old boy whose parents had a fervent faith in God's goodness, and who often faced but never suffered real want, on one occasion, when an especially pressing need had been unexpectedly supplied, said to his mother, "In one way or ano'ver the Lord will provide, for Him do, don't Him, Mamma!" And He does, He always does!

"Despond then no longer,

The Lord will provide:

And this is the token—

No word He hath spoken

Was ever yet broken,

The Lord will provide!"

The promise will be kept: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you!"

PRACTICAL APPLICATIONS

First Duty. Man's first duty is to the Lord. "He that loveth father or mother more than me is not worthy of me."—Matt. 10:37. Of course, this will not cause one to neglect his family. For whoever seeks the Lord first makes a better father, mother, husband, or wife, as the case may be. The great purpose in life should be to make our calling and election sure (2 Pet. 1:10, 11). The treasures of this life are fleeting and very insecure. If our life and entire strength are spent on the

accumulation of lustful treasures, our hearts, also, will be inclined and will be so enamored with and calloused by them that righteousness will have but a passing appeal to us.

One Master. Alas, what a truth! The number is legion who are attempting the impossible, trying to serve two masters, God and the world. If we are to serve the Lord Jesus, we must cut loose from the world and touch not, taste not, and handle not of the accursed things. There is no middle ground. We are either for or against God. God is a jealous God and requires faithful devotion, loyal service, and true-hearted obedience that is not frocked in deceitfulness. There are two roads, one leading toward God and the other leading away from Him. If we are traveling the narrow way, we are going toward the Father. If we are walking the broad way, we are going away from God. And if we are absolutely honest with ourselves, we know pretty well which road we are on. "For if our heart condemn us, God is greater than our heart, and knoweth all things."—1 John 3:20.

Life's Necessities. If man will place himself in the hands of God and at His disposal and will do His will with an eye single to His glory, God will care for him.—C. E. R.

GOLDEN TEXT

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matthew 6:33.

Most important things should come first. To a greater or less extent we all do the things we want done most. We buy what we most desire whether it be a useful article or a toy. We go to the place where we expect the most pleasure whether it be the dance hall or the house of prayer.

Our text tells us that the kingdom of God should be uppermost in our minds, because it is the all-important thing, and future life will be enjoyed there. There will be no future life without the kingdom; and as life is the thing that everyone desires, it is up to us as well as those in olden times to seek and try to obtain the thing (that is, the kingdom of God, and His righteousness) that God has in store for us, life eternal in the kingdom.

—L. A. R.

YOUNG PEOPLE AND ADULTS

Putting First Things First

One of the secrets of success is learning to place the proper value upon the things of life. Man places the greatest value upon things temporal, while God places the eternal first. If we would gain life everlasting, we must learn to accept God's standard of value.

Man places wealth, pleasure, world power, and prestige very high. Our golden text

gives God's standard of first value. Paul tells us that if we have "food and raiment let us be therewith content." "For we brought nothing into this world, and it is certain we can carry nothing out."—1 Tim. 6:8, 7. In the next few verses he adds: "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition . . . But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life. . . . Charge them that be rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate."

Man has learned to his sorrow that "the paths of glory lead but to the grave." Thousands died that Caesar might be great, but he came finally to the ides of March. The path to true greatness leads in a different direction. Jesus has told us that if we would seek to be greatest in the kingdom we must become the servants of all in this life. Jesus did the work of a servant when He washed the disciples' feet and suffered for mankind, but He will be the first in the kingdom. He learned to put first things first.—H. A. S.

PRIMARY CLASS

Topic: God's Care for Us.

Memory Verse: "Seek ye first the kingdom of God."—Matt. 6:33a.

If I were to ask you what kind of a dress the bluebird wears, you would wonder just what I meant. If I were to ask what kind of feathers a bluebird has, you would say blue. Now aren't the bluebird's feathers his dress? What kind of a dress does the dandelion wear? Just think of the lily, what a lovely dress it wears.

My next question is: Who dresses the birds and the flowers so beautifully? God does. Every bird and every flower has had their beautiful clothes made by God.

God will clothe and feed us, too. He will take care of us if we but trust Him. True, we have to work for what we eat and wear, but does not the little bird have to work to find its food? Jesus didn't teach that we shouldn't work, but rather that we should do God's work first.

It is so easy for us to do our church work when we haven't anything else to do. I'm sure that if we see that God's work is done we will be as well clothed and fed as the birds and the flowers. That is what Jesus meant when He said, "Seek ye first the kingdom of God."—V. C. T.

AMONG THE CHURCHES

TO OUR BROTHERHOOD

I am coming to you with a financial proposition. It is this: I feel that I can assure you that if our brotherhood generally can guarantee to contribute \$2,000 to be paid within reasonable time, in addition to what I already have, I can lift our indebtedness of approximately \$7,000 to the bank and clear us of that obligation.

Approximately all of that that was subscribed at our last General Conference meeting has come in. We have that ready for application and if I can have \$2,000 more I feel quite sure that I can lift the whole indebtedness of \$7,000. This means that with the assurance that I now have and with your help in raising fifty per cent, or one half of that amount, I can lift the entire indebtedness. I must have assurance, however, before I can proceed under the arrangement that I have in mind, that if my proposition is accepted, the \$2,000 will be forthcoming.

I cannot go into detail in the matter, but if you can trust me and assure me that the amount I have mentioned will be paid within a reasonable but definite period of time, I will proceed with the proposition I have in mind. But it is useless for me to undertake it without the assurance above mentioned.

This is an opportunity that I feel we cannot afford to allow to pass by. It will mean a saving of \$3,500 to this Institution and yet preserve the honor and integrity of the National Bible Institution.

Let me hear from you at your very earliest possible convenience, as we are approaching an emergency that must be met. We have done splendidly during the past year. It would even surprise you if I were to tell you how well you have all done and how well we have been getting along in this regard.

Trusting that I may receive favorable replies that will show that each one is doing his utmost to meet the crisis, I am yours for service,
L. E. Conner, Manager.

GRAND RAPIDS, MICHIGAN

Sunday school attendance holds around the three hundred mark. Berean activity is noticeably on the increase, and the other church services are well attended.

The ladies' and young ladies' classes had a combination meeting at the Annex January 17, and a special feature of the evening was a "going-away shower" on Marjorie Siple. She expects to enter the school of nursing at St. Luke's Hospital, Chicago, the first of February.

Sr. C. H. Simpson is convalescing from a serious operation, and Sr. Ada (Harold) Simpson is improving from a long and serious illness at her home in Grandville. Others of our sick ones are better as these lines are written.

We are glad to observe several who are not members show a genuine interest in the gospel and the church work recently. The field is unlimited if there could be time, strength, and means enough to take advantage of all the opportunities.

F. E. Siple, Pastor.

HELPING FUND

Watson Weinberg \$3.00

THE MINISTERIAL LIST

Since the publication of the list of ministers recognized by the General Conference several have written asking how the names are secured and by what authority they are declared eligible. To clear up this matter in the minds of all we make the following explanation.

The General Conference has no authority under its present constitution to grant ministerial certificates. This right is left to the several state conferences and to the local churches which are not connected with any conference. The secretaries or other officials of these various bodies are asked each year to submit a list of the men and women who are counted worthy of being thus recognized, and the General Conference is required to publish the names thus sent in.

G. Eldred Marsh, Secretary.

WE LOOK AHEAD

January 30, 1934

"Isaiah's Prophecy Fulfilled," Major Lee Spratt. Iraq, the modern Assyria, proves the truth of the Bible. Written by a major of the British Army.

"At the End of the Year," Paul M. Hatch. A resume of the events of 1933 and their bearing on the Bible, by the chairman of the Publishing Committee of the National Berean Society.

"Papers on the Lord's Coming," F. L. Austin. Part 6 of a series of the Back-to-the-Bible Evangelist of Chicago. Also other articles, features, and essays.

KOSZTA, IOWA

O. J. Allard preached to a large audience last Sunday morning and conducted a Bible class of twenty-one on the subject of the tempter.

The Dorcas Circle are still planning to build a church during 1934.

On November 12 I organized the Cono Bible school six miles northwest of Marengo with twenty-five to thirty in attendance, meeting at 2 p. m. They gave a very good Christmas program on the eve of the 23rd. Good interest is being manifested and much good is hoped to be accomplished in the study of God's Word.

Our Bible reading contest at Koszta began October 15 and closed December 31 with the winners reading 8,560 chapters and the losers 4,307, total being 12,867. Max Cronbaugh, age 9, won first, reading 1,301 chapters. It is hoped that much good will be derived from this contest. The losers will give a supper to the winners Friday evening, Jan. 19, and the winners will furnish the entertainment.

(Received unsigned.)

STORM LAKE, IOWA

Sr. Anna Boyanovsky of Marathon, Iowa, wishes us to announce that there will be services held at the home of Guy Selleck near Storm Lake, Iowa, on Sunday, Feb. 4, and that all interested ones are invited to come and bring their friends.

CALIFORNIA QUARTERLY CONFERENCE

The California Quarterly Conference (postponed on account of the holidays and the torrential rains which fell around the beginning of the New Year) will be held the first Sunday in February. At a meeting of the Conference board held at the home of the president on Sunday afternoon, Jan. 14, the program was worked out to include several new features as well as some new speakers.

The day's program will begin at 9:45 a. m. by a Rally Day Sunday school session which the Los Angeles church feels will help its own particular work there. The other people of California have in many cases specified their cooperation in this matter. At the regular worship service, which will begin at 10:45, Bro. Norman MacLeod will occupy the pulpit, his subject being: "Is the Stress of the Times Destroying Spirituality?" Following the morning sermon Bro. J. E. Adamson will have charge of the communion.

A potluck dinner will be served at the church at noon, and afternoon services will begin at 2:00. Bro. E. E. Groat of Hanford has been asked to give one of the chief sermons of the afternoon, which will be followed by a short inspirational period. Bro. J. E. Hammond of Anaheim will then conclude the conference with a sermon. Appropriate music and other special features will mark the day.

All who can are urged to attend for the whole day, for we feel that we are going to have the best conference yet.

Jessie M. B. Kauffman, Secretary.

HERALD RECEIPTS

Jessie L. Groves; Alice A. Blythe (for self and others); J. D. Jeffries; Frank Laning (for self and others); Watson Weinberg; S. E. Boyer (for another); T. J. Ellis; R. F. Underwood; Anna E. Sleight (for another); Warren Knodle; Walter Kuhlmeier; Albert Siple; Wm. Wilson; B. E. Decker; Mrs. Minnie Kerr; Madeline Gardiner; Mrs. Will Scott; Lucy B. Groat; Mrs. W. L. Stedman; Mrs. Lillian Dauntler; A. B. Kessler; Geo. O. Renner; G. L. Starbuck (for another); W. G. Ford; Mrs. R. Overholt; E. H. King; Esther I. Smith.

SPECIAL INDEBTEDNESS FUND

To date	\$1327.50
Friends	25.00
Mrs. Minnie Kerr	1.00
Total	1353.50

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. M. Feters; Mr. and Mrs. Chas. M. Updike; Mr. and Mrs. H. S. Bell; Mr. and Mrs. Vern Lansbery; Mary Howard; Lucy B. Groat; Mr. and Mrs. Paul C. Johnson; Ida Jeffrey; Sue Williams; Mr. and Mrs. G. L. Starbuck.

OREGON, ILLINOIS

The annual business meeting of the Church of God of Oregon, Ill., was held at the church January 10, 1934, at 7:45 p.m. A short session of prayer preceded the business meeting.

The report of the treasurer showed a total income of \$1,155.13 during the year 1933.

The following report was given by Bro. G. E. Marsh, the pastor:

Sermons: Oregon regular services, 98; Conference services, 2; funeral services, 9; total, 109.

Sunday school classes taught, 50; midweek services conducted, 50; annual Bible school classes taught, 9; total Bible classes, 109.

Communion services conducted, 12; baptismal services conducted, 5; total number baptized, 23; baptized in this community, 14 (of this number 13 united with the local church); marriages, 1; total services conducted by the pastor, 237; deaths in the Oregon congregation, 1; net increase in membership for the year, 12.

The following resolution regarding military service was presented by the pastor and board

of elders. This resolution was accepted and passed unanimously.

"As loyal citizens of our country we pledge our willing obedience to its just and beneficent laws in so far as such laws do not prohibit the free exercise of our religious convictions.

"Recognizing the supreme authority of God in all matters pertaining to the conscience, and sincerely believing the spirit and teaching of Christ to be opposed to the taking of human life, and that for a Christian to engage in war would jeopardize his hope of eternal salvation; we claim the right of exemption, under the Constitution of the United States of America, from all forms of military service for the members of this body who truly hold such convictions."

The following officers were elected: Bro. Geo. Siple was elected elder in addition to the three already in office; Bro. Delos Andrew, trustee; Bros. Paul Johnson, Frederick Claussen, Charles Gesin, and Lewis Lindsay, deacons; Srs. Mabel Lindsay and Mabel Andrew, deaconesses; Sr. Mabel Andrew, secretary; Sr. Elizabeth Ordnung, treasurer; and Sr. Grace Marsh, minister of music.

Mabel Andrew, Secretary.

KOKOMO, INDIANA

The Kokomo church submits the following concerning the time and place of the various services in that city, together with a report of its welfare work which is clipped from the "Kokomo Tribune." Surely a small congregation like this that has been able through sacrifice and effort to carry on so great a work is worthy of all praise and encouragement.—Editor.

Church of God of the Abrahamic Faith

1244 S. Jay St., Kokomo, Ind.

Eld. O. J. Parker, Pastor, 725 S. Waugh St.

Sunday School 9:30 a. m.

J. R. Maroney, Superintendent.

Berean Society 6:30 p. m.

Adult and senior classes.

Evening Worship 7:30 p. m.

Any of the brethren passing through Kokomo are cordially invited to worship with us.

The following report of our welfare work appeared recently in the "Tribune."

"The Church of God (Abrahamic Faith), located at 1248 South Jay Street, has been carrying on welfare work directed by its pastor, O. J. Parker. It reports the following distribution:

"There have been given to the needy 610 loaves of bread, 147 dozen rolls, 135 dozen buns, and 35 cakes, all provided by the Meyers Bakery; clothing has been furnished to 43 persons and the women of the church have two comforts and are at work on a third.

"Thanks are given to those who have assisted by donations. Anyone who can help is asked to do so, as there is a constant need of supplies. Persons who will help are asked to call one of the following: O. J. Parker, 725 South Waugh Street; E. C. Harvey, 907 South Waugh Street; or C. H. Martin, 1200 East Sycamore Street."

CONTRIBUTIONS TO N. B. I.

Mr. and Mrs. Frederick Claussen	\$10.00
Jas. A. Patrick	5.00
Mary E. Carter	1.00
Albert Siple	3.00
"A Friend"	15.00
"Friends"	22.50
John A. Corbaley	.50
Norman John MacLeod	1.20

ELIZABETH EVALINE LAKE

Mrs. Elizabeth Evaline Lake was born October 13, 1848, to Philo Edward and Evaline Henry and died in January, 1934. She wrote her own obituary shortly before her death, but owing to its length it cannot be given room here. Her mother died when the baby was thirteen days old, and thereafter care of her and her brother fell to the maternal grandmother. In March, 1871, she united with the Baptist Church at Cooperstown, Ill., later (July 20, 1915) being baptized into the Church of God by S. J. Lindsay. On April 5, 1871, she married Joseph R. Lear, who died December 6, 1911. Nine children were born to them, five of whom are now living: Laura Smith, Canton, Ill.; Thomas Edwin, Good Hope, Ill.; Otis, Alton, Ill.; Harry, Canton; and Edith McKees, Rushville, Ill. There are 26 grandchildren, eight dead, and 21 great-grandchildren, five dead. On December 3, 1922, she married Solomon W. Lake, who died January 21, 1926. Mrs. Lake herself died at her home in Rushville, Ill., and funeral services were conducted by Gerald Lee Cooper from the Lawleis Funeral Home in that village.

"Oh! my children," wrote Mrs. Lake, "Heaven bless you. If you ever expect to see your mother again after she leaves this world, make your peace with God. Put on the whole armor and work for Jesus. You will never regret the start. Now, dear children, when this is read to you or you read it, remember it is your dear mother's last request to give yourselves to Jesus."

BETWEEN YOU AND ME—

Hereafter, in a box on these news pages, we shall endeavor to keep the readers of The Restitution Herald informed as to the leading articles to appear in the next issue. This feature is begun today under the heading, "We Look Ahead."

Sr. Sarah Dashwood, a member of the Fonthill, Ont., congregation, is reported as being in the hospital at Dunnville, Ont. She requests the prayers of the brotherhood on her behalf.

A brief announcement is made in the "Church of God Messenger" of Fonthill, Ont., of "a big improvement" that will soon be forthcoming. We await with interest a more definite announcement from this active church.

Bro. Paul M. Hatch, a graduate of our Bible Training School, in submitting an article for publication expressed regret that more of our Training Class "boys" (would you exempt the "girls," Bro. Hatch?) do not write more frequently for the paper. The editor heartily echoes the same sentiment.

Sr. Mary E. Allard of California, eighty-five years old, writes that she greatly enjoys Bro. Austin's series of articles on the Lord's coming, and that while she is a great sufferer she does not lose her hope in the glories of the future. Sr. Allard has been a most faithful supporter of the work for many years. Her former home was in Eagle Grove, Iowa.

The "World's Crisis," which is familiar to many of our readers as one of the strongest Adventist papers in America, has just issued its Eightieth Anniversary number. It is a fine sixteen page paper with a cover, and filled with interesting matter drawn from editorials appearing in its columns during the past eight decades. We heartily congratulate the "Crisis" on its long and vigorous defense of conditional immortality, and for the earnest manner in which it has advocated the literalness of the coming of our Lord, as well as upon the splendid appearance of this particular issue of the paper.

A quarter buys the best series of forty lessons on God's coming kingdom ever produced by the Church of God. Address the National Berean Society, Oregon, Ill., and ask for the book "God's Kingdom."

Let no one overlook Manager L. E. Conner's appeal that appears in this issue. It has been a good many months since such an appeal has been made, and the amount needed right now is a modest one. Let us encourage him by responding generously to his request for help.

The last issue of "The Morning Star," published by Eld. A. E. Hoskins, pastor of the church at St. Cloud, Minn., conveys a splendid lesson on the title page, where with three illustrations of thermometers is pictured three stages of Christian activity and inactivity: the hot (active), lukewarm (inactive), and cold (spiritually dead).

The article "The Highroad to Victory" appearing in this issue was first submitted by the author, R. H. Judd, to the "Toronto Globe," in which it was published as a regular religious editorial. Bro. Judd received a personal note of thanks for his contribution from the editor of the "Globe."

Bro. Glenn M. Birkey, elder of the Oregon, Ill., church, expresses the conviction in a recent letter that we perhaps have been too negligent in the putting forth of efforts to evangelize among the Jews of our own country. We agree with Bro. Birkey that such a work would be most commendable, but we regret that we have no channel through which to carry it on at this time.

"Our seventh son was born on the sixth of this month," writes Eld. J. W. Williams of Gladbrook, Iowa, "so now, with the same list of children as Job had I feel more than ever like him." Bro. Williams' reference to Job will be appreciated the most by those who have had the pleasure of following his splendid lessons based on that book. Bro. Williams is a "Job specialist." Our best wishes are extended to both parents.

THE HIGHROAD TO VICTORY

By R. H. Judd

"Do You Read Your Bible?" One Matilda E. Andross asks the question in an article in *THE RESTITUTION HERALD*, and, in an enlightening manner, points out the necessity of daily meditation upon the Word of God and prayer if the Christian is ever to live a victorious life.

"The army cannot win victories without ammunition; the engine cannot pull the train upgrade without fuel; neither can you and I live the victorious life without giving the Bible its proper place in our daily program," avers the writer, and the Christian who has set out determined to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" will assent to the truth of that statement.

"When an Eastern ruler asked Queen Victoria the secret of England's success, that noble Englishwoman laid her hand reverently upon the Bible, saying: 'That Book is the secret of all true success of men and nations.' But that the Bible may do its appointed work, it must be studied with prayer, until Jesus becomes a blessed, bright reality."

The writer further asserts that "the reason why youth, and even those of mature years, are so easily led into temptation and sin, is that they do not study the Word of God, and meditate upon it, as they should. The lack of firm, decided will power, which is manifested in life and character, results from neglect of the sacred instruction of God's Word . . . The truths of the Bible, received, will uplift mind and soul. If the Word of God were appreciated as it should be, both young and old would possess an inward rectitude, a strength of principle, that would enable them to resist temptation. That 'if,' " continues the writer, "is the barrier between you and me and the victorious life we long to live; for I feel sure that R. F. Horton is right in saying: 'There is no greater hindrance in our day to a full, triumphant Christian experience than the depreciation of Holy Scriptures.'"

Prayer and Bible study are set forth as the means of grace toward a life of victory for the man or woman who desires to live victoriously. "You cannot separate the two. There can be no effectual praying while our Bibles lie unused; there can be no Bible study with transforming power in it when our lips and hearts have no time for prayer."

The individual and the church need victory now, as never before. Is the time not ripe for the laying aside of a million and one books that deal with incidentals, and the picking up of the neglected Book of books? We must confess to a feeling of utter despair as we listen to sermon after sermon about anything and everything but God's Word. If the church and the individual are ever to be sanctified, there is but one highroad to that coveted experience—the Word of God and prayer. If the Lord's prayer is to be answered: "Sanctify them through thy truth: thy word is truth," then we must find time to drink deeply at the foun-

tain of truth. It is, therefore, fitting that the New Year's resolutions should find us budgeting our time so that the Word of God and prayer will have a larger place in our daily program. "Ye shall know the truth, and the truth shall make you free." What a promise! And it remains with us to make that promise a fact.

"THAT religion is not worth having which is not good enough to advertise."

RADIO IN PROPHECY

Continued from Page Five

facturing Company of Pittsburgh. In one minute it can send a facsimile letter of 630 words and will transmit a complete photograph in the same length of time. An ordinary photograph is placed on a cylinder, and as the cylinder rotates slowly, and at the same time moves forward longitudinally, a beam of light plays over the photograph and the message and is reflected by a system of mirrors to electric cells. By this means the actual letter, as it appears from the hand of the writer, can be sent to the ends of the earth in one minute.

But here is the most fearful revelation of all, and one that should frighten not only our nation, but all the world. Mr. Marconi, who is creating new wonders all the time, has invented a small radio set. By the use of this little radio set Mr. Marconi can touch a button and stop the electric power anywhere on land and sea; he could darken a city at any distance; he could stop electrically driven machinery anywhere; he could halt the progress of one of the American Navy's huge electrically-driven super-dreadnaughts; he could darken New York City, stop every electric car going out from the Grand Central Station, and darken San Francisco and London, all in the twinkling of an eye. Mr. Marconi says: "It is very simple with my duplicate stand wireless set, which anyone may be able to have one of these days. It has a short-wave aerial fifteen inches high and is made entirely from materials of our own country."

Let the mind of the writer contemplate for one moment the consequences of this device in the keeping of a nation that might be ambitious to rule all the other nations. Suppose Mussolini should put his scheme of Imperial Rome into effect one of these days. Not long since an Italian lady is said to have had a vision of Italy's future with the man of mysteries domineering all Europe and America. You say that is only a wild hallucination of a Mussolini worshiper; but suppose this iron-fisted dictator should undertake to start something, knowing that one of his subjects practically held the world at his hands. Yes, we are only surmising, of course; but when such powers are in the hands of one man, it is indeed fearful to contemplate. God grant that such may never come to pass.—C. F. Wimberly, D. D., in *The Pentecostal Herald*.

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Isaiah's Prophecy Fulfilled

IN SYRIA, as also in Palestine, under French administration, progress has been made. Today you can travel all over the country on first-class roads, in the greatest of comfort, by both busses and motor cars, so that any part of the country, from the River Jordan on the one hand, and from Beyrout, with its excellent harbor, on the other, is easy of access. The proposed new Haifa-Baghdad railway will also cut through part of Syria. This will all tend to make possible the movement of war material, troops, etc., at a terrific speed for the last great world conflict, a thing that would have been utterly impossible say fifty years ago under Turkish rule, as roads were practically unknown then.

The reader may be astonished at the military tone in this article, but when we bear in mind that developments must be carried out to make such a conflict as Armageddon at all possible on the largest scale of any war ever fought or known, it will then be seen that roads, railways, and mechanical transport are absolutely necessary, hence my reason for calling the attention of the reader to the present-day achievements along these lines. When one realizes that Armageddon has to take place on the Plain of Esdraelon, and that perhaps in the lifetime of the present generation, one is not surprised at the new harbor in Haifa, the proposed program for the enlarging and improving of the Jaffa harbor, the opening up of a new railway, the building, banking, and making of up-to-date asphalt roads all over these countries. Does it not appear on the face of things, as we find them today, that all this is part of God's program for the furthering of His plan for the coming King? The writer thinks so.

IRAQ

It may help the reader in studying Scripture to know that the Assyria of prophecy is the modern Iraq.

In Iraq, you have the Babylonia of Nebuchadnezzar's day, the Mesopotamia of pre-war days, and the Iraq of today.

The late King Feisal brought to an end, under his able

This article, authoritatively written by Major Lee Spratt of the British Army, concerns the remarkably detailed fulfillment of certain prophecies regarding Assyria, the modern Iraq. It was selected for this paper by Glenn M. Birkey from "Prophetic News."

administration, within twelve years, the mandatory regime, planned for twice that length of time, which it had already challenged with considerable success nine years previous, when the first Anglo-Iraqi Treaty was signed in June, 1924. With national

ism as the country's driving force, the new state is facing the future with no lack of confidence.

Iraq is endowed with considerable resources, both in land, its two great rivers, and its oil. The revenue from the oil alone amounted to half a million sterling in 1932-33, and this figure will be considerably increased when the pipe line now under construction is completed in 1935.

THE PIPE LINE

A telephone line, to assist the engineers in making communication easy, was constructed along the pipe line course.

The task of laying the pipe line is enormous. The main pipe is in forty foot lengths, and has an interior diameter of twelve inches, and twelve and three fourths inches exterior. Up to July last, 907 miles of pipe had been strung; 162,058 tons of metal had been shipped to Haifa, Tripoli, and Basra on the Persian Gulf.

The transport personnel experience difficulties which would scarcely be found anywhere else in the world. The route consists of every kind met with almost anywhere, for its surface varies between loose sand, which in itself is most difficult to negotiate, crumbling gypsum, irrigated farm land, limestone grit, chert boulders, and last, but not least, basalt lava. To add to these difficulties, a large part of the desert becomes a quagmire for short periods during the winter.

These pipes, after arriving on the site, have to be buried in trenches twenty-six inches wide and six feet deep, and these trenches have to be made in all kinds of material, from soft soil to hard stone.

The workmen are provided with up-to-date ditchers for the purpose. The distance covered in a day depends on the ground, but under normal conditions, a mile per day can be trenched.

The pipe line runs from (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

"For God gave us not a spirit of fearfulness; but of power and love and discipline. Be not ashamed therefore of the testimony of our Lord."—2 Timothy 1:7, 8, A. R. V.

THE EDITOR'S PRAYER

TEACH me to live, O Lord, that I may think Thy thoughts after Thee; that I may love others as Thou hast loved me; that I may forgive my fellow men as Thou, Father, hast forgiven me. Lead me into paths of self-forgetful service that others may rejoice in Thy salvation through me, I pray in Jesus' name. Amen.

JESUS WILL COME FROM THE FRAME

DR. ROBERT Horton of Great Britain related the following touching incident. "An American father," he said, "who was absent on a trip in the Far East had a child at home over whose bed hung the father's portrait. Every morning the child looked lovingly at it, and one day said to his mother: 'Mother, I wish Father would come out from the frame!'"

Our blessed Lord has gone to a "far country." It is impossible for mortal eyes to see Him there seated at the right hand of eternal power. Yet we know He is there! We know He lives and pleads our cause! We picture Him, each one of us no doubt in a different way, as He appears to us framed in the glory of the Father's throne. But like the little child of whom Dr. Horton speaks, how much we wish to have Him "come out from the frame!" We want to see Him eye to eye and face to face! We want to feel His tender hand upon our heads, His loving arms circling our shoulders! We want our Lord to be with us here on earth. For nothing in all the world can comfort, uplift, and strengthen us so much as the actual presence of Jesus Christ.

"In the crimson of the morning, in the whiteness of the noon,
In the ember glory of the day's retreat,
In the midnight, robed in darkness, or the gleaming of the moon,
I listen for the coming of His feet.

"He is coming, O my spirit! with His everlasting peace,
With His blessedness immortal and complete.
He is coming, O my spirit! and His coming brings release,
I listen for the coming of His feet!"

CHRIST DOES NOT REJECT

"A MAN Without a Country!" This familiar phrase might well be applied to the American millionaire who for many months has been a fugitive from justice, finding reluctant sanctuary in Greece. But Greece does not want him. England and the other nations of the world will not receive him. No doors are open to admit him anywhere except in the United States, where he would be welcomed only to a court of justice or to the gate of prison!

Accused of crimes that have wrecked great commercial enterprises, forced thousands into bankruptcy, reduced many to penury, and driven no small number to a suicide's grave, this much wanted, and much unwanted, man has no place to go except to the barred cell of the felon.

However just his punishment may be, the situation in which he finds himself is not without its pathetic elements. No spot in all the world where he may set his foot without fear! No friends save those whose questionable fidelity he has purchased with his ill-gotten gains! No one beyond the circle of his own family who cares whether he lives or dies, whether he is happy or sorry!

Terrible indeed is the punishment that sin brings upon its victims!

But there is One who stands ready and willing to receive even so vile a criminal as this! There is One who still loves with the tenderest compassion this man whom all others abhor! There is One who actually died to prove the depth of His friendship for this man so steeped in iniquity! *It is Jesus Christ, the Son of God!*

The blessed Savior of men came into the world for the express purpose of seeking out such lonely, forsaken, sin-stained wretches as this sad victim of selfishness! "Go ye," He cried, "and learn what this meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance."—Matt. 9:13.

The governments of men would call the sinner back that he might be punished. The Savior of men would call him back that he might be redeemed from iniquity and cleansed from sin, that out of the old vile nature might arise a glorious new creature in Christ Jesus. No one can be so evil that the blood of Jesus Christ cannot wash away his sin. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. 1:18.

At the End of the Year An Observance

By Paul M. Hatch

A MOMENTOUS year indeed has passed by. In the annals of recent years it is certainly true that A. D. 1933 holds captive a host of significant events in the ebb and tide of man and his government. Even the man of the street can sense this with his very small stock of coppers that jingle in his pockets, crying out the need of cautious buying; but ever and anon his thievish eyes register the day's happenings from the news stands that are passed by. Editors are acclaiming it as full of astonishing and swift changes. Problems have mounted that will need active and thoughtful attention if the *status quo* is to be maintained. News-men and reporters will from these very problems be alert, probing the unfolding of these events into broader and broader circles that will eventually affect most peoples of the world. In short, A. D. 1933 can be seen a sowing era, but what the growing era and harvest will be, time will eventually tell. The man of the street will have to wait. Editor, newsman, and reporter will be active in their waiting.

What interests us most is the problem as it relates to the time chart of the Almighty. Certainly the scales of our eyes are beginning to fall and we see a little more distinctly the events in a limelight of faith-strengthening assurance. God is keeping His word in truth. To the worldly-wise this is not observable. To the learned professionals there is yet a way out, and superior thought and supervision of these problems will eventually triumph over these dark conditions. Let us leave these gentlemen in their cogitations, to review a few of the events outstanding in 1933, coupling them if possible into a solution of impending movements.

When 1933 dawned upon the world the wily Japanese had already secured in their clutches a portion of north China, consolidated their gains, and were preparing a new conquest. Shortly after, their armies began the penetration of the Kingan Mountains to secure the province of Jehol. This was done in the face of a pronounced disapproval by the League of Nations. However, the Japanese paid not much attention to these futile attempts to stop them, but pushed further their conquest. This was done to wipe out a salient of boundary line that developed be-

tween Mongolia and Manchuria. These moves were a thorn in Russia's side, and the Japanese seem determined to push the thorn in further. Mongolia had previously fallen victim to Soviet teaching, so would naturally turn to Russia in case of war. China was nominally the loser in these moves, and she lost Jehol in less than one week's time.

Russia in the meantime, observing these movements, but expressing very little about them because of a still strong prejudice toward her by the world generally, began a new policy of peace instead of her former world revolution. This policy has been carried out with great energy and constant diligence. To say that Russia has not been successful in her endeavors of flattering the nations into a complacent trust of her peaceful mien would brand one of gross ignorance. So astonishing has been the success of this policy that even Russia has gone beyond her most rosy expectations. There were of course a great many things that contributed to this accomplishment. In the first place the Russian five year plan beginning in 1928 and ending in 1933 was generally conceded to be more successful than most nations opposed to Russia's government policy at the beginning thought possible. Russia had regained some measure of world confidence that commanded the respect of most of the nations. This led to a very easy breaking down of barriers that various nations had erected.

Russian trade was a thing to be sought after.

The Soviet Commissar of Foreign Relations, making capital of this lessening of opposition, busied himself in making trade treaties with various nations that met in gatherings of world importance. He did this by making agreeable approaches to various representatives of different nations, securing marvelous headway when the conferences themselves resulted in miserable failures. Then at last, at a voluntary gesture from Mr. Roosevelt, Mr. Maxim Litvinov was sent by the Soviet Government to negotiate a trade treaty between the two nations. Thus as Japan consolidated her military gains in China and invited the disapproval and distrust of the world, Russia on the other hand consolidated gains of friendship of the nations preparatory to the inevitable day of battle with Japan. (over)

It May Be He Carries for You

We look for the coming of Jesus:
His advent must be about due.
My friend, are you ready to meet Him?
It may be He carries for you.

He said He would come for His people;
We know that His promise is true.
My friend, are you longing to greet Him?
It may be He carries for you.

He died on the cross to redeem us;
He lives, and the saved will live, too,
Forever with Him in His kingdom.
It may be He carries for you.

The prophecies fast in fulfillment
Will soon bring the King into view,
Descending in power from heaven.
It may be He carries for you.

For you, dear unsaved one, for you;
It may be He carries for you.
Oh, why not accept Him as Savior?
It may be He carries for you.
—Linden J. Carter in "Present Truth
Messenger."

Germany changed, through her elections in March, to an exceedingly volatile and radical government under Adolf Hitler. Hitler's means of crushing all opposition has been marvelously swift, extending itself in all departments of civil and social control. His methods have been relentlessly cruel by suppressing all democratic self-government, erecting in its stead an almost absolute dictatorship. Although it is essentially a national movement, it has also sought to dictate and domineer over one of its closest neighbor nations.

The policy of anti-Semitism has been most relentlessly carried out. This policy has put thousands of Jewish people in bad plight, so that numbers of them have become exiles in an unfriendly world. In fact this rash act on the part of Hitler has caused a delicate international problem. Who knows but what on the solution of that problem the peace of the world is hanging?

Hitler has also defied the further enforcement of the Versailles Treaty, and in doing so has withdrawn membership from the League of Nations, as also Japan had previously done when censured by the findings of the Lytton report.

Italy has become increasingly defiant to the League of Nations for the reason that the League is founded mainly on democratic principles which are opposed to socialistic principles in government.

The League of Nations, therefore, has lost much in its prestige as a means of peace and amicable solution of national differences. The European nations especially are returning to the system of alliances to maintain a balance of power. This engenders hatred and enmity, which in turn are an impetus to heavy armament. Because of these conditions the so-called disarmament conferences should be rightly called armament conferences instead, for that is practically what is discussed at such gatherings.

Other nations have had their problems and crises. But in it all there is discernible an increasing list toward socialism in its various heads and degrees. Russia is dominated by the most radical form of socialism, and is international. While Italy and Germany are dominated by national policy, but are nevertheless dangerous to the liberties of mankind. Even the United States has elements of socialism in its present government under Mr. Roosevelt.

However, the radical form as exhibited to us in Russia should be to all Christians a signal to sober thought. Russia is avowedly anti-God and pro-man in its revolutionary teaching and administration of judicial decisions. Reliable sources of information declare this to be so, that in Russia it is far safer to be a murderer than to be a preacher or pastor of any Christian church. The Russian Government has empowered the OGPU or secret police to deal with such cases and execute without trial. Invariably a murderer will have at least a small chance of escaping capital punishment, while religious people and teachers possess none whatever.

Russia has promoted and is promoting her principles to the Russian people through the poster cartoon, the motion

picture, and the lecture platform. Her policy is to promote the idea that man need not rely on any but himself. Therefore man and his works are lauded to the skies, while God is debased to a weak sort of ineffectual superstition. This kind of education of the mass of Russian people is fast solidifying their power. Posters that are used with great effect in this promotion are most bombastic of the prowess of man. It has been the good fortune of the writer to see and have explained some of these posters. Always in every case man or man's mechanical creations are placed at the top of the card, while the object of scorn is placed in a ridiculous position or experiencing the might of the Russian Government. One of these posters especially remains strong in the mind. It was a picture of two gigantic Russian soldiers striding across the world. In the heavens above, Jehovah, Allah, and other named gods were drawing back in consternation, while under the feet of the soldiers churches were being trampled down and the religious people were fleeing terror-stricken in every direction. From the mouth of one of these gigantic figures proceeded the words of inquiry, "Comrade, are you ready for Armageddon?" The other makes reply, "Yea, comrade, I am ready."

Yet for all of Russia's zeal under the five year plan, with all her tractors, factories, agricultural machines and implements, she has not been able to grow enough foodstuff to sustain a starving population. Why? Well, for one thing herds of cattle and horses have been diminishing from one cause and another. Russia's land is deficient in fertilizers, and machinery will not produce fertility no matter how much they make. Cannot Russia rectify this condition? Well, no doubt she can or will, but how? She has not a great deal of natural fertilizer beds nor material for the manufacture of them. She will be compelled to look beyond her borders for this necessity.

Close at hand great chemical and fertilizer plants are beginning to turn out in increasing quantities this important world commodity. Tests of those salts contained in the Dead Sea by chemists have brought the astonishing disclosure that there lies in that sea wealth to more than two thirds of all the rest of the world combined. To this source Russia will naturally look, and it has ever been a coveted land to Russia. In Peter the Great's will, it is said, appears a statement that Russia must have Constantinople, even if it requires a hundred thousand lives to take it. Russia must have fertilizer. The Scripture says that Gog is going down to take a spoil and take a prey in the latter times (Ezekiel 38). Russia will sacrifice many thousands of lives to take it if it cannot be procured otherwise.

Taking a look at Palestine, it appears that that land has not experienced any depression but has forged ahead and has been able to easily absorb all immigration so far. Jews, because of an ever-increasing hostility of peoples in the world, are looking to its shores as a haven of safety. But here trouble also lurks in the Arabian breast. But it is the will of the God that scattered Israel to regather them again in their ancient homeland (Jer. 3:10-13; Ezek. 36:19, 24). This is working out in a wonderful way.

One incident that happened in 1933 should fill all Christian breasts with satisfaction. A most precious possession has been transferred from unholy hands to those more worthy. Reference is to the Codex Sinaiticus. This manuscript of the New Testament is reckoned one of two most ancient copies of the original Scripture. It is the only complete ancient manuscript of the New Testament. Discovered and brought to light in its complete form by Kon-

stantin Tischendorf in 1858, this document, together with the partial one in the Vatican in Rome, is considered by biblical students the authority of the probable original writings. Russia sold it to the British Museum. It was one of the relics possessed by the late Tsar of Russia, a gift of the monastery at Sinai. To have so valuable a possession intact expresses anew the gracious overseeing of the Father in His gifts to the children of men.

A Lost Man

By Lyman Booth

How often do we see in the daily papers the account of some man having disappeared from home and friends. Many reasons may be given for his unexpected absence. It may be a case of suicide, murder, or perhaps he has been kidnapped and held for ransom. These advertisements often appear; but oh, how many are lost for whom no advertisements are ever published, who disappear and are forgotten. Some lose their memory and reason and wander away, sicken and die, and are buried among the unknown, while relatives and friends miss and mourn their loss.

But oh, how many have wandered from the path of virtue and righteousness to return no more. Of their sad fate no one knows the story. They are gone and the tearful eyes that wait and watch for them weep and watch in vain. God only knows the end of life's story of many lost wanderers. They were loved and esteemed by all who knew them. They may have had good homes and plenty, and given promise of usefulness and influence in the affairs of the nation; but they are gone, but where? Death may have claimed them, temptation and sin may have engulfed them, despondency may have bereft them of reason; we know not; we have missed them, and they cannot be traced, and dark mystery conceals the end.

How sad to have the faces of loved ones and friends fade forever from sight and memory and to feel that they shall return no more. Though their fate may be unknown it would be a relief and consolation if we but knew they had died in the Lord; we could weep over their graves, and at the same time rejoice in hope. They drifted away among the treacherous currents and engulfing waves and dashed against hidden reefs and went down in the whirlpool. But we leave them with the Lord, for He is just. He knows the story of every prodigal. He knows the secret of every wayward life. He knows where each lost sheep is straying, and He knows how to find it and how to bring it back.

Let prayers ascend to God for the missing. Let cries arise to the holy One for those who have been tempted and led astray and gone, perhaps, never more to return. While the seasons of joy come and go, and as we greet our friends who remain, and we think of the absent ones, let prayers

arise for those, who, like sheep, have strayed from us. Let them not be forgotten by Him who forgave a poor outcast woman and bade her "go, and sin no more."

If some poor wanderer should read these lines, let me entreat of you, come home to God, to a father who loves you, to a mother whose eyes are dimmed with tears at the mention of your name; come home to a wife who waits and weeps in weariness, broken in health and heart, to children who would rejoice in a father's love—poor wanderer, please come home, you will be welcome. There is forgiveness for the lost and mercy for the wayward. Remember, there is joy "in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."—Luke 15:7.

Jesus, your best friend, is waiting to receive and bless you if you will only come. Do this and you will find the love and fellowship of former days will return and a flood of joy will gladden your heart. Fear not to come. Jacob feared the wrath of his brother Esau whom he had greatly wronged, but after a night's struggle in prayer and tears with the angel he received a blessing and was encouraged to return and meet his brother whom he had offended. Esau was in the Lord's hands and met Jacob in fond embrace.

Thus if you turn homeward toward God, and you plead for His mercy, He will meet you even when you are a great way off and will make haste to bring you to His home, where you may abide forever, and as the prodigal was met, kissed, and wept over, and clad and decked with fancy robe, and feasted, so you may cause joy in heaven, and peace and happiness for yourself, and finally be given a robe clean and white, "which is the righteousness of saints."

When the cold waters of death shall have passed, and the King of kings reigns in majesty and power, and earth is hallowed by His presence, then you will have reached the final victory and the crown. Then the age of sorrow and tears will give way to the age of joy. The old world will be followed by the new. The weary will find rest, the wanderer an eternal abode and a life that shall never end.

Papers on the Lord's Coming Israel and Jerusalem

By F. L. Austin

“O JERUSALEM, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

“Behold, your house is left unto you desolate.

“For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.”—Matt. 23:37-39.

It was Jesus speaking. He addressed Jerusalem. Not Jerusalem composed of stone, masonry, and wood, but Jerusalem made up of God's chosen people—the Jews; Israel.

Jerusalem was (and still is) “the City of God.” “Great is the LORD,” exclaimed the Psalmist in 48:1, “and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.” Again at 87:3: “Glorious things are spoken of thee, O city of God.” It was there that Solomon built the temple of God, as promised in 2 Samuel 7:13. When he dedicated that temple, in Jerusalem, “fire came down from heaven,” we are told in 2 Chronicles 7:1-3, “and the glory of the LORD filled the house. And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house.” This spectacle of the grandeur of God's glory was revealed in no other place than in Jerusalem, the City of God. It emphasized that the power of God's Presence filled the house, and that He sustained Solomon, Israel's King. So loyal to Jehovah was Jerusalem at that time that her children “bowed themselves with their faces to the ground. . . , and worshipped, and praised the LORD.” How God's mercy was always showered upon Jerusalem as long as she was faithful to Him!

But, what a change! How, in the days of Jesus, she had revolted. Guilty of “all the righteous blood shed upon the earth” was the Savior's accusation against Jerusalem in Matthew 23:35. Already Jerusalem was whetting her appetite in readiness for adding the righteous blood of the Son of God to that already overflowing the vats of her indignation against righteous Zacharias and others. Jesus told her people at John 8:21 that “I go my way, and ye shall seek me, . . . whither I go, ye cannot come.” Then, later, in Matthew 23:39: “Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.”

Bullinger, whom Dr. Gray, when president of the Moody Bible Institute, called “the greatest living theologian,” commenting on the clause “which is to come,” in Revelation 1:8, says, “This also is a definite title of Christ; *ho*

erchomenos, THE COMING ONE.” His comment continues:

“It is not, who ‘is about to come,’ as though it were announcing a fact or act, as being at hand: but, it decides a Person who has this for His special title, by which He came to be known. He has borne that title ever since the great prophecy and promise of Gen. 3:15. From that time ‘the seed of the woman’ has always been the hope of God's People, and hence He is ‘The Coming One.’”

For the benefit of any who may wish to make careful study of this thought I quote further from Bullinger's *Apocalypse*, page 22, where he also includes the text under consideration (Matt. 23:19) as one of the nineteen in the New Testament containing the Greek title *ho erchomenos*, which, being translated for rigid accuracy, reads “The Coming”; but, to translate the thought, reads “The Coming One.” He writes:

“The title is never once used in any of the Church epistles. We have it variously rendered:—

“‘That cometh,’ Luke 19:38; John 12:13.

“‘He that cometh,’ Matt. 3:11; 21:9; 23:39; John 1:15; 3:31 (twice).

“‘Who coming,’ John 1:27.

“‘He that shall come,’ Heb. 10:37.

“‘Which (or that) should come,’ John 6:14; 11:27.

“‘He that (or which) should come,’ Matt. 11:3; Luke 7:19, 20; Acts 19:4.

“‘Which is (or art) to come,’ Rev. 1:4, 8; 4:8.”

In none of the above texts is it the event of Christ's return that is emphasized. Rather it is “The Coming One,” promised of old, that is pointed to as though with the index finger.

Nor is this *all* we find in the phrase in Matthew 23:29. Jesus there quoted from Psalm 1:18, 26 where the word “LORD” is, in Hebrew, “Jehovah.” Therefore the word “Lord” in Matthew 23:29 does not refer to the Lordship of Jesus as some might infer, but to Jehovah—He who established His covenant for Abraham's Israelitish seed, even for Jerusalem. And for One to be “in the name of the Lord” is for One to be *authorized* by Him; *empowered* by Him; *motivated* by Him. He is Jehovah's Appointed One.

All this Jerusalem denied as referring to Jesus. They fully anticipated The Coming One who should be their Messiah—John 4:25. They expected The Coming One of Abraham's seed to bless Israel and Gentiles—Luke 1:30-32; Acts 3:25. They waited for The Coming One to sit on David's throne—Matthew 22:41-46.

Please turn to Page Eight

Radio in Prophecy

THUS FAR our investigations have been confined to the physical realm, although in many instances it seems to be far more than physical. But it is now known that the strange powers of radio are not confined to the physical order, but also reign in the realm of the mind. One thing is sure, the power of personality can be sent over air waves. Last summer a man in Springfield, Massachusetts, hypnotized two men in a Boston hotel 150 miles away. The effort was tried on three at the same time—one a Harvard student—and it failed on him, but two men were put to sleep through this strange medium of physical and psychical force. It is a power very difficult to analyze even when demonstrated by contact. But to be able to bring a subject under its power across the country and through walls of masonry passes all understanding.

But here it is again in the realm of the mind—a radio device makes thought audible. Thought is a deep mystery; it is the most intangible phenomenon of all that pertains to life; but this demonstration was made by a prominent teacher of psychology and research work of one of the great American universities. A student of psychology listened to her brain work with the instrument perfected by this distinguished teacher. At the university mentioned the young lady held in her mouth tiny electrodes and disturbances set up in her tongue by nerve impulses from her thought were amplified and made audible by the novel combinations of the instruments. It is now possible actually to hear the wheels of the brain go round. The teacher mentioned is an authority on speech defects, and this led his experiments into this field of his discovery.

It seems that the powers of radio operate in the mental and spiritual world, as well as in the physical. Mr. Drummond says in his *Natural Laws in the Spiritual World* that all law is the same. It differs in that it touches higher forms of life, beginning with the clod and ascending step by step until it reaches the spirit world. We quoted the opinion of one scientist, who suggested that life was but a higher form of vibrations beginning with low tones and increasing beyond the powers of hearing—into heat, light, electricity, and, perhaps, life. If this theory be correct, we see that electricity is very closely allied with life. Radio is the highest development thus far of electrical control, and it should not be surprising that in the very infancy of this mysterious power of the air transmission the realm of the mind should be invaded.

We wish now to pause in our discussion for awhile with a few side comments; yet they are vital and germane to all this study. It has been stated and published that eighty per cent of all the teachers of biology were either atheists, agnostics, or infidels, touching the revelation and inspiration of the Bible; that even one who studies deeply into the thousand mysteries and perfections of the human body could doubt that every heart beat, the blood flow, respiration, functions of any and all the five senses reveal a De-

signer of omniscience and omnipotence! There is not a biologist nor chemist on earth that could tell the how or the why of any functional process of the human body.

Then when we inspect the powers of the mind—thought, reason, judgment, will power, memory—then as all these and others affect and control the higher powers of our being, such as love, reverence, worship, and faith, no one but a super-educated, conceited, intellectual blockhead could but know that behind all these there can be but one answer—God.

There has been much talk about the monkey theory, prehistoric man, etc., etc., all of which is competent to produce mental nausea. This modern line of stuff has as a basis the long-ago exploded theory of evolution, a dogma that Mr. Darwin himself doubted before he died. It sounds scholastic to become associated with the big idea of evolution. It creates a form of ego which is monumental in its proportions. The evolutionist, be he teacher, preacher, or layman, self-appoints himself to a very discriminating class. It carries of necessity a form of hyphenated egotism which looks with pity and contempt on the dullards who have not *evolved* to the sublime heights of satisfied certainty where they bask in the consciousness of superiority complex.

Now let us go into the evolutionary theory of creation—not from the standpoint of a scientist—for this writer lays no claim to be either a scholar or a scientist; but we do claim some fence-rail, homespun philosophy. If the evolutionary theory of creation is true, then it is nonsense to talk of monkey origin. The monkey is only a link in the long chain of development. If evolution is true, then life started (we do not know how) far back in the slimy ooze of the pond—not a frog pond, for there were no frogs. Some way, life—strange, unfathomable life—just naturally happened. Note: It came naturally. We presume that the rays of the sun back in that dim universe of chaos just twinkled about on the slime until—presto! Life came into being and little infinitesimal protozoa began to wiggle. They kept on wiggling until they sprouted legs. Then the sun kept beating on the wiggling forms of life until eyes happened. No one knows how—they just happened. Then on and on they kept moving, seeing, sprouting, until sex happened—happened, as Uncle Remus explained, as the Negro's hair became kinky. He told the little boy that the Negro fell into a mudhole and, behold, when he came out his hair was kinky.

“But, Uncle Remus,” said the lad, “how would falling in the mudhole make his hair kinky?”

Uncle Remus replied, “Oh, you must not ask any more questions. It was jus' obleeged to be.”

There you have it—a perfectly rational answer as to how they happened—legs, hands, feet, eyes, skin—with pores for the elimination of impurities—and last, *sex*.

Well, anyway, here we are, and we just evolved and

evolved until we have produced a race of highly developed protozoa; and their little stomachs (as the lowest form of life is only stomach), legless, sightless, mindless, sexless, forms of life, have given to the world—man, teachers of biology, doctors, lawyers, merchants, statesmen, tramps, criminals, queens, actresses, prostitutes, mothers, wives, flappers.

But we must not leave our findings until the pathway of life (beginning at the beginning) is followed to an ultimate, logical conclusion. The conclusion is that we must no longer slander the monkey as being our progenitor. Our kinship extends farther back than that. If life on this planet is here by blind force of chance, beginning with the cell unit, and has reached the present diversified infinite variety of insects and animal species by a process of a survival of the fittest, then we are kin to all life below us. However, it is passing strange how all these lower species remain—and unchanged. The monkey as we now have him, all sizes, types, and aspects, from the little, fuzzy-faced, long-tailed mona to the huge gorilla without any tail, all seem not to be in the process of evolution now. As far as the memory of man runneth back, no joints of the monkey's tail have been lost. There are no ape-men coming out of the jungle developed into a being with human consciousness. Why do we see no more evolution working?

But again observe, we are tracing our kinship. The fact remains and cannot be set aside by any process of logic or arguments: if evolution is true, we are kin to and direct descendants from all life—the *animalculi* in the green skum, the frogs, spiders, snakes, buzzards, polecats, hyenas, bears, bulldogs, and wildcats.

Then we face another problem as we eat our food of the fowls of the air and the beasts of the field. We are cannibals, eating our helpless relations. Every chicken served, all swine butchered and sheep brought to the slaughter are our poor relations. We are cannibals touching the fowls of the barnyard, and especially chargeable to the ministers of the gospel. If their gastronomic desires have not been slandered, they are the chief of cannibals.

No, a thousand times no! In the old Book, which some of us still believe, the program of creation in all its beginnings, species as we now have them, the record says *God made*. God created, touching each order from the lowest to the highest. There was a specific act of creation; and, furthermore, it says: "Male and female created he them." The human species—biped—*genus homo*—may go back and find that some of its ancestors hung by a rope around their necks, but did not hang by their tails.—C. F. Wimberly, D.D., in *The Pentecostal Herald*.

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PAPERS ON THE LORD'S COMING

Continued from Page Six

In every sense Jesus was THE COMING ONE. But Jerusalem denied Him; crucified Him.

In the light of all this, what pathos there is in the words

of Jesus—"O Jerusalem, Jerusalem, . . . ye shall not see me henceforth, till ye shall say," Blessed, The Coming One, in the name of the LORD. Jesus knew their blindness toward Himself. He knew with what amazing pains their blindness would be healed.

Jerusalem still longs for its promised Coming One. But her children still resent every thought that Jesus of Nazareth is that One. Now Christ's word was

"YE SHALL NOT SEE ME TILL"

That small word "till" is large in meaning. Here, its first meaning is, they will at sometime see Him. Its second meaning is that their next sight of Him will be after they—Jerusalem, the Jews, Israel—repent and recognize Him as being The Promised Coming One blessed with the name of Jehovah. That will be after "The Coming One" shall have returned to Jerusalem.

Long ago Jehovah chose Israel to be His special people. He set them apart for Himself. Therefore, because they were set apart, they were frequently called "saints." "He also exalteth the horn of his people," reads Psalm 148:14, "the praise of all his saints; even of the children of Israel, a people near unto him." See also Daniel 7:27. They are also called "his elect," as in Matthew 24:31.

It is also clearly stated that Jerusalem—the City of God, made up of God's Israel, God's *saints*—which has been under Gentile lordship ever since in Daniel 2 God gave such lordship to Nebuchadnezzar—shall continue to "be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24). It is in connection with the close of Gentile times, Luke indicates in verse 25, that "there shall be signs in the sun. . .," and "then," at that time, "they shall see the Son of man coming. . ." But it is prior to the fullness of Gentile times that Luke, in verse 20, places "armies" around Jerusalem, and warns, verses 21, 22, all to flee. Matthew in 24:15-22, referring to the same time, warns them to flee because it will "be great tribulation."

Now, according to Isaiah 13:6-12 and Joel 3:9-17 and Revelation 6:12-17, the signs in the sun, moon, and stars, and the tribulation immediately preceding those signs, are all located in "the day of the LORD." Jerusalem passes through these self-attracted tortures. Some of Jerusalem's children will accept the seal of God in their foreheads, John tells in Revelation 7:3-8, instead of the seal of the beast of Revelation 13, and will be led and kept by Him who shall then be opening the seals of the book.

Thus we see an entirely different line of thought relating to Jerusalem's approach to the coming of The Coming One from the thought relating to the Church of God. The Church will attain perfection prior to the tribulation; Jerusalem, by it. The Church will be caught away; the nation, with pangs, will toil through. The Church will become one with Christ; the chosen nation will bow to the rule of The Coming One, who will occupy the throne of David, and rule over the house of Jacob forever.

Thus and then, when The Coming One shall have been received, Jerusalem will quickly come to be perfected. Then the world shall behold the glorified City of God.

ISAIAH'S PROPHECY FULFILLED

Continued from Front Page

Kirkuk in Iraq, to Tripoli in the north, and to Haifa in the south; the northern section to Tripoli is completed, whilst work on the southern section is in progress.

THE NEW RAILWAY

In Isaiah 19:23, we read: "In that day shall there be a highway out of Egypt to Assyria"—Iraq.

This highway is already an accomplished fact; for did not our British engineers lay part of this "highway" during the years of the War? As our forces marched north from the Suez Canal, the engineers laid a "metal way" behind them, until they joined up with the railway at Lud (Lydda). That line is still in existence, so that today you can travel in comfort from Egypt to Lud, thence to Jerusalem on the one hand, and to Jaffa-Haifa-Damascus on the other; but the new line, which will begin at Haifa in the near future, will run as follows: It will ascend the River Kishon, thence on to the historic Plain of Esdraelon, or Armageddon, thence across the Jordan south of the Sea of Galilee, over the hills of Gilead, to the plateau of eastern Trans-jordan, then across the Syrian desert, after which it will enter Iraq, and join the existing air and motor way to Baghdad at the lonely well near the landing ground and Rest House of Rutba, thence to Baghdad on its way to the oil fields near Mosul. The total length of the line will be approximately 690 miles. The highest point will be 2,972 feet above sea level, when it crosses the lava country of Trans-jordan, and its lowest will be 872 feet below sea level in the Jordan Valley.

Is it not remarkable that those who undertook the survey in 1930-31 should decide to take the railway from Haifa, with its spacious harbor, and then right on to the "field" for the last great world conflict? Why not a short direct line from Beyrout?

Think for a moment of the two rail heads—one on the Mediterranean, for the King of the South; with the other almost on the border of Russia, for the King of the North, and all this being brought into being in 1933. Is it not startling?

HOW THE COUNTRY WAS OPENED UP

Soon after the war, British interest in a direct non-Turkish route to Baghdad and Persia revived, and in 1923, through the daring enterprise and push of Mr. Norman Nairn (an Australian, I believe), a motor car mail route was inaugurated from Beyrout, via Damascus, to Baghdad. Since that day, many rival companies have butted in, with the result that it is possible to travel today from Damascus to Baghdad, a distance of 550 miles, by luxurious motor cars, for the sum of \$15.00. This has opened up the country to the tourist, on the one hand for the purpose of visiting the biblical sites of Babylon, Ur of the Chaldees, Nineveh, etc., whilst on the other hand, it has brought England and India within easy reach of each other, so that civil and military officers, as well as business men of all classes, from India, can add a few weeks to their home leave by taking this route. Air transport to and from India

is on the increase, but at present is too expensive to be popular. There is not the least doubt that with the advent of the new railway, plus the new harbor at Haifa, this will become a favorite route to India and the Far East in the near future.

It is interesting to note that by an agreement annexed to the 1930 Treaty of Alliance the right to use railways in Iraq for the conveyance of military forces and supplies is expressly reserved to Great Britain. In conjunction with the existing line from Baghdad to Basra, the proposed railway would provide an alternate route to the east, which, being independent of the Suez Canal, might prove indispensable for the transport of troops and munitions to the Persian Gulf and India.

AGRICULTURE

There is not the least doubt that in the days of King Nebuchadnezzar, the whole of this country was like the Garden of Eden. One can see all over the country the broken-down banks of canals that intersected the country like a cobweb at one time. This made the country both fertile and productive, but for the present those days have gone.

It is inevitable that agriculture must once more come into its own, and must be the chief means of subsistence of the majority of the population. With this end in view, modern methods of agriculture are being introduced into the country, and a company called the Latifyah Estates, is, in cooperation with the Government, demonstrating what can be done on an area of sixty thousand acres of land. Excellent results have been achieved.

It would appear that the secret of Iraq's greatness in the agricultural world will spring from a right use of her two great rivers, plus modern methods, and there is not the least doubt about it, that her future will be one of marked progress and success.

It is interesting to note that just as Palestine is largely dependent on her export trade of fruit—viz., oranges, Iraq is also dependent on her export of dates. These account for about one third of the value of her exports.

Agriculture cannot meet the needs of the country at present, owing to the general world depression. It is therefore a great boon to the Iraqis that at this difficult period in their early history they are within sight of the development of their oil industry, which will tide them over a crisis and bring a measure of prosperity that would be otherwise lacking.

It will be seen from the foregoing developments that all have come into being during the post-war years. Little or nothing was known by the British reading public of these countries until after the war; since then progress has been most marked in all four countries, but especially in Palestine and Iraq.

It will be interesting to watch future developments, as such are sure to take place in the near future, so as to bring the whole of this territory into line with God's covenant promise to Abraham. This territory forms a triangle from the river of Egypt, on the one hand, to a line running along the west bank of the Euphrates River, from its source to the Persian Gulf.

Abreast of the Times

"Their Children Will Not Even Know!"

"They have forgotten the Lord their God."—Jer. 3:21.

BALTIMORE, Md.—A pathetic little story is related in the current issue of *The American Magazine* by Dr. Maurice Chideckel, a physician of this city, which graphically illustrates the change that has overtaken the younger generation of the Jews and the sorrow which their disregard for the religion of their fathers brings to the older ones. The physician draws briefly from notations made on his case records as follows:

"I have become hardened to death. But today I wept at the bedside of an old man.

" 'This is the last hour of my life,' said aged Abraham Cohen. 'Won't you please listen while I sing?'

"I said I would.

" 'I am going to sing *Lord of the Universe*,' he said. 'In Hebrew they call it *Adon Olem*. I will sing it with the same refrain as when I was a cantor in Kovno. I am the last of the Cohens to sing it.

" 'Did you see my sons in the next room? They will not listen to me. This song dies with me. They will sing different songs, and their children will not even know that once people found solace in sacred music.'

"Simple, pathetic words of an old man dying. But with what emotions these words were charged! He sang from the depths of his broken heart, sang as he died. He never finished the melody.

"Tears were in my eyes as I opened the door to tell his sons that their father was dead. It was difficult for me to attract their attention. They were listening to the radio. A tenor was singing *The Last Round-Up*."

The sorrows of Israel are drawing toward their close. The sacred songs of Zion will one day reverberate again with all their old appeal to the profound spiritual emotions of Israel. The Lord's name and the Lord's songs will be recalled, and the hills of Zion be made to ring once more with glad anthems of joyful adoration to Jehovah of hosts!

The Christian as well as the Jew awaits with hope the dawning of that day!

A Former Saloon Keeper Speaks

"At the last it biteth like a serpent, and stingeth like an adder."—Prov. 23:32.

MINNEAPOLIS, Minn.—The following letter, which appeared recently in *The Minneapolis Tribune*, was brought to our attention by Eld. A. E. Hoskins of Eden Valley.

"To the Editor of *The Tribune*:

"I have just been listening to the action of the Utah legislature as well as the proceedings in Washington attending the final repeal of prohibition.

"It seems to be hailed as a proclamation of emancipa-

tion whereas in effect it is a proclamation of slavery.

"It has been promoted as a means of recovery from depression and as a valuable source of revenue to our cities, states, and nation.

"As to bringing prosperity the wish is father to the thought and a bitter awakening will dispel the dream.

"As a source of revenue, for every dollar it brings in there will be such an expanse of woe and poverty and suffering as only those of us old enough to remember can estimate.

"I, who write, am fully qualified to make these statements.

"For years I both drank it freely and to excess and sold it over my bar. What I saw of its disastrous effects on myself as well as my customers convinced me that it was a hellish business and I dare not accept the consequences even though my profits were \$500 to \$600 a month.

"Unfortunately those who assumed charge of the effort to promote temperance made of it a political issue and did not hesitate to use any means, right or wrong, to effect their end.

"Let those who believe in temperance learn by history that it must be by education and not by law that people shall become total abstainers, in which only there is safety.

"FORMER SALOON KEEPER."

Austrian Menace to Jewry

"Among these nations shalt thou find no ease, . . . and thou shalt fear day and night."—Deut. 28:65, 66.

CHICAGO, Ill.—Dr. Nathaniel Clough, associate professor of history at Wagner College, S. I., declares in a recent article in the *Jewish Forum* that "a National Socialist government in Austria would undoubtedly mean even greater persecution of the Jews than that which has taken place in Germany."

"The mere fact Hitler is an Austrian by birth and developed his anti-Semitism while a young boy in Vienna, should open the eyes of Jews all over the world to the dangers inherent in the Austrian situation," Dr. Clough asserts. "It is the formal determination of Hitler and the German Nazis that National Socialism shall triumph in Austria. This would be the first step toward an eventual union of Austria and Germany, which is the one thing above all others which Hitler wishes to accomplish.

"The Jewish press in Vienna has attacked Hitler bitterly since the Nazi revolution in Germany. This means that the Austrian Nazis will take drastic measures in revenge if they have the opportunity," the professor continued. "History is moving forward at a rapid pace in Europe. Today Germany stands alone (in the persecution of the Jews). Tomorrow she may have allies—Hungary and Italy."—*Daily Jewish Courier*.

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“THE PEOPLE WHICH SAT IN DARKNESS SAW GREAT LIGHT; AND TO THEM WHICH SAT IN THE REGION AND SHADOW OF DEATH LIGHT IS SPRUNG UP.”

IMMORTALIZATION OF THE SAINTS

WE LEARN from the Scriptures that man by nature is mortal and God and His Son only have immortality. We are told in 1 Timothy 6:16, “Who only hath immortality, dwelling in the light which no man can approach unto.” We are also told in Romans 2:7 that immortality is something that we should seek: “To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life.” This life is conditional, so that only those that do the will of God may inherit it and live forever.

1 John 2:17: “And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.” After the resurrection the saints shall reign with Christ and nothing can separate them from the love of God which is in Christ Jesus. Paul tells us that eye hath not seen, nor ear heard, the things that God hath prepared for them that love Him.—Charlotte Rahn, Los Angeles, Calif.

ST. CLOUD, MINNESOTA

THE Berean Society of the Church of God of St. Cloud, Minn., held their annual election Sunday, Dec. 31. The officers for the ensuing year are as follows: president, John Savage; vice president, Pheraba Hoskins; second vice president, Carol Hoskins (attendance and social affairs); third vice president, Bernice Johnson (subjects for discussion); secretary-treasurer, Lola Skinner; organist, Bernice Johnson.

We have entered the new year with nineteen enrolled members and an average of eleven attending. We hope to increase interest till all members are in attendance.

Lola Skinner, Secretary.

The above report possesses unusual interest owing to the novel organization it describes. It is not improbable that other Berean societies could find something of considerable value in the vice presidential duties mentioned. Certainly it is always wise, whatever system of organization is adopted, to have standing committees to attend to the business of securing new members and keeping the old ones interested and of determining what the program for each meeting shall be. Hit-or-miss teaching and class sessions never arouse enough interest to justify a society's existence.

Arlen Marsh.

A great hue and cry has been raised in these columns over the publication of Senior Book 3, *God's Kingdom*; but remember that the other books are still in stock: Book 1, *The Gospel Plan*, and Book 2, *Life and Immortality*, at the same old price. Each of the three books retails at 25 cents a copy for 1 to 4, 22 cents a copy for 5 to 24, and 20 cents a copy for 25 or more. Order from the National Berean Society, Oregon, Illinois. All books are sent postpaid within twenty-four hours after the receipt of an order.

Sales Committee.

MY SOUL THIRSTETH FOR GOD

I thirst, but not as once I did,
The vain delights of earth to share;
Thy wounds, Emmanuel, all forbid
That I should seek my pleasures there.

It was the sight of Thy dear cross
First wean'd my soul from earthly things;
And taught me to esteem as dross
The mirth of fools and pomp of kings.

I want that grace that springs from Thee,
That quickens all things where it flows,
And makes a wretched thorn like me
Bloom as the myrtle, or the rose.

Dear fountain of delight unknown!
No longer sink below the brim;
But overflow, and pour me down
A living and life-giving stream!

For sure of all the plants that share
The notice of thy Father's eye,
None proves less grateful to His care,
Or yields him meaner fruit than I.

—William Cowper.

We've read lately that the discovery of the Standard Oil wells in Egypt resulted from a tip given in Exodus 2:3. “And daubed it with slime and with pitch.” One of the directors who read this passage figured that where there is pitch there must be oil. A number of oil wells are now on the ground near where Moses was born. It pays to read the Bible.—*Boston Transcript*.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"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."

JESUS WARNS US

ONCE upon a time there were two brothers who had worked hard and saved very carefully for many years. These two brothers had the same purpose in mind—to build homes for themselves which they might enjoy all the rest of their days.

One of them, whom we will call John, selected the spot on which to build and soon commenced work. His whole thought was on the beauty of the finished house. In imagination he could see every line of it, its color and form, as he dug the foundation.

How much his little family was going to enjoy this house, which they would soon make into a real home! The broad porches, the sunny windows, the sweep of the driveway—oh, it was all going to be just like his "dream" house.

The older brother, David by name, may have been a little less imaginative by nature, but he was a most dependable person. "Dependable David," his friends called him. His plans were all blue printed, and every step outlined ahead of time. He, too, set out to accomplish his cherished desire.

And so "Joyful John" and "Dependable David" built their houses, happy at the prospect of soon being able to move into them. But before either one was entirely completed, a dreadful thing happened.

One sultry night dark clouds piled up one above another, lightning flashed, and thunder rolled. Then great torrents of rain fell. The wind arose and drove the flood of waters into every crack and crevice, spreading havoc everywhere.

"Joyful John," hastening over to his little house next morning to commence work, was shocked at the sight that met his eyes. For the little house was almost a total wreck. A corner sagged here; a wall was broken down there; the pillars to the beautiful porch lay on the rain soaked earth.

Thinking of his brother and the possible fate of his little house also, John hurried over to where he was building. Merrily whistling and hammering away was "Dependable David," his little structure erect and firm in the dazzling morning sun.

Eager questions and answers passed between the two brothers, while they tried to discover the reason for the fall of John's house. David explained to John just where he had hastened too much in the laying of his foundation and where he had tried to spare expense in not using safe and

sure materials.

"Yes, I see now, David," said John, "why you took so much greater pains with your foundation. When I thought you were so foolish and slow, you were building on rock."

When one of your young friends tells you that it doesn't make any difference whether you heed the good advice Father gives you, that boy or girl is building his house on sand. For you know we are all building our houses of life in everything we do.

When your friend says, "Take one little drink with me; it won't hurt you a bit," he is just as sure to see the day when his life will be ruined as John saw the day his little house was wrecked by the storm.

Don't let anyone tell you that strong drink of any kind can't hurt you, for that person is deceiving you. Boys and girls, don't take your first drink! It is just as the wisest man that ever lived said—strong drink is like a poisonous serpent. It fastens itself upon you, and you cannot shake it off. It brings ruin and death in the end.

This week, fellow club members, I got the nicest letter from Ruth Shipman, Marietta, South Carolina, Route 2, who asks that she and her sister, Ethel, and brothers, Hugh and Everett, may enter our "Sons and Daughters of the King" Club. Ruth says they live 'way back in the mountains where there isn't any Sunday school of our own to attend. Just think, some of us have never even seen a mountain, while Ruth and her brothers and sisters and their father live right among the mountains! I wish I could stand beside them some morning and watch the sunrise. Don't you?

But listen, boys and girls, their mother is dead, and Ruth, who is only fourteen, is the little mother of the family. Doesn't that make you all sad for them? Ruth says that, though they have no mother to help them study their Bibles, they do the best they can. Run right now and give Mother a good hug and tell her how glad you are you have her. And then act like it!

And now, won't each of you boys write to Hugh and Everett, and you girls to Ruth and Ethel? Do it tonight before you forget. Describe your home and your Sunday school to them. They will be so happy to hear from us.

Then we have Jack Parsley of Abilene, Texas, who is 5 years old and who was one of the first members of our Bible Scrapbook Club. He sent such a nice scrapbook for the Exhibit.

Welcome, new members, all.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 6. — February 11, 1934

TIMELY WARNINGS

Matthew 7:1-29

Devotional Reading: Proverbs 2:1-8

GOLDEN TEXT

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.—Matthew 7:19.

A STUDY OF THE SUBJECT

Topic: Timely Warnings.

Basic Truth: "As he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee."—Prov. 23:7.

I. The Golden Rule. (Matt. 7:12.) No rule of conduct was ever devised that meets every situation that can arise between men as does this remarkable teaching of Jesus Christ. If it were permitted to govern the conduct of all men everywhere, it would speedily revolutionize the world for good. Nothing but kindness and justice tempered with mercy could prevail where the golden rule held sway.

II. The Two Gateways. (Matt. 7:13, 14.) It was no new idea Jesus introduced when He used the illustration of the two gates, one narrow and the other wide. God pointed out the same thing to Israel through Moses (Deut. 30:19). We enter the narrow gate, or we enter the wide gate, by our own choice. Life or death is ours by our own choice. Paul told the Jews who rejected the gospel that they judged themselves "unworthy of everlasting life." They were responsible for the results that followed, for the loss they sustained.

III. Danger Through False Leadership. (Matt. 7:15-23.) The best test of any teaching, or of any habit or institution, is the fruit it bears. Jesus brings this thought out clearly in this lesson in connection with the dangers that arise from false religious teaching, but the same rule holds good in the matter of the use of intoxicating liquors. One never knew a man to offer a better prayer, or to preach a better sermon because he had been drinking. Liquor always leads down, never up.

IV. The Two Foundations. (Matt. 7:24-27.) The trials of life sweep over all men alike, but their ability to bear up under their difficulties depends upon the principles by which their lives are ruled. If they have built upon the sand of material prosperity alone, times of depression will sweep them away. But if their deepest hopes are of eternal things, distress causes them to lift up their heads and rejoice, for their redemption draws near (Luke 21:28).

PRACTICAL APPLICATIONS

Beware (v. 12) what you do, and be sure that you are doing unto others what you desire others to do unto you. What a marvelous rule! This law of life and conduct covers every sphere of activity. Don't say anything about your brother church member, your neighbor, or friend that you wouldn't want him to say about you. If this rule is practiced, it will clamp tongues down and do away with harmful gossip. Again, in all your business dealings treat and use others as you would want them to deal with you. If people the

world over would do this, there would be no crooked deals.

Beware (vv. 13, 14) of the road you travel. Don't expect to reach the kingdom of God and travel the road that takes you in the opposite direction. Find out where the road is leading on which you are traveling. It may be there are many traveling on the same way, but this is no indication that they are going to the place where you want to go. In case you are traveling on the wrong road, you had better turn around; otherwise you may get so far away from the destination which you wish to reach you won't have time to get back and meet the King when He comes.

Beware (vv. 15-20). True and false prophets are not distinguished by the garbs they wear. Both work in the same field of activity and use similar methods. The true prophet uncovers man's sins, and the other covers them up by deception, although he professes to uncover. If we wish to discover the true from the false, there is a sure and tried way, their fruit (Gal. 5:22-25).

Beware (vv. 21-23). It is going to take more than lip service to get into the kingdom of God. We can make people believe here that we are doing the will of God when we are not, but such deception will not work when we come to seek entrance in the kingdom of God. The truth will be revealed then, and the secrets of every heart will be opened (1 Cor. 4:5). Deception is like a boomerang. It begins with the individual, makes a big swerve, and ends up where it began. The beginner is the finisher and the loser. Deception deceives the deceiver.—C. E. R.

YOUNG PEOPLE AND ADULTS Drastic Methods for a Deadly Evil

Carnal people will not long submit to any drastic method. The history of prison methods and of the Eighteenth Amendment proves the truth of this statement. After all, the only effective control for any evil, whether the liquor evil or another, is repentance, baptism, and a new life in Christ Jesus. Jesus was sent into the world to save people from their sins. He works through reformation, and not restraint; through the change of heart, and not the mere curbing of lust.

If the evils of mankind could be corrected by drastic methods, then the old law, based upon the principle of an eye for an eye and a tooth for a tooth, should have been most effective; but Paul tells that this law made no one perfect (Heb. 7:19).

God gave us this severe law to teach us that righteousness could not be obtained through statutes. The law was a schoolmaster to bring us to Christ; but has it filled its mission if we continue to place our confidence in acts of Congress? Salvation of man, in this life and

the next, is in Christ and His gospel.

When the love of God fills the human heart, drunkenness will cease. Christ knew the proper method to use to curb sin, and He commanded us to preach the gospel to every creature. When one really repents, no law will be necessary. He will conduct himself properly at all times. Restraint and drastic methods will fail, but reformation will succeed.

—H. A. S.

GOLDEN TEXT

A man's life is likened unto a tree; it may yield a bountiful crop of good fruit, or it may not produce any fruit, or if it does it may be knotty and useless. "By their fruits ye shall know them."

A true Christian brings forth fruit unto righteousness; the drunkard brings nothing but pain and despair. It is just as impossible for a drunkard to be a Christian and bring forth righteousness as it is for a corrupt tree to bring forth good fruits. Note the end of the evil tree and compare it with the person who does the will of the Father. Which end do you consider preferable? Seek ye the kingdom.—L. A. R.

PRIMARY CLASS

Topic: Doing Good Deeds for Jesus.

Memory Verse: "By their fruits ye shall know them."—Matt. 7:20.

How I wish I could be with every boy and girl in their class this morning! If I could, this is what I would do. I would draw a picture of a tree. On one side I'd draw a great strong branch, on the other side a tiny, thin branch. Then I'd put an apple on the tree, but I wouldn't tell you that it was an apple. I'd say, "What kind of a tree is this?" I know you'd say, "Apple tree." Next I'd ask, "How do you know?" And you'd answer, "By the apple on the tree." "What kind of an apple would you expect on the big branch?" would be my next question. "A fine big apple," you'd reply. "Now, what kind on the little branch?" "Well, one that is not so large," would come next.

Jesus used the same example to teach us a lesson. He said, "By their fruits ye shall know them." Say it. He meant we can tell when boys and girls are good by the things they do.

Jesus is the tree or vine. We are the branches. Which would you like to be, the big strong branch or the tiny one? The great strong one, of course. If we are, we grow good big apples for Jesus. "Apples of Kindness, Apples of Helpfulness." You name others and put them on a tree you draw yourself.—V. C. T.

AMONG THE CHURCHES

SOUTHERN CALIFORNIA

Sunday, Jan. 21, was dedication Sunday at Los Angeles. Not the dedication of a building or a piece of ground, but of a group of people whose hearts and minds are rededicated to the service of the Lord for another year. Installation of officers for the coming year was the feature of the occasion: Bros. J. E. Hammond and E. C. Railsback continue as elders to direct our work; Bros. A. L. Brady and Wilson Calkins will serve as deacons; Sr. Geo. Rahn as treasurer; and Sr. Laura Bleasdale as secretary. The prayers of the church, not only in Los Angeles and California, but elsewhere in the nation are asked for the support of these officers for the work of the Lord.

Norman John MacLeod, Jr., initiated a birthday offering box in the Los Angeles Sunday school on his second birthday anniversary, Jan. 21. Much to the surprise of those in Sunday school he began something that ended in birthday offerings by various others: Srs. S. T. Stantial, Gertrude Johns, and Bro. and Sr. E. C. Railsback.

Norman John MacLeod.

EDEN VALLEY, MINNESOTA

Our pastor, Bro. LeCrone, returned from his over the holidays vacation trip to his home in Nebraska January 13. We were glad he could have an enjoyable trip, but very glad to have him back again. The two Sundays that he was gone Bro. Denchfield came from St. Cloud and filled the pulpit. All midweek meetings during this time were postponed due to the absence of the pastor and sickness and bad roads.

This past week the midweek meetings were resumed, although the Bible study and prayer meeting Wednesday evening, Jan. 17, at W. F. Hoskins' was poorly attended. Those present did some committee work that had been appointed by the church board.

Thursday evening the church board held their quarterly meeting at the J. B. Gaspar home. A profitable and enjoyable evening was spent.

Then Friday evening, the Bereans held their social and business meeting at the Alvin Bennett home. Those present report a very pleasant evening. We are glad to notice that the Bereans are stepping more and more into the church work. They are overtaking the work of the choir under the leadership of Bro. LeCrone. Now they are planning to raise money for improvements. We hope to be able to report more later on.

The attendance at Sunday school has been good considering that this is a bad time for the children to get in from the country.

The Ladies' Aid met January 4 at the home of Mrs. William Ruhn. A large crowd was present and work on the butterfly quilt continued and another quilt partly quilted. The ladies also quilted on Wednesday, Jan. 10, at Mrs. Arthur Otto's and on Tuesday, Jan. 16, at Mrs. W. F. Hoskins'.

A number of the children have had such severe colds that they have been unable to attend either school or Sunday school while the flu is making its regular winter calls among the adults. Mrs. Earl Brossard has been confined to her bed for the last two weeks.

Mrs. Herman Ruhn, Church Clerk.

RIPLEY, ILLINOIS

The people of the Church of God at Ripley, Ill., are glad to report that Bro. and Sr. Lapp are now residents of our town. They now receive their mail at the Ripley post office.

The ladies of the church held a fruit shower for the pastor and his wife on the afternoon of January 25. They received several quarts of fruit and vegetables.

Our Sunday school attendance is growing. We have Bible class each Wednesday evening. The lessons are very interesting and the attendance good.

We feel we have had many blessings in the past year in our work here and pray the heavenly Father's guidance in the future.

Ednah Cooper, Secretary.

WE LOOK AHEAD

February 6, 1934

"Should I Apologize?" Norman John MacLeod. The pastor of the Los Angeles Church of God again writes of history and Israel's future.

"Christ the Power and Wisdom of God," George B. Alldridge. Regarding the power of the Christ over earth's governments.

"Is It an Ordinance?" Emma C. Railsback. Mrs. Railsback speaks of foot washing.

"Faith in God," S. J. Lindsay. A former editor of this paper points out that faith in God consists of evidence regarding His existence.

And other articles, serials, and features.

GRAND RAPIDS, MICHIGAN

At the close of morning service January 21 two more, a man and wife, came forward to offer themselves in service to their Lord.

A special feature is planned for the first Sunday night in February. This is to be Parents' Night. The Sunday school children are urged to ask their parents to be present, and a service especially adapted to parents is being planned.

Added interest in our devotional services on Tuesday nights is being manifested. We are thankful for this, as spiritual growth and strength are sure to follow.

F. E. Siple, Pastor.

HERALD RECEIPTS

Melvin J. Osborn; Mrs. Ruth H. Kinsey; Walter Kuhlmeier; Harry Goekler (for another); Chas. E. Anderson; Mrs. E. Thorene; Chas. Stedman; Mrs. Seraphine R. Cleek; Mrs. Paul Magnus (for self and another); Arnold F. Sealine; Mrs. W. I. Barber; Mrs. H. W. Stadden; Mrs. D. W. Brown; Mrs. C. W. Barclift; V. E. Kirkpatrick (for another); Ella C. Boyer; Mrs. I. Fish.

HAMMOND, LOUISIANA

The annual meeting at the Happy Woods Church, near Hammond, La., came to a close Sunday, Jan. 14, after eleven days of services. Ideal weather prevailed for most of the time. Although some of the active workers were absent, splendid cooperation was evident throughout. It was a real pleasure to meet again with the Happy Woods brethren, and to note that they are carrying on the work with as much enthusiasm as ever. They have recently improved the church building again by the addition of two Sunday school classrooms, formed by partitioning off the two ends of the rostrum. We are glad to see that still further constructive plans for the future are being considered.

On the closing day, under a warm sun, a large group of the brethren gathered at the river to witness the obedience in baptism of Peter H. Hutchinson, and his son-in-law, Nathan Durbin, both of Hammond. There is no more loyal member of the church than Sr. Hutchinson. Two of her boys were baptized two years ago, one last year, and now her happiness is complete in having her husband with her in the faith. It was an especially happy occasion for Sr. Irma Durbin, who was present to see the obedience of her husband and her father both in the same day.

The people in the Blood River district, below Springfield, were unable to attend the Happy Woods meetings, so at their request, we decided to remain over another week and hold meetings in their locality. These were held around at the homes, and excellent interest maintained throughout the entire week. The young people, especially, deserve credit for cooperating so faithfully. We feel that this effort more than justified itself, and that there is a rich field for work there. This is the first opportunity the writer has had to really get acquainted with the people and the situation there.

On another beautiful closing Sunday, Jan. 21, we gathered at the water's edge, where we assisted William H. Hutchinson in putting on Christ by baptism. His wife preceded him in the faith a year ago, and their daughter Annie two years ago. Bro. Hutchinson is a cousin to the other one at Happy Woods. His address is Hammond, Rt. 1, S. 20. Both are the fathers of large families. We thank God for the example they are setting for their other children to follow.

It was our privilege to attend sessions of both the Hammond and the Springfield Berean societies. The one was organized three years ago, and the other two years ago. We are glad to see that both have continued in such a splendid way. They have done much, we are sure, to build up the work in their respective localities.

M. W. Lyon.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mary E. Carter; Anna Mae Bottolfs; Marian R. Richards; Mrs. D. W. Brown; Mr. and Mrs. G. B. Sprinkle; Lois Hunt; Mr. and Mrs. Delos Andrew.

CONTRIBUTIONS TO N. B. I

Mr. and Mrs. Russell Harman

\$5.00

OREGON

We were very happy to have Bro. and Sr. E. C. Railsback spend several days in Corvallis. Sr. Railsback held services at the local church, instructing us in the gospel and exhorting us to work faithfully for the Master. The attendance averaged seventeen. We wish that these dear brethren who are so earnest in their work for Jesus could have stayed longer, and we hope that they will attend our meetings in Corvallis this summer.

Sr. Ethel Ebi and daughter Virginia of Hood River, Ore., were visitors at the local church services on Sunday morning, Jan. 21. They are visiting at the homes of Sr. Minnie Kerr and Bro. Bruce Morgan, brother and sister of Sr. Ebi.

Mr. and Mrs. Hal Gross, who left December 25 for Orland, Calif., have returned to Corvallis after a four weeks' vacation. They will make their home here.

Bro. Maurice Kerr and wife of Klamath Falls; Bro. Platt Hathaway and wife and daughter Beverly, and Sr. Anna Cady, all of Corvallis, attended Sr. Railsback's meetings at the church.

We extend our sincere sympathy to Srs. Lena Hathaway, W. H. Tremaine, and Lela Taylor, whose aunt, Mrs. John Taylor, passed away recently.

Word has been received of the death last week of Mr. Thomas Anderson. Among surviving relatives are a daughter, Sr. Fred P. Darby; three nieces, Sr. T. J. Stinette, Ethel Ebi, and Minnie Kerr; and two nephews, Bros. Ralph and Bruce Morgan.

Gladys Barber.

ISAAC DAVID LOBELL

Isaac David Lobell, son of Adam and Luella Lobell, was born August 9, 1921, and died on January 19, 1934. Sleep came to bring rest to the pain-wracked little body when, after a siege of malarial fever com-

plicated by influenza, his weakened heart was unable to stand the load any longer. Because of afflictions of body and mind, his short life of twelve years was not the happiest, but because of his affectionate nature, he endeared himself to all who knew him. The parting was hard, but we know he will awake in a better day when "the inhabitant shall not say, I am sick." So we laid him tenderly to rest to await the time when the Savior shall bring him again "from the land of the enemy."

He leaves, besides his parents, eight brothers and sisters and many other relatives who will miss him keenly. May God guide and comfort them in their loss.

M. W. Lyon.

ELIZABETH MACHADER

Within a month's time the Cleveland church has lost two of its old and faithful members, Sr. Mary D. C. McLaughlan the first of December, and Sr. Elizabeth Machader, whose death occurred on New Year's Day. Her passing was a great shock to all, for it came without warning, from a heart attack. Only a few days before, she had been enjoying the Christmas festivities with the rest. Her smiling face and cheery greeting will be greatly missed in church and Sunday school, for she was a faithful attendant at both.

Though no longer young in years, her spirit never grew old, and she was always ready to contribute her part of fun and gayety to help cheer those around her. She was an ardent lover of her Lord and His work and delighted in the growth of the church and the spreading of the gospel. Just a short while before her death, she had enthusiastically spoken to the writer of her interest in the progress the church was making.

With sorrowing but hopeful hearts, we laid her to rest on January 3 to await the resurrection call of the great Life-giver, in whom she trusted.

M. W. Lyon.

ELMER CLARENCE HANSON

Elmer Clarence Hanson was born February 4, 1898, in Glendorado, Minn., where he spent his entire life. He was the only son of Mrs. Sarah Denison and the late Eric Hanson.

He had been in poor health for three years and had been confined to his bed since May 8. His ailment was diagnosed as T. B. of the type known as Addison's disease. Since last Christmas Mr. Hanson failed rapidly, and passed away Thursday morning, Jan. 18, being 35 years, 11 months, and 14 days old at the time of his death.

Besides his mother he leaves two sisters, Maybelle of Chicago and Mrs. Clara Stowe; one brother-in-law, Henry Stowe; and three uncles, Adolph, Albert, and Andrew Wager of this community; and other relatives and friends.

Pallbearers were Carl Knutson, Fred Ford, Arvil Cook, John Nelson, Ed Almlie, and Leonard Micekason, close friends.

Esther and Bernice, Oliver and Carl Wager, cousins of Mr. Hanson, sang, "Safe in the Arms of Jesus," "Jesus Lover of My Soul," "It Is Well With My Soul." Mrs. Ed Erickson of Oak Park sang, "One Solemn Thought."

The family wish to thank the people of the entire country who by their cheery visits, letters, gifts, and loyal help in every way have helped to make these long months bearable to their dear son and brother.

A. E. Hoskins.

MRS. ELIZABETH ELLEN MORTON

Mrs. Morton was born in Laporte Co., Ind., February 3, 1851. She was the daughter of George and Cynthia Welker and had lived in Laporte all her life, except when visiting her daughters elsewhere. On March 17, 1868, she was united in marriage to Nelson Morton, who preceded her in death six years ago. She was a member of the Church of God of South Bend, also of the Woman's Relief Corps and the Old Glory Club of Laporte.

She is survived by six daughters and one son, as follows: Mrs. Emma Cushing, Michigan City, Ind.; Mrs. Arthur Freese, Rochester, Ind.; Mrs. Florence Scott, Portland, Ore.; Mrs. Elizabeth Pratt, Laporte, Ind.; Mrs. Adelle Hutchins, San Diego, Calif.; Mrs. Myrtle McCurdy, Erie, Pa.; and Jens H. Morton, Rolling Prairie, Ind. Two sisters and a brother also survive: Mrs. A. L. Ames, Laporte; Mrs. C. A. Pippenger, Los Angeles; and John Welker, Laporte.

The last five months of her life were spent in Michigan City with her daughter, Mrs. Cushing, where she died November 17, 1933, being eighty-two years old. Funeral services were held in Michigan City and interment in Pine Lake Cemetery, Laporte, beside her husband.

Sr. Morton lived a long and useful life. To know her was to love her. Having known her in former years, when we, too, were members of the South Bend church, we enjoyed visits with her here in southern California, where she came frequently to visit her daughter and sister.

Emma C. Railsback.

INDEBTEDNESS FUND

To date	\$1353.50
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BETWEEN YOU AND ME—

The great purpose of the editorial and mechanical force of The Herald could not be more clearly stated than it is by Mr. and Mrs. G. B. Sprinkle, Cheyenne, Wyo., when they write that "The Restitution Herald is full of good things which inspire those who read it to press onward toward the mark of the high calling."

Responses are beginning to come in from the recent appeal of our manager for help in lifting the notes held by the bank which failed last year. We are beginning to see in the distance the possibility of devoting the entire strength of the National Bible Institution and its faithful supporters to the spiritual side of the work. The world needs the gospel and the Church of God needs a deeper sensibility of God's presence in its individual lives. To these objects let us give our special attention.

Commenting on the pleasure she has derived from the articles on the Lord's coming by F. L. Austin, Mrs. Nettie B. Crundwell, Los Angeles, Calif., says she would like a little more information concerning the "four and twenty elders" and the "four beasts," especially regarding their identity and position in the Lord's day developments. Perhaps Bro. Austin may enlarge upon these phases of his work at some future time.

An interesting outline for the study of the history of Israel is being prepared by Sr. Alta King, Cedar Falls, Iowa. The first is now ready for publication and will soon appear in our columns. Bible classes for mature students will find the series helpful.

Those who have attended the Iowa Conference in past years will be interested in learning that Mr. Carl Bean, son of Mrs. J. M. Kiger of Marengo, Iowa, is now playing in the Frankie Masters Orchestra of Chicago. Mr. Bean will be remembered for the music he contributed to the Berean Day programs in years gone by.

Sr. Ruth H. Kinsey of Arkansas says that she finds much consolation in The Restitution Herald which she greatly needs since the tragic loss of her baby by fire last November. "If possible, the paper is getting better and better all the time," she continues. "My entire family enjoys it. It seems the writers know what each of us needs."

A recent letter from Bro. J. W. Cooper, Ripley, Ill., informs us that Sr. Cooper has again been undergoing a prolonged period of illness. Sr. Cooper is a faithful member of the church in that place, and we pray that she may soon be restored to her place in the congregation.

THY KINGDOM COME

How often is the petition, "Thy kingdom come," repeated by human lips in many languages, yet how few understand what this petition really means. It does not mean the church, nor can it possibly mean the present dispensation, or the conversion of the world by the preaching of the gospel. It does not mean a gradual betterment of the present age; nor does it mean a social or a spiritual kingdom. The Jewish disciples to whom this prayer was given knew nothing of a spiritual kingdom, but they all knew that Jehovah had promised to Israel a literal kingdom of power and glory. When they prayed, "Thy kingdom come," they knew they were praying for that promised kingdom which must come before there can be righteousness and peace on the earth. The meaning of this petition has not been changed since that time. It still means the same thing. That able exegete, Adolph Saphir, wrote many years ago on the true meaning of this petition, which will help some to get the right conception:

"The petition, 'Thy kingdom come,' refers primarily and directly to the Messianic kingdom on earth, of which all Scripture testifies. . . . The King of this kingdom is the Lord Jesus, the Son of David; the subjects of it are Israel and the nations—the chosen people fulfilling the mission which, according to the election of God, is assigned unto them, of being the medium of blessing unto all the nations of the earth; the center of the kingdom is Jerusalem, and the means of its establishment is the coming and the visible appearing of the Savior Jesus Christ. When we pray, 'Thy kingdom come,' our true meaning is Come, Lord Jesus, come quickly! . . . No doctrine, not even the fundamental doctrine of justification by faith, has assigned to it in the inspired Word so large a place as the doctrine of the second coming of Christ and His kingdom. It is not confined to a few isolated passages, it is not the subject of one or two books of Scripture, but it pervades the whole Bible. When we are asked, Where is it spoken of? We are tempted to reply, Ask rather, where is it not spoken of? . . .

"It is true that much obscurity attaches to prophecy as regards detail and the chronological sequence of events. It is also conceded that it is very difficult, and sometimes almost impossible, to conceive the manner in which predicted events will be brought about, and that we can only rest by faith in the wisdom and power of God, who will surely fulfill His Word, and to whom all things are possible. But that the general outline of prophecy is vague and indistinct must be emphatically denied. The Scripture gives forth no uncertain sound as to the great question, Is Christ to come before or after the kingdom of righteousness and peace? No truth is more fully and more clearly taught in Scripture than this—that the promises given to Abraham, Isaac, and Jacob, renewed to David and confirmed by the prophets, and finally by the Lord Jesus Himself, will yet be fulfilled on earth; that Israel is not merely a type of the church, but has a future before it, in which it will have a central position on earth; and that before the final con-

summation there will be a glorious kingdom ushered in by the coming of Christ."

The intelligent believer will pray, "Even so, come, Lord Jesus." For we know that before His kingdom is established by the visible and glorious appearing of the Son of man in the clouds of heaven, His saints will be caught up in the clouds to meet the Lord in the air. Only after this coming for His saints can the kingdom come for the earth.

—A. C. Gabelein; selected by R. A. Curtis.

OUR ONLY TRUE BIBLE

By J. G. Haupt

OUR REAL Bible consists chiefly of that part of the Old Testament written by inspired Hebrews. The Old Testament period had Pharisees and Sadducees. These two sects acted as continual watchers. From the beginning of Genesis to the end of Malachi there is no question as to the correctness of the text. Bound with the Old Testament books some editions add the Old Testament Apocrypha, historical, literary, and sometimes fabulous. These additions were not written by the prophets or other Old Testament writers. Where they agree with the Bible expressions elsewhere, belief in them can do no harm. Where they do not agree, the Bible scholar cannot accept them as trustworthy. The Old Testament seems to have had no other additions and depends upon true translation to make it a subject of faith.

The true New Testament was all written in the uncial or old style Greek. The New Testament evidently had a fraudulent person write some false additions to Matthew and the first epistle of John. This was done to the Greek text about the year 1400 A. D. Close students of the truth conclude that Matthew had added to it in the twenty-eighth chapter the participial phrase, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The fifth chapter of First John has similar additions, Matthew and John alike having served to influence numerous readers and preachers to dire falsehoods.

One Old Testament critic makes much ado over the writings of Moses. This seems entirely without valid reason. The inspired writings of Moses covered many years. A great variety of topics were treated. Some words appearing in one book are not found in another. This is perfectly natural. We have more than a dozen histories of the United States. No two of these use the same language. Every one of them has a variety of expressions on its many pages.

The only true Bible is the Hebrew of the Old Testament and the Greek of the New. No translation nor version can be called a portion of the true Bible. Without a capable preacher or other helpful works the most sincere reader must often be at a loss. God's church and its preachers may be regarded as true guides.

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SHOULD I APOLOGIZE?

By Norman John MacLeod

WHEN the ancient Roman Empire declined to its disastrous end in the barbarian invasions, the Christians of the day looked on with mixed feelings. Surely now had at last come the period of trouble which should precede the coming of our Lord from heaven. They looked upon themselves as the last remnant of a high civilization that was about to disappear; the last vestiges of a once lofty idealized religious culture were being swept away; the barbarian hordes who swarmed over the border destroying all before them were certainly the multitudes of the Antichrist. They went to their deaths rejoicing that they were the last martyrs of a lost cause. Soon would Christ come and set all these aright. But they died and the times changed. "New faces, other minds" took charge and carried that people to heights undreamed of by the ancient Romans.

The new civilization developed its new aristocracy of brains and culture and Christianity. New overlords looked upon themselves as the people; became wealthy because of the commercial revolution started by Columbus' famous voyage of discovery to the New World; and again their culture became stagnant. The French Revolution came to upset all that was sacred in the lives of the elite. The priestly and religious rulers who went to their deaths on the guillotine thought that they were the martyrs in the cause of right. They thought that they were the last righteous people that should live before the coming of the great storm that should usher in the age of everlasting righteousness. They went to the guillotine with joy in their hearts. They smiled as they awaited the awful death by execution. They thought of the saying of old Louis XV when he danced on the edge of the thin ice of terrorism when he defied the mobs of Paris with grapeshot and said: "After us, the deluge." They felt that his prediction was surely the truth. But the French Revolution did its work of changing the world into an industrial democracy, and then

In reviewing my work for the last two years in the pulpit I was quite surprised to find that the majority of the sermons that I had preached (many of which were published in The Restitution Herald) were on the subject of the Return and Restoration of Israel. So predominant was this subject that I wonder if I should not change. Should I apologize?—N. J. M.

passed on its banner to a new order. The violence of the reign of terror was a passing episode in a great drama.

Even so could we trace almost innumerable cases in the history of mankind. The Russian Revolution with its machine as a missile of destruction made the aristocracy of the Czar feel

that they were the Christian martyrs of a latter day that were suffering before the godless Russian Bolsheviks. Even so did all the people feel who were representing civilizations which had grown stale and were being in necessity of rejuvenation by new blood. With this thought in mind we turn to a page from history.

Half buried beneath the desert sands that surrounded the Great Sphynx in Egypt was found a document which told a similar tale. That document dated from about 2200 B. C. An ancient Egyptian aristocrat wrote his impressions of a social revolution that was taking place in his day: the rich were becoming poor; the poor were seizing the property of their wealthy neighbors; violence was rife in the land; no one was safe on the highways; homes were being pillaged by the upstart labor unionists (yes, they had them in those days!); in other words a period of terror was present in the land of kindly people which made that ancient scribe feel much like a Republican in December, 1932 A. D. Almost could his notes have been written at so late a date had other names appeared in them. But they told of a time so remote from our own that the thing seems almost uncanny in its modernness. He even went so far as to complain of the Hebrews and how they were taking money from his people and thus causing financial stress in the fair land of Egypt. Such is the history of mankind. Ever changing; yet ever the same! !

II

We come to that famous passage in Scripture: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is (Please turn to Page Eight)

EDITORIAL

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G. Eldred Marsh, Editor

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Paul C. Johnson, Associate Editor

“Choose you this day whom ye will serve; . . . as for me and my house, we will serve the Lord.”—Joshua 24:15.

A WARRIOR'S PRAYER

I pray Thee, Lord, that when it comes to me
To say if I will follow Truth and Thee,
Or choose instead to win as better worth
My pains, some cloying recompense of earth—

Grant me, great Father, from a hard-fought field,
Forespent and bruised, upon a battered shield,
Home to obscure endurance to be borne
Rather than live my own mean gains to scorn.

Mean ends to win and therewith be content—
Save me from that! Direct Thou the event
As suits Thy will: where'er the prizes go,
Grant me the struggle, that my soul may grow.

—E. S. Martin, in *Christian Herald*.

JUSTICE OF CONDITIONALISM

“CONDITIONALISM,” that is, the belief that eternal life is not inherent in each individual, and that it can be obtained only at the coming of Christ by those who have believed and obeyed the gospel, is but the recognition of God's intrinsic right to determine on any basis the destiny of all created things. “He hath made us, and not we ourselves,” and consequently it is just and right that He should make the continuation or renewal of life contingent upon such conditions as He may see fit to impose. Man's conception of justice does not of necessity enter into the divine thought of justice. It is impossible for us to compare God's sense of justice with that of man. Whatever God does is just. An act that is altogether just when performed by God may be absolutely unjust when practiced by man.

Conditionalism teaches that certain ones, a limited number who believe the gospel and live in harmony with its requirements, shall obtain salvation, eternal life, at the resurrection of the dead. Of necessity it also includes the thought that a much larger group of people, those who wilfully reject the redemption provided in Jesus Christ, shall suffer the condemnation of God, which involves the loss of life, for “the wages of sin is death.”

God has a mighty work to accomplish, a work that covers as to time eternity itself, and as to extent the entire universe. To complete or to maintain that work He has

created angels and men, the earth, the heavens and the “fulness thereof.” Each created thing must contribute its part to the carrying out of the heavenly design.

Of all earthly creatures man alone was given “dominion” over the Creator's works. To qualify him for his task of ruling the world for God, he was given intellectual powers that exceed those possessed by any other creature. The faculty of reason involves the right of self-determination and choice. Man was made a responsible individual before God. He has the power to decide many matters for himself. This power or right of judgment makes it possible for man to direct in a great measure his own development, and it is apparently on the basis of that self-development that God judges him.

Fitness and willingness to render the service required by Jehovah are the conditions upon which divine selection rests. If one *presents*, that is, gives freely and willingly by his own desire, his body with all its forces and powers to God as “a living sacrifice,” his service is acceptable to the Father, and he is chosen to be one of acknowledged and authorized agents of the Lord for the carrying on of the divine purposes.

“Ye are my friends,” said Jesus, “if ye do whatsoever I command you.” That is *conditionalism* defined by our Lord. Like Moses, the friend of Jesus *chooses* by his own desire “rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.”—Heb. 11:25. He becomes a voluntary coworker with the Father. He *chooses*, he elects, he determines for himself what course of action he will follow. And because of the wisdom of his choice and because of the faithful manner in which he carries out his purpose to serve God, the fruitage of his life is “holiness, and the end everlasting life.”

On the other hand one may choose “to enjoy the pleasures of sin” rather than “to suffer affliction with the people of God.” Should such a decision be made, the loss encountered would surely be due to the individual making it rather than to God. Paul made this very plain to the Jews of Antioch in Pisidia when they rejected his message. “It was necessary,” he said, “that the word of God should first have been spoken of you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.”—Acts 13:46. In rejecting the gospel they had *judged themselves unworthy*, and for the loss suffered they were alone responsible.

Christ the Power and Wisdom of God

By George B. Alldridge

"But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

READING between the lines of Bro. Austin's interesting and instructive articles, "Papers on the Lord's Coming," I glean this thought: Christ will perform stupendous miracles of a universal character before He reveals Himself in power and great glory to the nations of the world.

We forget and fail to recognize the momentous events now transpiring in every country upon the face of the earth, "from Greenland's icy mountains to India's coral strands." Wireless telegraphy, the telephone, aeroplanes, radium, antiseptics, antitoxins, spectrum analysis, and Roentgen rays, the automobiles, electric machinery of all descriptions and power, massive dams erected so as to increase vast areas and thus by irrigation bring thousands of acres under cultivation which a few years ago were vast sandy wastes. Wherein lies the secret for all this? Paul says in Romans 1:4, "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

Paul is only reiterating the words of Jesus as translated by Moffatt. "Then Jesus came forward to them and said, Full authority has been given to me in heaven and on earth; go and make disciples of all nations."—Matthew 28:19.

I believe with all my heart God's Word. "Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God. . . . Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any."—Isa. 44:6-8.

Christendom, claiming to be His friends, says, "There is the one you cast out of heaven to harass and lead us into sin and to become the god of this world."

God says there is none, I know not any.

Now Jesus claims God has, since His resurrection, invested Him with all power in heaven and in earth. Do you believe that? I do; hence, to me Bro. Austin's papers are very opportune, as they explain to me rationally why, during the past fifty years, such wonderful changes and discoveries have been made.

When I speak to some people about the Lord's coming they treat it with ridicule, and if I suggest that maybe He

is even now beginning to prepare the earth for the establishment of the kingdom of God I am met with this rebuttal, "I do not see any evidence of the resurrection of the dead, and those who are firm believers of this doctrine do not seem to be passing off very fast."

Well, as I read my Bible, I cannot find any authority for the belief that the world at large will be cognizant of the resurrection of the dead sleeping in Christ or of the change of the living. The point I wish to make is that it took 430 years for God to work out His plans in organizing the family of Israel until we read, "And it came to pass the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt by their armies."

Let me quote H. G. Wells, "Some day it may begin to dawn upon men why these things are so, and then our race will get to business. But I do not believe that atomic energy is into human affairs until such names as Einstein, Curie, and Soddy and so forth, seem as remote and past as do the names of Archimedes and Hero today. Hero, as the reader will remember, described a turbine steam engine nineteen centuries before it became of any utility. The primary properties of frictional electricity were on record in the time of Aristotle. The fruit of those curious flowers of knowledge took a score of centuries to ripen."

Listen to what Prof. Soddy, speaking of radio-activity, says: "It seems

incredible, but nevertheless it is true that science up to the close of the nineteenth century had no suspicion even of the existence of the original sources of natural energy. The vista which has been opened up by these new discoveries (of the radio-active properties of some substances) admittedly is without parallel in the whole history of science."

It is not necessary for Christ to be actually present in person, upon this earth, to direct the preliminary stages of His establishment of the kingdom of God. All power is given unto Him in heaven and earth. In writing to John by His angel He said, "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."

If Christ is sitting with God upon His throne, and all power in heaven is invested in Him, then Christ, like His

Shine Just Where You Are

Don't waste your time in longing
For bright, impossible things;
Don't sit supinely yearning
For the swiftness of angel wings;
Don't spurn to be a rushlight,
Because you are not a star;
But brighten some bit of darkness
By shining just where you are.

There is need of the tiniest candle
As well as the garish sun;
The humblest deed is ennobled
When it is worthily done;
You may never be called to brighten
The darkened regions afar:
So fill for the day your mission
By shining just where you are.

Just where you are, my brother,
Just where God bids you stand,
Though down in the deepest shadow,
Instead of the sunlit land,
You may carry a brightness with you
That no gloom nor darkness can mar,
For the light of a Christlike spirit
Will be shining wherever you are.
—Selected.

Father, can manipulate the forces of nature and direct the affairs of the nations and their governments as His Father did before His resurrection. Do you believe what Daniel said? I do. "And he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding."

Do you think the Psalmist understood what he wrote (Psalm 75:6, 7)? "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another."

I wish I had space to quote these texts, but look up 2 Chronicles 36:22, 23 and Isaiah 45:1-5. God actually calls Cyrus His anointed. Very well, if God in the past, prior to raising His own anointed Son from the dead, did all these things without being seen by the sons of men, surely Christ can do likewise.

How long think you it will take to fulfill this promise? "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."—Isa. 65:17.

Do you think for one moment after looking over a map of the world and attempting to tabulate the diversities of languages and governments existing today the change will be instantaneous? Then recall the condition of the world when our first President died—1799. Again, everybody who reads knows of the terrible condition of the slums in our cities. During the last decade the civilized Governments have begun to awaken to the needs of the poor and the improvement of their environments.

Here is another scripture that seems to be upon the eve of fulfillment: "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it."—Isa. 28:17, 18.

One of, if not the greatest living writers, H. G. Wells, today is by his writings opening men's minds to see the truth. He writes, "For a third of a century since his col-

Please turn to Page Eight

Is It an Ordinance?

By Emma C. Railsback

IT IS thought by some that the events recorded in John 13:1-16 took place in Bethany at the home of Simon the leper some time before the ordinance of the communion was instituted by our Savior in the upper room in Jerusalem, that a careful examination of Matthew 26 and Mark 14 will prove this to be true, and that the supper mentioned by John in 13:2 was not the Lord's Supper or communion. Whether this be true or not it is quite evident from Luke 22:24-27 that there had been strife among the apostles as to who should be greatest in the kingdom, and the Savior saw great need of a lesson on service to those whom He was about to leave.

Had He meant the example He gave to them should be observed as a church ordinance, there would surely be an account of its observance in the book of Acts and in the epistles of the apostles. Instead we find it mentioned but once in any succeeding writings, and that where it is classed with good works of widows, such as "bringing up children and entertaining strangers." In scriptural times it was practiced as an act of hospitality, as recorded in Genesis 18:4, and from 1 Samuel 25:41 we gather that it was the duty of servants to perform this service for a guest; and the Savior made use of the custom to give the striving apostles a much needed lesson in service and humility.

Certainly no true follower of the meek and lowly Jesus would refuse to observe the commandment if he understood that He had given it to be observed as a church ordinance until He came again. It is a question of rightly divid-

ing the Word, of "taking from or adding to" the things delivered to us by the apostles.

The Apostle Paul was very explicit in delivering the ordinances of baptism in Romans 6 and of the communion in 1 Corinthians 11:23-28, and he stated plainly in Acts 20:27 that he had not shunned to declare all the counsel of God; but never a hint of how feet-washing should be observed. He does, however, in his instructions to Timothy (5:10 of first epistle), concerning destitute widows who might be considered worthy of support by the church, include it in a list of good works, such as bringing up children and lodging strangers.

The sect of the Pharisees practiced many types of moral purity, but they were often rebuked by the Savior for practicing these external symbols of purity, while the heart was far from clean. As we look about among our own brethren and see the evidences of the lack of the spirit of Christ of one group refusing to cooperate or fellowship another group, and remember the words of the Apostle, "If any man have not the Spirit of Christ, he is none of his," we wonder if we, too, have not come to be pharisaical in our practices.

Dear ones, let us look inward, examine ourselves, and try not to be so critical of our brethren. Let us practice love and good will, be more kindly and patient toward those who cannot see as we do. The Savior is coming soon. Will He find us ready?

Jehovah's Covenant With Abraham

THIS covenant of the Almighty made so long ago with Abraham, "the father of the faithful," still remains as the Magna Charta of all who are of the faith of Abraham. Ages and dispensations have come and gone; peoples of all races, nations, and languages, who have been scripturally informed, have poised their hopes upon it. Shall they be disappointed? As the Almighty liveth and abideth faithful forever, we answer, *No!* Truth never disappoints those who lean upon their God, and truth is never disappointed. We are living in an hour so tragic in human destiny that civilization seems to be at an utter end. The very props and foundations of order shake and totter to go down in crash, in catastrophe and chaos. But God's covenant abides. We are not attempting the impossible, nor are we trying to play a tune on a fiddle with one string. We are not riding an old horse to death. The veracity of the Almighty is at stake in the matter. It is as certain of realization as the existence of the Deity. What is more, it is about to speak in all its beauty of life and incorruptible inheritance in the oncoming eternal order.

"Creation groans and travails with danger,
The wise see its peril, and look for the end;
The bride is in exile, a pilgrim and stranger,
Expecting the Bridegroom will soon her defend.
She longs to lay by her sad garments of mourning,
And put on the robe which her Lover will bring;
To strike the keynote of the loud, choral anthem,
At the coronation of Jesus, her King."

Those patriarchs in yonder Machpelah will shortly awaken from their long slumbers to die no more. Oh, glory be to the name of our God! We are dealing with some of the "deep" things of the unfolding and revealing of the mind and purpose of the Almighty. Simple? Plain? Yes, but they are eternal verities. The very first principle to be noted in this covenant is *land*, not heaven. This sacred land covenant cannot be spiritualized away from its positive *material* aspect any more than the Constitution of the United States of America. It cannot be transferred to any such a realm as that above the starry skies. No, it must have its intended location below: "under the whole heaven" (Dan. 7:27). It is impossible to change the divine arrangement and please God. There are no bodiless spooks in this transaction. Nothing short of the acquisition of real estate will meet the demands of the covenant made with Abraham and his heirs.

Deeper aspects of this covenant spread themselves out before the devout mind in the investigation. Another phase of the great transaction is seen in the words: "And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered."

Those words are repeated, and to them is added another

impossible thing—the numbering of the "stars"; and, then, still another impossibility: the counting of the "sands" of the seashore (Gen. 22:15-18). Numberless as the stars of the firmament. Think of it! Ponder it well! Face the issues as God would have you do it. All this was spoken when as yet Abraham had no posterity. Isaac, the heir with him of the same promise, was not yet born, and a miracle in the realm of paternity had to be performed, for Sarah was past the period of motherhood. A small beginning, surely, and yet it was here that Abraham received the change of name from "Abram," the "exalted father," to "Abraham," the "father of nations," the sire of a "multitude." "Numberless as the stars." The best that our modern astronomers can do as they are equipped with their scientific appliances for the reading of the heavens is to count the stars by hundreds of millions. One versed in astronomy has placed the number of the stars as 1,650,000,000. Be that as it may, we know that no mathematical formula can number the spiritual "seed" of Abraham. But God can do it. Not a name will be missed in the "Book of life" when it is opened at the coming of the Lord (the "Father" of the immortal family, Isaiah 9:6, 7). Not a single member of that new spiritual race who has "filed" his claim to the Abrahamic estate will be forgotten when the morning breaks in all its foretold, and untold, glory. Praise God!

My brother, sister, have you recorded your name as a candidate for this heritage of life and inheritance? If not, why not? The chief estate office is in heaven, where Jesus is with the Father as our Advocate, Savior, and coming King. There is a way to the throne room of sovereign grace. It is by Christ Jesus the Lord (Heb. 11:6; John 14:6). While we affirm that the chief proprietor and owner of the landed estate (Christ) is in heaven functioning in the priestly office, nevertheless, the agents are all about us interested in the business of gathering out a people for the new order, now due.

The covenant was restated to Isaac, and to Jacob his firstborn son. This act of restatement, as we may please to call it, gives additional weight to the divine contract. It is just a wholesome repetition. But that is not all. It is confirmed unto Gentile believers: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Christ is the seed, and through Him, and by Him alone, can we become joint heirs in the inheritance. All the earth will be "blessed with faithful Abraham." Then what? "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." That is good news for the Gentile peoples of every nation and language.

(over)

There are yet deeper depths and wider ranges we must explore before we can visualize the fullest extent of the sublime import of this covenant. This gracious enactment was laid in the Almighty Himself. The following words from the Epistle to the Hebrews reveal the fact of ratification involving no less authority than the Deity together with all that It implies: "For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multi-

plying I will multiply thee."

What need we more? There is more; let us hearken to the voice of inspiration speaking: "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."—Samuel Forsby in *Messiah's Advocate*.

Faith in God

By S. J. Lindsay

"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.

IT WOULD be a difficult thing to come unto one of whom we have no knowledge. Having knowledge, it is necessary to have faith, else there would be no object in coming to him. This thought is well set forth by Paul when he says, "For whosoever shall call upon the name of the Lord shall be saved. 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.

In other words, we must have the evidence of God. Faith, then, requires evidence.

Is there an all-wise God? What evidence have we? We want to know God and we want to come to Him, but we must first know that He *is* and that He is a rewarder of them that seek Him if we are to come to Him and believe in Him. The first part of Hebrews 11 tells us that "faith is the substance of things hoped for, the evidence of things not seen."

The evidences are of two kinds, we believe. First, the evidence of our reason, and second, the evidence of revelation and experience.

No thinking mind can observe the powers that exist without concluding that all these must have their origin in a great central power. The power that sends the lightning crashing to earth; the power that moves continents in the earthquake; the power that moves the destructive winds; the power which in its season operates to cause all earth to spring forth with life; all these must have their origin in a great central head which has the power to order them and cause them to cease. The earth is full of power manifestations over which we puny human creatures have no control. We must acknowledge these to be greater than we are. Not only do these powers exist, but we know, too, that they are controlled by fixed laws. These laws show that they are backed up by an intelligence which ours cannot measure.

The light of our intelligence compares with that great intelligence as the candle with the sun.

God has revealed Himself to us in no uncertain way. The fact that He has revealed Himself by the power of prophecy should be sufficient to the thinking man. He Himself points out this fact as evidence of His being. In Isaiah 42:9 we read: "Behold, the former things have come to pass, and new things do I declare: before they spring forth I tell you of them." Again we read the Master's language in John 13:18, 19: "I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he."

No one with human intelligence can with any certainty reveal future events. This belongs only to that power that is superhuman. God is revealed to us by prophecy. Prophecy fulfilled to the very letter is our evidence that there is a God.

Another strong evidence is that we receive by experience. We know that the way of the flesh is not the way of God. We know, too, that to follow the way of the flesh brings us all sorts of suffering and destruction. God points this out to us. He says: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isa. 55:8, 9.

Knowing that His ways are best, we follow after. Experience teaches us that His ways are best and we profit thereby. The very fact that love and hate, right and wrong, joy and gloom are in the world, is evidence that there is a great Judge who discerns between these, warning us to flee from the evil of the one and to cling to the benefits of the other.—*Selected*.

Radio in Prophecy

AS WE have been taking a survey of the facts and mysteries of radio, the question that naturally assumes a front seat consideration is, What is the meaning of all this? As has been stated, the organized elements whereby faces, scenes, psychological powers, and voices are transmitted through the air with the speed of light were as fixed and certain in the days of Abraham as they are now. The great Creator has done no new thing for us in these last days. There was in the divine mind some far reaching purpose, but it was allowed to sleep through the centuries, awaiting this hour. The plan of human redemption was in the divine program from the foundation of the world, and at the earliest possible moment of race consciousness the plan was put into operation. Men were taught to find God by ceremonies and sacrificial offerings, leading up to the supreme offering of Calvary.

The race needed redemption from the beginning, but did not need radio; it waited for the hour of need. Now the *why* and the *what* of it all should concern thoughtful students of God's Word. With many, it seems to be just another novelty—a toy for our amusement. A fine alibi to remain home from church services on Sunday, with the excuse: "We had a fine sermon on the air today." Yes, they have sermons, but they have vaudeville skits, jazz orchestras, and comic operas—Amos an' Andy with the rest. No, something far more important was in the mind of God when He adjusted the elements, making possible this greatest of all discoveries. It has not been invented, but just now uncovered. America was here before Columbus landed on San Salvador and found a new continent. We have moved in upon a new continent of the air.

We repeat—what does it all mean? We shall not be dogmatic in our theories as to the exact thought in the Creator's mind, but we are going to suggest some plausible propositions, placing the burden upon those who oppose to show why and how it could not be so. We should like to have some one come forward and tell us what God had in mind, if not some of the things we shall offer. Tell us how radio powers are to be utilized for the coming generations. Will it be a plaything for them? Is God only interested in our amusement, and fixing things for big business and high-powered commercialism? But all we have said and will say is to open up some windows, as it were, looking out upon a glorious landscape, which may be only a child of the imagination; but the conception, as a possibility, is not without foundation and reason.

There has been no little ridicule heaped upon those who believe in the personal, bodily appearing of Christ to the world and of His reign on earth with His saints—"They lived and reigned with him a thousand years." They tell us it materializes spiritual things. The critics of His physical birth can bring up the same argument. Why not spiritualize this old story of the Child in the manger? They

tell us that His bodily appearing is debasing and unscriptural. So say they of His virgin birth. What we contend for is all stated in unmistakable language and must be believed or eliminated. "Know ye not that the righteous shall inherit the earth?" "Blessed are the meek: for they shall inherit the earth." "His feet shall stand . . . on the mount of Olives." "They shall see the Son of man coming in the clouds with power and great glory." "They shall sit with me on my throne." But, "I do not believe it," says the critic. Very well; but he must tell us *why* and *how* these words are not true. We are not disposed to eliminate or wrest the Scriptures.

The Bible teaches beyond a doubt, if we are to believe its plain statements, that this world, now so worn and bleeding and bruised by sin—cursed by every devouring thing—will see Christ return, bind Satan, and establish His rulership on earth. Paul speaks of the whole creation groaning, waiting for the restitution of all things. The prophetic books are filled with visions of a glorious day coming, when the desert will be turned into a garden; parched areas will be redeemed by springs of water; animal life shall be tamed and lose its cruelty; and "sorrow and sighing shall flee away."

Time and again the New Testament speaks of "in that day," "his day," "the day of the Lord," and "his coming." What can all these statements mean, but exactly what they say? Our Lord has had no day yet; while on earth, He was denied, condemned, and finally executed as a criminal. When and where has His voice been heard and heeded in the big doings on earth? We have written books about Him, painted masterpieces of scenes in His life, written poetry and music about Him, and sung His praise; but, with rare exceptions, that ended it all. His day has not yet come; but it will come.

Civilization has marched along the pathway of war and tragedy from the dawn; the race has suffered and groaned with poverty and disease. But for a small minority, humanity has dragged its toil-worn steps with endless struggle to get daily food, to say nothing about luxuries and pleasures. The mill continues to grind finer, and the world tragedy continues to grow more bitter and widespread. The whole scheme of the universe is a gigantic delusion if what has been done and is doing should complete the picture until the curtain falls for the last judgment. We do not think so, and neither did the holy prophets and apostles think so; but shining out from almost every page of Holy Writ there are prophetic foregleams of a coming day of universal rejoicing, the prototype of which was the Jewish year of jubilee. Thank God for the "blessed hope of his glorious appearing," when the "mists have rolled in splendor."

Then what will Jesus do? What will be His program—with an apology for this overworked term? What will hap-

pen, and how will He proceed? He is going to judge this world in righteousness—not as the judge at a court, when the testimony is given, and a verdict is rendered; but He will judge as did the judges of old who judged Israel, in the capacity of administrator and executor of everything pertaining to life. He will clear the deck by ridding the earth of Satan and his cohorts. The government will be on His shoulders, and His rule will be forever. He is the stone cut from the mountain without hands, which filled all the earth. He is the Ancient of days coming to His own, setting up a kingdom that shall never end. John, looking through his prophetic telescope, saw a marvelous sight: “The kingdoms of this world are become the kingdoms of our Lord, and his Christ.” All the kingdoms—fifty or more—to be His one kingdom.—C. F. Wimberly in *The Pentecostal Herald*.

THE more we love, the better we are, and the greater our friendships are, the dearer we are to God.—*Jeremy Taylor*.

CHRIST THE POWER AND WISDOM OF GOD

Continued from Page Four

lege days the writer has watched this flow of necromancy, telepathic experiment, and pseudo-scientific inquiry; for some years he was a member of the English Society for Psychical Research; he has observed the exploits of clairvoyants, read occult books so far as such books are readable, heard the late W. T. Stead relate the adventures of his double, watched the careers of Sir Conan Doyle and Sir Oliver Lodge, endured the marvelous histories of many inferior story tellers. And his growing conviction is that in this vast cloud of witnesses, in this fog of unprogressive assertions, there is no grain of any substantial reality, that there is nothing in it at all beyond deliberate fraud, unconscious fraud, self-deception, the will to believe marvels, the craving to be marvelous, the suggestibility of unguarded minds, tricks of divided personalities, uncritical treatment of coincidences and resemblances, the obstinacy of men committed to a view, very ancient traditions about ghosts and magic, received as fables and then strengthening to belief, reinforcing legends from the East, hallucinations fostered and welcomed, and last, but not least, the moral decay and imaginative excesses due to the use of drugs.”

Last evening my mind was deeply impressed with the words of Jesus, “Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.”—Matt. 12:25.

Last evening the Communists were commemorating the tenth anniversary of the death of Viadimir Dgitsh Lenin, founder of the Soviet Government of Russia. Their principal speaker declared, “The road of Roosevelt is the road to Fascism, which is only a worse form of capitalism, and to an inevitable war. It is plain to see that Roosevelt is

even now preparing for war by mobilizing the industries, establishing C. C. C. camps, and building up the country's strength. War is inevitable unless the workers mobilize and strike at the right moment.”

On the other hand, the Communists' most formidable enemy—Charles E. Coughlin—upheld the President's policy both financially and industrially, declaring it was either “Roosevelt or ruin.”

How real Jesus' words came to me, “Think not that I am come to send peace on earth: I came not to send peace, but a sword.”—Matt. 10:34. I amend Father Coughlin's declaration by saying, “Christ and prosperity.”

SHOULD I APOLOGIZE?

Continued from Front Page

the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.” What are we to think? How are we to know we are right? How are we to tell when things have come to the right place in history to look for the promise of Christ's coming to be fulfilled? Are we merely illusioned as was that ancient Egyptian scribe who thought that all the good people were to die with him? Are we adding another chapter to the story of disappointed martyrs who died with joy in their hearts that the end was near at hand? Or can we know?

God has given us a guidepost that tells us where we are in the stream of time, and that is Israel. Should I, therefore, apologize for speaking of that downtrodden people and the things that they are doing? Should I apologize for taking time to speak and space to write of the movements that are observable among them? Should I not rather apologize for holding back on this great truth? Should I not rather apologize for failing to stress it enough? It involves in its intricacies of thought some of the most sacred truths that dwell in the Christian's breast. But let us notice another feature that will make our point clearer.

Many people speak in the same breath of the return or regathering of Israel with that of the restoration of Israel. They are not the same thing; they are related, but still entirely distinct. The return and regathering of Israel in their own land only a blind man could deny. Our fathers looked forward with hope to see that day: we see it an accomplished fact. Our fathers knew that God would do what He had promised: we see the fact as history. Just how much has taken place we cannot tell from this distant point: by some reports all is in readiness for our Lord's return; by other reports much remains to be done. But no matter what is done or what remains to be done: the Jews are there! And what is more important, they are there to stay if we can read the other signs correctly.

On that momentous day when Jesus and His disciples went out on the Mount of Olives before His ascension, the most natural question came: “Lord, wilt thou at this time

restore again the kingdom to Israel?" Is this the time, Lord, for the "restoration" of Israel? Israel has been regathered, is the restoration to take place? A noncommittal answer such as Jesus often gave was their only consolation before He was taken from them. No! The time had not come!

III

This brings us to the question: what was taken away that should be restored? To the last reigning prince of the house of Judah came the Prophet Ezekiel to say: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21:25-27. To what did Ezekiel refer by "it"? Was it the people of Israel that should be no more until "he come whose right it is"? No, they are with us even yet! Was it the nation of Israel? No, that nation was reorganized at least in a shadowy way under the rule of the priests who returned from Persia. No, rather was it the royal house that was overturned, not to be restored until He comes whose right *it* is. No such event by any stretch of the imagination has ever happened. When the Jews returned from Babylon their false prophets made them believe that that return was false to such an extent that the Jews of lordly wealth remained behind in Babylon where they had made many a lucrative connection. Only a miserable remnant returned under the various leaders that marched out across the desert. Still do we look forward to that time when the "restoration" of Israel shall take place. That will be when He comes whose right it is. That will take place when our Lord returns from heaven and no sooner. That will be the great event toward which we are all looking. And it will come when other things are ready for His appearing.

The signs about us in the world of stress, of strife, of approaching war clouds can when connected with this great fact of prophecy and history make us know that we are not living through another period of disillusionment. We are living in a time that should make us ponder our lives and our past deeds as we pass the threshold of the new year. We are one step nearer to the "restoration" of the great King who shall rule in righteousness when the times of refreshing come from the presence of the Lord. We should go forth with the new year resolved to live as we never have lived before. We should rededicate our lives to His work, to His love, to His life.

Should I apologize for speaking of the return of Israel? No, for it is the great key subject to unlock the great truths of God's gospel. It is the open sesame to the treasure-house of the great age yet to come. It is the magic clew that gives us the golden path upon which to tread the paths of glory that shall lead to the everlasting kingdom of God on earth with all its attendant blessings. May we all follow toward that goal and reach the situation of that glorious day in full measure of time, and a place at the "restoration of Israel."

THE VISION OF THE FUTURE

GOD IN His Holy Word has given to His people a glorious vision concerning the future. Often Christians who hold to God's Word and fully believe in the divine predictions concerning this present age and its end in apostasy and judgment receive the same compliment which the King of Israel paid to Micaiah. (See 1 Kings 22:8.) They call us who believe the witness of the Spirit of God concerning this age and what will follow "pessimists." The believer in the revelation of God is not a pessimist, one who only looks upon the dark side. The Word of God speaks of the present age as "a dark place." It holds out no hope that the deplorable conditions into which sin has plunged this earth can ever be remedied by man, by his schemes, inventions, or human progress. Again and again the seemingly bright hopes of this age have been marred and shattered. At present the outlook of the world among the civilized nations is very, very dark. It is far worse in heathen lands. The world has its grave fears, and evil forebodings are often expressed by great statesmen.

But a Christian who knows and believes in the Word of God has the vision of a glorious future for this earth. He knows what God has promised to do and what He will do. The social future, the political and the physical future of this earth are revealed in the Bible. It is a future of glory. This future centers in "*that Man*," whom God has raised from the dead, and who is now at His own right hand. Our Lord Jesus Christ will be King; He will reign in righteousness; He will right all wrong; He will still the angry waves of sin and bring His glorious peace to this earth. His omnipotent power will even in due time deliver groaning creation from the curse and hush its groans. It is this vision of the future our God wants us to see. It is this vision which is the inspiration and power for the present time. When evils multiply, when suffering increases, when unrighteousness and all its attending miseries face us on all sides, then we can turn to God's promises and know that better things will come, and this bright and glorious optimism, the true optimism, lifts us way above the darkness of the present. Yes, we see the bright side as God sees it and are content to wait till it bursts upon us in all its glory. It is likewise the mightiest incentive to labor and to service, to live righteously, soberly, and godly in this present evil age.—Selected from *Our Hope* by R. A. Curtis.

JEWISH NATIONAL HOME

SOME of England's Jewish leaders are seeking to form a Jewish State which shall be a national home land. According to Genesis 15:18, they believe that such a state should include Palestine, Transjordan as far east as Egypt, and Iraq, an area variously estimated at from 250,000 to 300,000 square miles. They further believe that while Arabs and other non-Jewish inhabitants will doubtless raise objections, the resources of the country when developed are sufficient to maintain both the Jewish and non-Jewish populations.—*Selected*.

Abreast of the Times

"Ectoplasmic Fingerprints"

"The living know that they shall die: but the dead know not any thing."—Eccl. 9:5.

BOSTON, Mass., Feb. 3.—"Ectoplasmic fingerprints" alleged to have been made by "Walter," brother of "Margery," Boston medium, are arousing much controversy in psychical circles, according to *The Literary Digest*. The interest seems to have been intensified by the announcement made by the National Broadcasting Company that Sir Oliver Lodge, scientist and exponent of spiritism of England, will broadcast an address on March 9 on the subject of "Do We Survive?"

It appears that these ghostly fingerprints were made in Boston last year, and that their authenticity is defended by the American Society for Psychical Research, but on the other hand the Boston Society of Psychical Research has issued an official bulletin "in which three well-known authorities on psychic research presented evidence purporting to show that the fingerprints belonged to a dentist living in Boston instead of to a dead person."

"It has been proven time and time again that many of the phenomena of spiritualism are shot through with fraud," continues *The Digest*. The originators of modern spiritualism were the three Fox sisters of Hydeville, N. Y., (1848), at least one of whom, Margaret, "afterward recanted and confessed to fraud. At a public demonstration in New York City she said: 'I am here tonight as one of the founders of spiritualism to denounce it as an absolute falsehood from beginning to end, as the flimsiest of superstitions, the most wicked blasphemy known to the world.' Two years ago Nino Pecararo, who is said to have deceived Conan Doyle, told New York reporters that all his seeming supernatural accomplishments were pure deception—sleight-of-hand tricks."

Such deceptions serve to emphasize the importance of watchfulness against all who "say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isa. 8:19, 20.

Insanity Gains

"They shall drink, . . . and be mad, because of the sword that I will send among them."—Jer. 25:16.

CHICAGO, Jan. 27.—In an address before the Executives' Club delivered yesterday by Dr. David Seabury, eminent psychologist of New York, the astonishing statement was made that the entire human race will be insane by 2139 A. D., if the present rate of increase in insanity is maintained. Statisticians have reached the conclusion, he declared, that there has been a thirty per cent increase in

insanity during the past ten years. He ascribed the increase largely to worry brought on by the hectic conditions prevailing in modern life.

Faith in God and the peace and security of mind which it brings are the most powerful preventives of insanity. "There is no fear in love; but perfect love casteth out fear: because fear hath torment."—1 John 4:18.—Selected by D. G. Harvey.

The Spectre of Fear

"Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty."—Isa. 13:6.

PARIS, Jan. 20.—In an article appearing in the *Chicago Herald and Examiner* on January 14, Premier Mussolini called attention to the menacing situation in the Far East. "Two armies," he said, those of Japan and Russia, "confront each other at the frontier of Russia and Manchuria; the peril of war exists. This does not only interest Russia and Japan; it also involves China and the United States and, directly and indirectly, England, France, and Holland."

To the solemn warning of the dictator of Italy is now added that of Edouard Herriot, former Premier of France. "All wise Governments should watch the extreme East with the greatest vigilance. Between Japan and the United States on the one hand, and between Japan and the Soviets on the other, tension is obvious. The world is afraid it is going to see three great powers, the United States, Russia, and Japan, enter into conflict."

Referring again to the same threatening situation, Mussolini declared some time ago that in his estimation "there is no doubt that Japan is going through a period of dynamic imperialism. She is no longer bound by accords of an international order and has her hands free, be it for peace or war. The choice depends upon Japan.

"The pressure of a so-called international public opinion," the Duce continued, "has no influence on a people with as closed and militaristic psychology as that of the Japanese, or on the ruling classes, which religiously believe in the warlike spirit as the highest expression of the virtue of the race."

That fear of a new Russia-Japanese war is not limited to statesmen of other countries is evident. Universal News Service asserts that an "official informant" of the Soviet Government said that armed conflict between that country and Japan in 1934 is regarded as a "possibility" by a highly placed Russian official.

LATER: The rejection by France of the British plan for the rearmament of Germany adds greatly to the tenseness of the situation in both Europe and the Far East. As one of our contributors wrote recently, we may look for many startling changes and multiplying dangers to occur during the present year.

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RECONSTRUCTION AND RESTORATION

RECONSTRUCTION" means to make over again. "Restoration of man" means the act of bringing man back to the original strength and beauty of perfect manhood. One of the primary purposes of the new heaven and new earth, which constitute the new world, is that man might be reconstructed and restored and righteousness forever established among men. The sacrificial death and resurrection of Christ Jesus made available the great ransom price. The overthrow of Satan's empire and the restraining of the enemy will remove the powers that were actively hindering man from making progress in righteousness.

Can man, then, unaided, bring himself back into harmony with God? He can not. Since thousands of years the human race has been traveling the broad road of unrighteousness that leads to degradation and destruction. After such a long period of sin the race is wicked. The slums of the great cities, the insane asylums, hospitals, prison houses, financial centers, crowded streets and subways, the boats, the dance halls and like places—here observe the works of the devil.

The death and resurrection alone of Christ will not undo these evils. The overthrow of Satan's empire will not undo these evils. There is one thing else that must be done, and it will be done. It is written: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil."—1 John 3:8. "He (God) shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-21.

Several thousand years of misrule by Satan have wrought all the evils among humankind. Now God will show to all of His intelligent creatures that one thousand years' rule by His beloved Son, Jesus, can and will undo all the evil that has been done, and will restore all the willing and obedient ones to the full glory and beauty of perfect manhood.

With heaven and earth made up of perfect, glorious creatures, all under one Head, Christ Jesus, they will be an eternal monument, forever testifying to the wisdom, power, and loving-kindness of our God. The great Eternal One intends to use His Son for the purpose of reconstructing and restoring the people of the earth. "Behold my servant, whom I uphold; mine elect, in whom my soul de-

lighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. . . I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."—Isaiah 42:1-7. "I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them."—Isaiah 49:8-10.

The Scriptures show that the reconstruction and restoration work will embrace a period of one thousand years. During that time the entire human race will be under the control of Christ, who will gradually lead the obedient ones back into harmony with God. Furthermore, the Scriptures show that this blessed work will begin with the overthrowing of Satan and the establishment on earth of the kingdom of God.

—Miss Ellen Prichard, Kokomo, Ind.

NEWS FROM LOUISIANA

On January 1, 1934, the Hammond Berean Society held its annual business meeting for the purpose of electing officers for the coming year.

Warren Landry was elected president of the class, with Anna Mae Bottolfs as vice president. Ruchie Alexander was elected secretary and treasurer.

—Ruchie Alexander, Secretary.

BREMEN, INDIANA

The following letter accompanied an order for ten copies of the senior Berean lesson series for 1923-25:

"We have just one lesson yet; then the book we have is finished. We have a class of twenty-two enrolled, and they attend regularly and take good interest in the lessons. We also have a junior class of ten or twelve. We meet on Wednesday evening of each week. Have only missed two meetings, and then we were attending Bible school."

The letter was signed by Mrs. Martha H. Senff of Bremen, Indiana.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"They that be whole need not a physician, but they that are sick."

THE HEALTH AND HAPPINESS DOCTOR

IT WAS summer time. Lazy white clouds floated overhead, and the warm sun shone down upon the sandy seashore. But from the beautiful blue lake soft breezes came and cooled the air.

There was no lovelier spot in all that country, no fairer scene by day, nor more magic one by night. One thing only lessened its beauty. All about were sick people—people with crippled limbs, blinded eyes, diseases which the doctors didn't understand and couldn't cure.

And then one day a wonderful doctor came to this beautiful country. A doctor who could cure every sickness, it was said. The news spread from one to another, and people came from far and near to have this great doctor heal them.

One man with paralysis, whom the other doctors had said could never walk again, was healed and could walk as well as ever. A woman who had been ill for twelve years was made well. Two blind men, well known to everyone, had their sight restored and were once more able to work.

All these and many more did this great doctor cure. And then one day a little girl died, the only daughter of a wealthy ruler in the city. The father had heard of the great doctor's work, and in his deep sorrow he went to him. He told him that he believed if he would just come and lay his hand on the little girl's head, she would come back to life.

This great doctor felt so sorry for the poor father that he followed him to his home. The people standing around weeping only laughed when some one whispered that he was going to bring the little girl back to them alive.

But, too wonderful to behold, the doctor went into the room where she lay and in a moment came out leading her by the hand. And the doctor's name was—have you guessed it?—yes, it was Jesus!

Jesus found so much to do, so many who needed healing, so many who must be told about God and God's kingdom, that He called helpers to go with Him. Do you know whom He called in today's lesson? Was he a fisherman like the first four helpers? Look in verse 9.

If Jesus should come to our land today, He would find just as much to do, wouldn't He? He would find sick peo-

ple, and blind people, and crippled people. And He would also find wicked people.

You know He could heal people who were sick because of their sins, when He lived on earth so long ago. He forgave their sins, and He was the only one besides God who could do that.

We all need Jesus to heal us of our sins. The reason we are sick today, just as they were so long ago, is because we do wrong in some way or another. We don't always intend to do wrong, and sometimes we don't even realize it till afterwards. But we only need to say, "Forgive me, dear Jesus, and help me to do better," and He will.

After these crippled, blind, sick people had been healed by Jesus, can't you just picture to yourselves how happy they must have been? And to know their sins had been forgiven and they could start life with a fresh, clean page, that must have made them happier than anything else. And it makes us happy, too.

In forgiving the people of their sins and healing them of their sicknesses, Jesus was showing them how it will be in God's kingdom. There will be no sickness at all then, and everyone will learn how to live just as Jesus wants him to live.

Jesus will need helpers, too, in His kingdom, as He did so long ago. We can be His helpers if we obey Him now. Just think of being able to help King Jesus cure sick people, open blind eyes and deaf ears, and best of all, tell them about Him and His Father! Everybody will be well and happy then over the whole world.

Our "Sons and Daughters of the King" have a new member this week—a little seven and a half year old lassie, Erma Jane Hunt. It was Erma Jane's mother, you know, boys and girls, whom you all came to love because of the Bible stories she told you on this page for so many years.

We are very happy to have you for a member, Erma Jane. Come right in and take a chair next to Ina Ruth. Erma Jane lives in South Bend, Indiana, and her Sunday school teacher is Mrs. Lulu Stilson. I think her teacher must be very happy because Erma Jane says Daddy gave her a Bible for Christmas and she likes to read it.

Next week all the members of the "Sons and Daughters of the King" Club will get their membership cards and seals. Each week that you study your lesson you paste a seal, which looks like an open Bible, over that square. And don't forget—try to do just as Jesus would like you to do each day.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 7. — February 18, 1934

JESUS' POWER TO HELP

Matthew 8:1 to 9:34

Devotional Reading: Isaiah 35:1-6

GOLDEN TEXT

I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners.—Matthew 9:13.

A STUDY OF THE SUBJECT

Basic Truth: "Christ Jesus came into the world to save sinners."—1 Timothy 1:15.

I. Jesus Forgives Sin. (Matt. 9:1-7.) The natural desire of all men is for physical health and material well-being. The friends of the paralytic in the lesson brought him to Jesus, not that his sins might be pardoned, but that his body might be healed. But the Great Physician diagnosed the cause of the man's trouble as sin. When the healing remedy of divine forgiveness was applied, the man's sickness disappeared. When the Lord comes and establishes His kingdom in the earth, "the inhabitant shall not say, I am sick," for "the people that dwell therein shall be forgiven their iniquity" (Isa. 33:24). The removal of sin means the removal of the cause of disease and death. This is frequently true today. When one turns from sinful habits of self-indulgence, the general health improves and longer life results.

II. Jesus Calls Sinners. (Matt. 9:8, 9.) One of the twelve men chosen by the Lord to be an apostle was Matthew the publican, one who was looked upon by his fellow Jews as the most depraved of men. So vile was the class to which he belonged considered that the priests would not accept the gifts they brought to the temple. Yet Jesus saw in Matthew elements of character that He knew could be developed for splendid usefulness to God and man. If this "sinner saved by grace" had done nothing more than to provide us with the record of Jesus' life we are now studying, our Lord was justified in calling him into His service. Jesus can find the seeds of good in every heart and cause them to grow and bear fruit to His glory.

III. Jesus Sees the Sinner's Need. (Matt. 9:10-13.) Matthew, sinner though he was, rejoiced in the fellowship of Jesus Christ, and invited his sinful friends to hear the message that had brought him comfort. Jesus sees the needs of those who are far from God, and finds His most happy task in seeking them out and bringing them into the Father's house.

PRACTICAL APPLICATIONS

Helping the Needy. Jesus was always touched by the needs of other people. His daily work was a ministration of service to others. With the great power which Jesus possessed He could bless in every field of need. We cannot do this, but we can use the talents we do possess in aiding the less fortunate. True righteousness will not allow one member of the church to have an excessive amount and another member to be in dire need. The spirit of the Master will bridge this gap, and they both will have all things in common. When others' burdens are lightened by our ef-

forts in the name of the Father, there comes to our hearts a joy and peace that the world knows nothing of.

"Follow Me." This command was not given to a man such as the priests and scribes would pick. They prohibited such from entering the temple. A despised and hated group were the tax-gatherers. These people, like all others, were made in the image and likeness of the Creator. The Father's love covered them as well as all others. Yes, the plan of God had a place for such people. Christ, in His selection of helpers, was not guided by the apparel and possessions of a man (Jas. 2:1-4). It was the man that He wanted.

Sick People. "They that be whole need not a physician, but they that are sick." There is no sickness quite so contagious and destructive as the disease of sin. Once it takes hold of man there is no medicine known to man that can cure. There are many remedies that soothe the pain of conscience, but none can destroy the virus that continuously re-infects. This is a disease that the world of mankind is affected with and of whose destructiveness it is unaware. It feeds on the life that now is and disqualifies one for the life that is to come. There is only one remedy for this malady, that is Christ.—C. E. R.

GOLDEN TEXT

Let us liken a sick person to a sinner. When one is seriously ill, no time is lost in securing help in the person of a competent doctor. When one is steeped in sin, the need for help is scarcely realized, though that need be much greater than in the case of being sick. Jesus came to call just sinners to repentance, that they leave the sinful path and follow after righteousness.

Jesus, our Lord and Savior, is indeed merciful that He can forgive the vilest sinner when the call to come unto Him is answered and repentance assured. This mercy extends to you and to me if we have or will accept it. The righteous need no helper, but few, if any, belong to that class.—L. A. R.

YOUNG PEOPLE AND ADULTS

Jesus Meeting Human Needs

The greatest need of the human race is deliverance from sin. Sin brought sickness and death. This has resulted in untold loss to the sons of Adam. Colds alone annually cost millions of dollars to the people of the United States. Think of the cost of death and its loss to us. Edison accumulated a vast amount of knowledge which would have been even a greater blessing to people if failing health had not slowed his mind and body. All of this knowledge was completely lost by his

death. Think of the accumulated knowledge and wisdom that has been thus lost. Can we for one moment comprehend the blessing that could come from one righteous person who had accumulated wisdom for a million years? It will be our privilege to know such blessing if we accept Jesus' invitation to live with Him throughout eternity.

Many of the needs met by Jesus are obvious. The world needs love to end greed, scheming, stealing, adultery, murder, war. Jesus came to fill this need, too. He gave us an example of this love by giving His life for us while we were still His enemies. His teachings, if faithfully followed, will result in great happiness to all in this life and in the age to come, life everlasting.

All worth while things have a corresponding price attached. That is life as we know it. A price has been placed upon these blessings. God is willing that all should enjoy them, so He has placed the price within the reach of everyone. He has asked us to curb our carnal natures, repent, be baptized, and walk in a new life filled with faith. Are you willing to pay that kind of a price for the priceless blessings God has in store for the faithful?—H. A. S.

PRIMARY CLASS

Topic: Jesus Helps a Little Girl.

Memory Verse: "In him was life."—John 1:4a.

As Jesus went about teaching and preaching, He cured many, many people that were sick or blind or lame. One day a man came up to Him and said, "My daughter is dead, but come, lay Your hands on her, and she will live."

Jesus followed the man until they came to the man's house. Jesus' disciples followed, too. Jesus saw the great crowd gathered there and said to them, "The maid is not dead, but sleepeth." The people just laughed at Jesus.

Then Jesus had all the people get out of the room. He took the mother and father of the little girl, as well as three of His disciples, and went to where the little girl lay. Jesus took the little girl by the hand and said, "Damsel (little maid), I say unto thee, Arise." The little girl got up from her bed, and Jesus asked her parents to give her something to eat. How happy they must have been. And how surprised the people were to see the little girl alive and well.

God gave Jesus the power to give life to people who were dead. He still has that power and will use it when He comes again to bring all dead people back to life.

"In him was life" may be said of God or Jesus, and I'm sure you can see why. Let's all say it together, "In him was life."—V. C. T.

AMONG THE CHURCHES

TO OUR BROTHERHOOD

Since making my appeal for \$2,000, it has occurred to me that perhaps some may conceive that in case contributions are made in answer to this call and there should not be sufficient received to liquidate the indebtedness mentioned, the amounts thus received would be used in payment of other bills, operating expenses, etc. I therefore make this pledge to you: Strict account of all contributions to this particular fund will be kept with name of contributors and amounts contributed respectively, and in case I am unable to liquidate the indebtedness in question, which is approximately \$7,000, then and in that case the amount you have thus contributed will be returned to you so that you will not lose what is contributed unless you shall state that your contribution may be used for another purpose. If you cannot send the full amount you desire to contribute to this fund, if you will kindly send in your pledge with amount of pledge to be paid on or before June 1, 1934, so that I may know just what I can safely depend upon, and then make payments as you may be able to do so, it will be satisfactory and much appreciated. I need not emphasize the importance of our giving attention to this matter nor what it means to the N. B. I. I explained that fully at our last General Conference. The crisis of which I spoke at that meeting has been delayed longer than I at that time had good reason to think might be done, for which we have all been thankful. But it will come, and we must meet it, and the best way I have been able to devise and suggest, and that is generally the case in such matters, is the way of sacrifice, and if we are not willing nor able to follow this course in this matter I am unable at this time to suggest another way out with honor to our Institution. Responses with contributions to this call are already coming, and it is our sincere hope that our people generally will be able to realize the importance of taking care of this obligation before it is too late, and the proposition I have submitted means a saving of approximately \$3,300 to the National Bible Institution if I am able to put it over. I am undertaking to do this, but I cannot proceed farther than I have already gone until I have the necessary amount on hand.

Trusting that you may be able to understand and appreciate the situation and our earnest desire to get this matter off our hands, and that you will make every sacrifice that you may be able to make in order that I may be able to carry through this proposition, and thanking you very sincerely for what has already been done in this matter, I am, yours for service,

L. E. Conner, Manager.

RICE-SECORD

In the presence of thirty or forty of our church people at the pastor's home Friday night, Jan. 26, Mr. Harold Rice and Miss Alice Secord were married. Harold is the son of Sr. Hazel Pixley, grandson of Bro. and Sr. Richard Skeels, and has been a member of our church for several years. Alice was an attendant of our Sunday school until her family moved to Marne some months ago.

The pastor joins their many friends in wishing for them the best that life contains as they live their lives together.

F. E. Siple.

BURR OAK, INDIANA

According to a card from Mrs. Dewey Overmyer, secretary of the Burr Oak Church of God, F. L. Austin, Back-to-the-Bible Evangelist of Chicago, was expected to deliver discourses at 11:00 a. m. and 7:30 p. m. on February 4 at the Burr Oak church. His morning subject was to be "The Holy People of God," his evening theme "No Man Liveth Unto Himself." We regret that this notice reached us too late for inclusion in our last issue.

REPORT FOR JANUARY

Sermons: Pleasant View, 2; Rensselaer, 2; Plymouth, 1; North Salem, 1. Funerals, 1. Money received: Pleasant View, \$25.25; Rensselaer, \$24.60; Hillisburg, \$15.00; Plymouth, \$12.00; North Salem, \$9.50; Dale Rouch, \$1.00; Minnie Porter, \$1.00; brought over from December report, \$1.11. Expenses, \$15.25. J. H. Anderson, Indiana Evangelist.

WE LOOK AHEAD

February 13, 1934

"Toward Orthodoxy," Louis Minsky in the "Toronto Jewish Courier." On the present trend in American Jewry.

"The Dispensations," M. W. Perrine. Mr. Perrine, 2114 Walnut St., Everett, Wash., writes of the rule of men and the Christ.

"The History of Israel," Alta E. King. First of a group of historical outlines based on the Bible.

"The Disappointed Jews," Harry A. Goekler. The pastor of the Marshall, Ill., Church of God writes on the Jews of Peter's day.

Also articles by H. B. Hathaway, C. F. Wimberly, and others.

GRAND RAPIDS, MICHIGAN

Sr. C. H. Simpson is at her home, 1018 Cass Ave., S. E., recuperating from her recent serious operation, and Sr. Ada (Harold) Simpson is gradually recovering from her serious illness at their home in Grandville. The Dorcas ladies staged a "penny social" at the pastor's home on January 26, and during the evening a real surprise was brought to the crowd when the wedding march was played and Harold Rice and Alice Secord stepped forward to be married.

January 28 proved to be a bitter, cold day, but a faithful, loyal audience was present in the face of the blizzard that night.

F. E. Siple, Pastor.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. Paul C. Johnson; Mr. and Mrs. Vern Lansbery; Silas M. Claypool; Dorothy Magaw (\$2 per month); Golden Rule Sunday School (Cleveland, Ohio); Golden Rule Sunday School Adult Class (Cleveland).

BLANCHARD, MICHIGAN

Hereafter the Sunday evening service, the Lord willing, will follow the following program:

Meeting opens at 7:15 with Berean classes for young people and adults. At 7:45 all assemble in the main auditorium for a diversified Worship Service, which will include singing, special music, Scripture reading by two young people, prayer, short talk by one of the young folks, and sermon by the pastor. It is designed that the entire service shall last about an hour and a half, or from 7:15 to 8:45.

Hereafter the evening Worship Service will be the only preaching service at the church on Sundays, as the pastor will preach at a schoolhouse in Wyman in the mornings.

Fine interest and good attendance are being registered by the people living in the vicinity of Shepard Schoolhouse for our Thursday evening meetings there. This is due in great part to the fact that the children have been of such help with special songs and playlets.

The first one of the young people to give a short talk at the church will be Emery Toogood, who will speak on "The Religious Situation in Germany," on the night of February 11.

A cordial invitation is extended to you to worship with us at any of these services.

Cecil A. Smead, Pastor.

COMMUNICATION

Dear Brothers and Sisters in Christ:

This beautiful eve I will drop a few lines of thanks in return for the beautiful Christmas cards I received, as I haven't been very well and have been putting it off. One was from a sister I am personally acquainted with, Mrs. E. Good of Colorado Springs, Colo. Oh, I trust the good Lord will bless her and hers all through the New Year, as He is Father of all comfort and peace. And the other sister is Mrs. L. Briggs of Blanchard, Mich. I am not personally acquainted with her, although I feel that I know all of the good Lord's children, as our minds are all of Christ's mind. I sure do thank you for remembering me, as I am alone around here and also in my home although there are some that have begun to open their eyes. I trust the good Lord will remember you and yours through the New Year. This is my prayer for all of God's children.

Mrs. R. A. Robinson.

CONTRIBUTIONS TO N. B. I.

Maurertown (Va.) Sunday School	\$3.34
R. H. Judd	1.00
J. W. Sweet	1.50
Miss Mary Doll	1.00
Mrs. J. M. Prime	2.00
Margaret Ellis	5.00

HERALD RECEIPTS

Mrs. E. M. Hall (for another); Dora Haggard; Anna Cochran; Mrs. J. M. Prime; Miss Mary Doll (for self and another); Hanna Barber; George Jones; Mrs. E. E. Gockley; Mrs. Frances M. Gillespie.

BETWEEN YOU AND ME—

We realize the rapid passage of time when we are informed that plans are again under way for the great annual spring meeting at Fonthill, Ont., which is always the first of summer conferences and Bible schools, being held during the last week in May.

"The Morning Star," published by Pastor A. E. Hoskins, St. Cloud, Minn., contains the following: "On everybody's tongue: 'Have you read last week's Restitution Herald?' It will be a welcome guest in your home. Why not subscribe now?" Thank you, Bro. Hoskins, we will do as much for you some day!

Pastor Hoskins calls attention in "The Morning Star" to the fact that Bro. George Rennard of Niagara Falls, N. Y., has not missed a business meeting of his church in thirty-six years. It might well be added that Bro. Rennard has not in that time missed any service of the church which he could by any possibility attend. Such faithfulness is not unusual, however, in Niagara Falls.

The pastor of the Oregon, Ill., church is announcing a new evening sermon series to begin in the near future. It will have to do with the problem of the church, its nature, purpose, organization in the past, present, and future. Next Sunday night he will (D. V.) give a special address on "Prohibition, Pacifism, and Common Sense."

A letter from D. G. Harvey remarks that the Kokomo, Ind., Church of God plans "to interest some doctors, lawyers, and barbers by leaving copies in their offices and shops." "Copies," of course, refers to The Herald, which the Kokomo young people are selling on the streets.

The statement of the manager appearing in these columns should be thoughtfully considered. In case the full amount required is not received the money contributed will be returned if the donors so desire. All are anxious to get the National Bible Institution out of debt at the earliest possible moment, and if Bro. Conner's splendid suggestion is carried out it will result in a much larger reduction of our indebtedness than the amount asked for represents. Watch succeeding issues for the progress of this effort.

Bro. Jesse Harrold, Blythedale, Mo., sending for extra copies of The Herald of January 23, says, "I think 'Radio in Prophecy' and 'America's Latest God' are especially fine articles. I believe we are living in the last days of Gentile times, and may look for wonderful things to happen."

The editor deeply appreciates the interest our readers are taking in our "Abreast of the Times" department. Many excellent contributions have been received, and have helped much in making this department interesting and profitable.

Our attention has been called to an omission which was made in the report of the business meeting of the Oregon, Ill., church, which appeared in our issue of January 23. The report should have read as follows: "The report of the treasurer showed a total income of \$1,646.41 for the year of 1933. Received in the current fund, \$1,155.13. Received in the building fund, \$491.28. Total receipts for the year, \$1,646.41." This, of course, does not include the generous contributions this faithful little group makes annually to the N. B. I.

UNITED MINISTERIAL VIEWPOINT

At the Ministerial Conference held last August in connection with the General Conference, a statement was compiled covering in a general way the outstanding elements of faith for which the ministers of the Church of God unitedly stand. This statement was in no wise designed or intended to be a "creed," but to be a simple expression of those great truths which distinguish us as a people, and which it is thought should be strongly emphasized by our ministry.

The eight-page pamphlet is now being sent out on the orders received at conference. Others desiring quantities of these statements may secure them at this office at one dollar per hundred. They are attractive in appearance and instructive as to contents, and should prove very useful to pastors and evangelists for wide distribution.

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.

RUSSIAN ATHEISM AND PERSECUTION

THE Russian Soviet Government is not satisfied with her present program of atheism and persecution of Christianity. A missionary magazine tells us that 1,767,600 Christians have been murdered in that country during the last five years. Probably no one knows just how many Christians have died in Russia during this period, but it is certain that a great number have lost their lives rather than to deny Jesus Christ. Russia seems determined to stamp out with an iron heel every trace of religion.

St. Isaac's Cathedral in Leningrad, which was forty years in building, has been changed into an anti-religious museum. Groups of young people are taken through it to see models and pictures which are intended to teach hatred for religion. Parades, bearing the most grotesque cartoons and blasphemous inscriptions, through the streets of their cities are common. Parents are forbidden to teach religion or to mention the name of God to their children. The child reporting such of his parents is rewarded.

Now the Russian Government has launched a new five-year program of persecution. We are told that the plan is embodied in a decree which has been sent to all the regional committees of the Somarkom (Council of Young People's Commission). The aim of the decree was put in these words:

"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 suppression of the working masses."

How long before Russia will come to realize that it is futile to fight against God? In the present depression she is in the most distressing circumstances. One can realize, in a way, why the people revolted against the corruption and superstition of the Russian Orthodox Church, which was the tool of the Tsar and loaned itself to his program of suppression. We can but hope that the day will come, if our Lord tarries, when Russia shall discover that God is not mocked, and pure religion shall grip the hearts of that great people.—D. L. C. in *World's Crisis*.

THE NIGHT COMETH

By E. E. Giesler

ISAIAH 60:2: "For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." Amos 5:20: "Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?" Daniel 12:10: "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

The bottomless pit of Revelation 9 has been opened, the red beast of Revelation 12 and Revelation 17 raises its head in Europe where infidelity and modernism hold sway, the rider with his red horse of Revelation 6 is about to take peace from all the earth, the deadly poison seed of modernism and infidelity has been sown in our own land, and (Isa. 59:14, 15) "judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment." From the school child to the statesman it is so. If one chooses to walk in the straight and narrow path he will be made a prey for modernism.

Creedless leaders, ungodly church members, Christless churches, evolution in the schools, closed prayer rooms, and parents that spend their time at clubs and cards and Sunday dinners instead of being at church and Sunday school, all tend to blacken the darkness until the weary traveler is made to lose his way, and the poor sinner goes on in sin and tries to still his conscience with thoughts of infidelity and the idea that nobody cares for his soul.

The writer's attention was recently called by our postmaster and druggist to an article in the *Lincoln State Journal* by Mr. Elias Tobenkin, under the heading, "Russian Nation Is Making Plans for a World War." Mr. Tobenkin, having been born in Russia, and returning at frequent intervals, is particularly qualified to observe what is happening there and to establish facts. He says:

"The pacific mind of the Russian soldier is backed by complete and most desperate readiness for war. In my travels through Russia for the last ten months I find the entire population solidly behind Joseph Stalin in his determination not to yield an inch of Russian ground on any frontier.

"In a public school in Moscow, during the hour for discussing current problems, a boy put up his hand. According to figures in this morning's newspaper, he said to his teacher, we have raised nearly a third more of grain in the last twelve months than in the year before. So why is bread still rationed? The teacher, an alert young Communist, replied that this was a topic that they would take up later in the year. When the class was dismissed he

called the pupil into his office. You should not put such questions publicly, the teacher warned. We are saving bread for the next war."

Brethren, does this mean anything to you? Is Russia with her sixty million children under seventeen about to fulfill Ezekiel, chapters 38 and 39? The Soviet system of education demands that all children pass through a military mold, and do not expect to be defeated in the next war.

Brethren, the end is near, the night cometh, soon no man can work. The only light this sin-sick world has is the true children of God that will not compromise with error or sin in any form.

We have some of the salt of the earth here at Moorefield that has stood true through trials, and will stand till Jesus comes, and we know there are many others of like precious faith, and we say to one and all in the language of the Master (Luke 21:36), "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

HITLER OPPOSED BY A REAL FORCE

CATHOLIC and Protestant joined in a great common cause—that is a phenomenon brought about by the excesses of German Hitler and his Nazi movement! Subservient clergymen have been reported as currying the favor of the Nazi regime by proposing a Bible with the Old Testament eliminated, the New Testament arbitrarily revised, and a militant and heroic Jesus substituted for the meek and gentle Christ.

The recent celebration of the 450th anniversary of Martin Luther's birth under the auspices of the new Hitlerite regime took on a marked political character. Sweeping aside age-old grudges, the Protestants and the Roman Catholics of Germany denounced the movement to Hitlerize Christianity and thundered defiance from three thousand pulpits.

An editorial in the Catholic *Germania* rallies the real Christian forces to a common defence, with such words as these: "Belief in Christ—the thing that Protestantism and Catholicism have in common—is at stake. If this is destroyed, we Catholics, too, will strike." The situation has aroused international interest in this conflict between fundamental Christianity and a radical new political system of government.

The revolution in Russia was followed by a ruthless attempt to destroy the Christian religion. The serfs, ground down by age-long oppression, bowed in terrified submission, but there are evidences that the faith still lives among them. The Germans, however, are a different race, a people of culture and education, who have enjoyed a far greater measure of freedom of thought and action. It remains to be seen whether they will submit to the political revision of their fundamental religious faith.—*The Courier*, Gibson City, Ill.

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TOWARD ORTHODOXY

IT is a paradox that Judaism in the United States has defied all religious trends during the past few years by going conservative instead of going radical. This paradox can equally well be applied to all Jewish life. The reason for it can be found in a juxtaposition of terms. By conservatism we do not actually mean conservatism, but sanity. The conservatism that is evident at the present time is nothing more than a reaction against imbecility, which was running away with Jewish life. That prosperity in Jewish life was coupled with radicalism, and that poverty is linked with conservatism, are nothing more than an indication that American Jewry is well on the way to sober paths.

The trend from radicalism to sanity in Jewish life has virtually amounted to a revolution. It has expressed itself in terms of a violent change from economic to intellectual thought, not only in the leadership but in the ideology of Jewish life. The result has been a process to reduce Jewish life to simple terms and to get away from the complexity which has almost been responsible for its ruin.

This trend has drawn American Jewry closer together than ever before. The fact is that American Jews have never approached a more harmonious outlook than at the present time. It is true that at one time American Jewry was more closely united than it can be said to be now, but this was a unity that resulted solely out of an emergency, and the fundamental and widespread differences in outlook still remained. At the present time we are confronted with an opposite situation. The divisions in Jewish life are manifest, yet the ideology and outlook of Jews are more consistently similar than at the time of the war, when American Jewry succeeded in uniting on a single platform.

Today the differences between the assimilationists and the nationalists, the Zionists and the non-Zionists, the Reform and the Orthodox, are growing so less manifest that what is implied is nothing more than a pusillanimity of spirit on the part of the "nons" which is nothing more than an objection to the personal and social habits of the opposite group. There are even some who are rash enough to predict that the time is not far off when American Jewry will have a single outlook, even on the religious question, and some of us are confronted by the amazing spectacle of the Reform group so militantly Jewish in deed and in action that they put the Orthodox Jews to shame.

It is on the religious question, however, that the tendency toward conservatism has been so marked, and in this case it is a real movement toward a conservative outlook. In this matter Judaism defies religious trends elsewhere, for other religions have been confronted for many years past with an increasing tendency toward neologism. The trend toward conservatism has been more specifically a trend toward the Conservative Party in Jewish religious life. For here we have not only the spectacle of Reform Jews going conservative, but also of the Orthodox Jews going conservative. We discover the Reform group becoming more Jewish and the Orthodox group becoming more American, and the result is a philosophy of Jewish life which attempts to be both wholeheartedly Jewish and American at the same time. This fact speaks well for the future of American Jewish life.

The conservatization of Reform was bound sooner or later to come. Reform Judaism came into existence chiefly to secure the economic, political, and social emancipation of the Orthodox Jew who clung persistently to his Orthodox views in the face of political and economic persecution. The Reform group might have had a mission to perform at the end of the last century and the beginning of the present, but this mission ceased when the closing of Jewish immigration to the United States deprived Orthodoxy of its very lifeblood, and with the closing of immigration die-hard Orthodoxy began to totter and the ghettos began to break up. Since that time the Americanization of the Orthodox Jew has been slowly accomplished without any pressure from without. If Christianity were to leave the Jew alone for a generation or two, Eastern European Orthodoxy in this country would receive its last crushing blow. There might even develop a universal American Judaism.

The fact remains that religious trends are slowly merging toward conservatism, which supplies the Jew with a vital and robust Judaism while at the same time making concessions to modernity. This is the direction in which a devitalized Reform Judaism is going and the direction in which an obsolete Orthodox Judaism is proceeding. Such a conservatism can be the only true basis for an American Judaism, which will be distinctly an American Judaism and not a Judaism in America, which is another thing.—Louis Minsky in *Toronto Jewish Standard*.



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 cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"—1 Cor. 10:16.

THE PLEDGE OF CHRIST'S RETURN

Obedient to Thy sacred Word,
 "This do, remembering me,"
 Once more, dear Master, at Thy board
 We meet in love to Thee.

With us, as with the twelve of old,
 Sit down, O Friend divine,
 To bless and break the paschal bread,
 And pour with thanks the wine.

Behind this rite which Love supplies,
 Our grateful hearts discern
 The body of the sacrifice
 And pledge of Thy return.

By faith partaking of the flesh
 And the atoning blood,
 O let us feel the life afresh
 Of our redeeming Lord.

—L. M. Chaffee.

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BAPTISM AND THE LORD'S SUPPER

THE value of a symbol lies in the impression it makes on the mind and heart of the observer, and the depth and lasting quality of the impression depends to a great extent upon the setting of the symbol. That is, the outward circumstances of the service of which the symbolism is a part adds to or detracts from the impression made on the worshiper.

For instance we have taken part in a baptismal service that was conducted beside a stream running through a pasture where cattle were grazing. Among them was a fierce brute which manifested a disposition to attack those gathered on the river's brink. Several men were required to hold him at a distance until the service could be completed, and as there were a number to be baptized the anxiety was somewhat prolonged. When the service was over and we turned away it was obvious that the minds of those present were not on the beautiful symbolism of baptism, but given over to the picture of that angry beast. Little thought was being devoted to the miracle of regeneration we had just witnessed, and the great spiritual lesson was

lost both to those newborn in Christ Jesus and to the ones who had assisted in the act.

Just as the frame of a picture adds to or detracts from its beauty, so the physical setting of a spiritual service contributes to its impressiveness or robs it of its richness of meaning.

Baptism, marking as it does the most tremendous change that can occur in one's entire lifetime, the death of the old man of sin and the birth of a new creature in Christ Jesus, should be conducted in such a way as to enhance to the utmost the sacred nature of the rite. Every memory connected with it should be a beautiful and tender suggestion of God's wondrous love and grace that through the sacrifice of Christ have brought purity to the sin-stained heart. No effort should be considered too great that this end may be accomplished, for the lasting value of the service to the individual immersed depends upon the impression made at the time the baptism takes place.

What is true of the baptismal service is also true of the Lord's Supper. The solemn and sacred circumstances under which it was established, just preceding and prefiguring the Lord's death, when taken into consideration with the historic and prophetic significance of the ordinance, combine to make this service of richest meaning and of the greatest spiritual value to the communicant.

It is evident that the more closely united the participants are in faith, love, and mutual interest, the more blessed and helpful will be the service in which they engage together. This is not a service for the world, but for the disciples of Christ who have consecrated their lives to Him fully, who have "been buried with him in baptism" and have arisen with Him to a new and glorious spiritual experience.

In the communion service the believer renews his covenant with God, confesses again his faith in the reality and saving power of the Lord's death and resurrection, and expresses in symbols his unfaltering hope in the coming of Christ to raise the dead and immortalize the living saints of the most High.

Surely services so vital to our spiritual development should be conducted under the most dignified and impressive circumstances. To accomplish this purpose the service need neither be long nor elaborate. It should never be allowed to become a mere formality, but should be sufficiently varied to keep it vital with life and meaning.

The Dispensations

By M. W. Perrine

WE may readily learn as we study the Bible that time as it passes by, though it pass ever so swiftly, always has left a bloody track behind, and that is the reason why nations are crying peace. When we see the flower of every nation, the youth and manhood upon which a nation depends for its upbuilding, growth, and strength, being ruthlessly swept into eternity by the cruel hand of war, do we wonder that the fathers, mothers, and wives of these brave lads with bleeding hearts cry out for a halt in this cruel, pitiless slaughter?

All this has been handed down to us from a dispensation that passed off the stage of action some nineteen hundred years ago, a dispensation which had the principle an eye for an eye and a tooth for a tooth as its *underlying* principle, which always has a tendency to incite war.

Paul says the law was given by Moses, but grace and truth came by Jesus Christ; and this ushered in a new dispensation founded upon God's favor and God's love, a dispensation of which Jesus is the mediator, He who could say (Rev. 1:18), "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," a living mediator, while the one that passed had Moses, who was dead, for its mediator. The one could give life, for Jesus, its mediator, said, "I am the way, the truth, and the life," while the other had no life in it and could bring only death.

Paul compares the working out of the two laws: the one he calls "the law of the Spirit of life in Christ Jesus," and the other "the law of sin and death" (Rom. 8:1-6). "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Now Jesus introduced this new doctrine which Paul calls "the law of the Spirit of life in Christ Jesus," because Jesus declared Himself to be the life, and Paul declares

(2 Tim. 1:9), speaking of Jesus, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Verse 10: "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

Jesus in coming into the world preached the gospel, not to show us that we were already in possession of eternal life, but to show that if immortality was patiently sought after we would be counted worthy and would put it on at the resurrection, for it is at that time that Paul says this mortal must put on immortality (1 Cor. 15:53) and putting it on gives us eternal life.

Jesus said in His prayer to the Father (John 17:3), "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

To know Jesus is to know of His doctrine and manner of life, to know what He taught and how He walked. One thing He attended to with diligence during His entire ministry, the Bible tells us, was to declare the good news, or glad tidings, of the kingdom of God (Luke 8:1). He made that first. It mattered not how deeply He was engrossed in His ministry of healing and other good works, He said, "I must preach the kingdom of God to other cities also: for therefore am I sent."

God has revealed in His Word that He has a wonderful work to perform, which Peter speaks of and calls a time of refreshing from the presence of the Lord. Acts 3:21-23: "The times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." This was partially fulfilled.

But God has given us His Word that that same nation of Israel shall live again, for they have a wonderful future before them. (But first He has promised to send His

The Gospel According to You

You are writing a Gospel, a chapter each day,
By deeds that you do, by words that you say.
Men read what you write, whether faithless or true.

Say, what is the Gospel according to you?

Men read and admire the gospel of Christ,
With its love so unfailing and true;
But what do they say, and what do they think
Of the Gospel "according to you"?

It's a wonderful story, that Gospel of Love,
As it shines in the Christlike Divine,
And oh, that its truth might be told again
In the story of your life and mine.

Unselfishness mirrors in every scene;
Love blossoms on every sod:
And back from its vision the heart comes to tell
The wonderful goodness of God.

You are writing each day a letter to men,
Take care that the writing is true,
'Tis the only Gospel some men will read,
That Gospel according to you.—Selected.

Son, Jesus Christ, which before was preached unto them). God has promised to redeem Israel from the hand of her enemies (Micah 4:10). Though Israel was pronounced dead as a nation and the question was asked of the Prophet Ezekiel (Ezek. 37:3), "Son of man, can these bones live? And I answered, O Lord God, thou knowest," God subsequently declared (v. 11), "Son of man, these bones are the whole house of Israel," and He further declared (v. 5), "Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live." Paul asked the question (Rom. 11:1), "I say then, Hath God cast away his people?" and in verse 2 he answered it: "God hath not cast away his people which he foreknew."

God has a work for Israel to perform after Jesus comes and establishes His kingdom with Himself as King, reigning over the house of Jacob together with His saints. For the angel said unto Mary His mother (Luke 1:32), "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

What use does He make of Israel? God declared by the Prophet Ezekiel (39:28), "But I have gathered them (Israel) unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured (Please turn to Page Nine)

The Disappointed Jews

By Harry Goekler

THE JEWS, from the time of their decline as a great nation to the ultimate destruction of Jerusalem, had been forced to see what they termed Gentile outcasts pollute the Holy Land, and exercise lordship over the chosen people of Jehovah. They longed for the time to come when, under the leadership of a promised Messiah, they could drive out their enemies and once more become a great nation.

Such was the belief prevalent among the majority of the Jews at the time of Christ's birth. Many traces of this belief in a near approach of the Messianic reign are to be found in the New Testament Scriptures. We read in Luke 2:25 of a man named Simeon, just and devout, who was waiting for the consolation of Israel. The same thought is expressed in verse 38, also. Joseph of Arimathea is mentioned as one of those waiting for the kingdom of God (Luke 23:51).

The queer part about the whole thing was the fact that when the Messiah did come He was rejected and disowned by those most anxious to see a deliverer come. We may safely say that from the time of His birth to the moment of His ascension, His devoted followers were subjected to numerous disappointments, as we shall briefly relate.

To begin with, the manner of His birth was a keen disappointment to many, for they had expected their Messiah to come in power and great glory, driving their enemies before Him. But the idea of their Messiah being a babe and born in a manger was a little more than they could understand. Disappointed and discouraged though they were, they continued looking for a Redeemer.

The years passed by, and one day as John the Baptist was baptizing in the River Jordan, Jesus approached and requested to be baptized. From that time on, Jesus began to preach and to show to the Jews that He was their long hoped-for Messiah. Some rejected His teaching, others doubted; but gradually He gathered around Him a small but devoted group of disciples who firmly believed that

within a short time He would assume His rightful place on the throne. Alas! They were doomed to disappointment. For over three years the disciples labored with their Master, awaiting eagerly the time of the nation's deliverance. But instead of this triumphal event, their Leader was cruelly betrayed and crucified. Although Jesus had explained to them before that He must suffer death, they failed to comprehend His teaching and as a result, when He was put to death, their hopes were crushed. Gone was their dream of a Messiah; gone was their hope of driving the hated Romans from their land. Observe their keen disappointment as recorded in Luke 24:21, "But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done."

Jesus had also told His disciples that He would rise again and finally, when He had convinced all of them that He was alive once more, their hopes and dreams took on new life. Surely their Master would now establish His kingdom. Consequently, as they walked with Jesus to the Mount of Olives they broached the subject nearest their heart, recorded in Acts 1:6, "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" And once again their fondest hopes went crashing to the ground, so to speak, as Jesus informed them that it was not for them to know when this would come to pass, but His Father only. Immediately He was caught away into heaven and they saw Him no more.

Almost two thousand years have passed since that incident and still the Jews wait and hope for their Redeemer and Messiah to come. Though disappointed so many times in the past, yet they have the promise that He is coming back again and this time there will be no disappointment. May you and I be worthy to share with them the moment when their sorrow is turned to joy.

And So We Read

By Arlen Marsh

PAUL stood in the midst of Mars' Hill and debated with the Greek philosophers. That is an easy thing to say. It was a hard thing to do. For the Greek philosophers were men of an intelligence comparable with the cerebral attributes of Dr. Albert Einstein. They were men (Greece knew no nineteenth amendment; women were alien to mental labor and to politics) who had evolved systems of thought of such vigor that none before or since could equal them, save only in the field of religion.

Paul had the power of the Holy Spirit. Paul had the power of an omniscient God to guide him. Paul held locked in the chambers of a thoroughly trained mind the latent power concealed in a detailed knowledge of the Bible. Paul had been educated in the school of Gamaliel, who, although a Jew, was famed throughout the Mediterranean world as a philosopher, sage, and lawyer. Paul was a preacher of Christianity.

So Paul quoted from *Phaenomena*, by Aratus, a Cilician poet, and from Virgil, and other of the Grecian literary tribe. "As certain also of your own poets have said," he thundered at the assembled ancient Brain Trust, "For we also are his offspring." And the disciples of Socrates, Aristotle, and Plato, the advocates of Epicurean doctrines, and the doubtfully phlegmatic Stoics hitched up their togas and their cloaks and lent a willing ear.

With such an introduction, and with mention of the row of altars which those Greeks who were not atheists had strung about the Areopagus, the Apostle continued through an argument which ended in the usual dissension. The Greeks always objected. If they could think of nothing else, they objected to objectors. So when Paul concluded his remarks, with habit strong upon them, they gleefully leaped to a dissection of his logic. Inevitably some called him a fool; some lost their Grecian attitude and adopted the Mexican *manana*, saying, "We will hear thee again of this matter"; and some believed. And Paul took himself to Corinth.

Like the stories of the eighties, this brief chronicle has a moral, sharply defined and apparently more bitter than any apples that ever grew in Sodom. The Greeks squatted on the cold stones of Mars' Hill or stood chattering like senators when Congress is in session, not to hear Paul quote long reams of Scripture, but because he had engaged their attention with something about which they knew. Every item of the Apostle's God-given address to the Athenians up to the time that he finished with the poets touched on a doctrine held by some one or all of the vast assortment of Greek philosophies.

It was Paul's reading that won those Grecian converts, Damaris, Dionysius, and the others. Nor was it altogether pouring over musty tomes on religious technicalities that

did it. Paul had burned as much of the midnight oil in his study of contemporary literature as in his study of apologetics, homiletics, and theology in general. The latter alone meant nothing to the Greeks.

Paul permitted himself no ruddy road to priesthood in God's kingdom. He soared above the ruts. He bound himself by no specific scholar. He taught the gospel as occasion demanded. He was all things to all men. He admitted it himself.

Human nature does not change. That is a platitude as ancient as the Khinjan Hills. The Greeks today include a mighty number. Their needs, their tastes, their desires are basically the same as those of the Athenians of A. D. 55. The same methods must be used to woo and win them.

Paul knew the Bible. Without it he would have been powerless. The passing of twenty, or of a thousand, centuries would not affect the truth of the teachings of that Book. Basically it must forever be the reading of every Christian worker. Nothing is more important.

But to read the lexicons and commentaries of the theologians alone is narrowing. The human mind that sees only in a single path is as boring and as useless as the man who talks only of himself. To read THE RESTITUTION HERALD, Lightfoot, or Fosdick, and naught else, is to do the very type of thing that Paul did not.

Appeal to outside minds. Read H. G. Wells and Doyle. Read *Harpers*, *The Forum*, *The Modern Thinker*, *The Literary Digest*, *The Ladies' Home Journal*. Find out what the world is doing. Discover what it thinks about the church, and why. Study daily papers, remembering that "Abreast of the Times" in THE RESTITUTION HERALD is not the only source of prophetic information. Read good fiction. It is modern humanity put in print. Approach the people as Paul did—first with what they like, and then with what they need.

Paul was modern. He recognized that to attain success he must draw interest to his work. His introductions were of a sort to make men listen. His language indicated knowledge of the affairs of all humanity. His speech was marked with quotations from the popular writers and leaders of the day. He, like the Master whom he followed, read, and profited thereby.

The Church of God needs breadth. It sings about love broader than the ocean wide and preaches and teaches in a way more narrow than a needle's eye. The Bible should be its mainstay. The Christ's doctrines cannot change. But the Christian's reading should. It should broaden, encompass in its sweep everything that can possibly serve to interest some citizen in God. The Lord's Prayer was taken from ancient Hebrew literature. So were many of the parables. God's church should use God's ways.

The History of Israel

By Alta King

"Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me."—Isaiah 43:10.

- I. The founders.
 - A. Divine. Isa. 43:7, 15.
 - B. Human. John 8:39; Rom. 4:1; Ex. 3:15.
- II. Divine purpose. Isa. 43:7, 10-12, 21; 44:8; Ezek. 37:23, 26-28; Isa. 49:6; 60:1-3, 6, 9; Zech. 8:20-23. Make a list of the purposes.
- III. Date of beginning. About 292 years after the flood as estimated from Gen. 11:10-26. Noah was yet living. See Gen. 9:28.
- IV. Periods of development.
 - A. Patriarchal. (Family ruled by a father.)
 1. Abram.
 - a. Meaning of name.
 - b. Date of birth. How many generations after Noah? Luke 3:34-36.
 - c. Original home. Gen. 11:28, 31, 32. Locate on the map.
 - d. Ancestors.
 1. Who. Gen. 5:1-32; 11:10-26; Luke 3:34-38. List the outstanding from Noah down to Abram.
 2. General character. Josh. 24:1, 2, 14, 15; Gen. 11:3-11. List all the characteristics you can find, such as inventiveness, initiative, ambition, etc. Can you discern consciousness of, or reverence for, God?
 3. Exceptions to the general character. Gen. 4:26; 5:21-24; 6:5-9.
 - e. Abram called.
 1. Where and by whom. Acts 7:1-3; Gen. 12:1.
 2. When. About 2050 B. C.
 3. Response to the call. Acts 7:1-4; Gen. 11:31, 32; Gen. 12:4, 5 with Heb. 11:8-10. Note the character of the response. Locate Chaldea, Haran (Charran), Canaan.
 4. Previous contacts with God which built up this response. Gen. 4:25, 26; 5:24; 6:5-9 with the fact that oral history handed from father to son played an important part in the lives of early peoples. What are some of the stories Noah would have told Abram when he was a little boy?
 5. Favored by God's covenant. Meaning of the word "covenant." Parties: Gen. 12:1-3. Is there a mutual agreement between two parties, or does God covenant Himself to do certain things and command Abram to do certain things? Do you find an "if" in the covenant? Items of the covenant. Make a list.
 6. Name changed and covenant enlarged. Meaning of new name. New items in the covenant. Gen. 17:1-8. Note the tense of the verbs and give a reason.
 - f. Character of life in Canaan. Gen. 12:6-9; 13:1-4; Heb. 11:9, 10, 13. Nomad shepherds. Altar building and calling on the name of the Lord. Show that this was the beginning of the blessing of the nations.
 - g. Character of Abram. Fearless, adventurous. (Recall the response he made to God's call.) Untruthful and selfish, Gen. 12:10-20. Placed his own welfare above that of a woman. Was his belief in God complete and unswerving? See also Gen. 15:1-4. Note the desire to substitute his own way for God's instead of taking God at His bare word. See also Gen. 16:1-4.
 - h. Abram's vision of the future. John 8:56; Heb. 11:8-19; Gen. 12:3; 17:4-8. What were some of the things that made Abram rejoice when he caught a glimpse of the day of Christ? Were this vision and the faith and the convictions it developed the product of Abraham's natural thinking, or that of God's direct dealing with a man chosen from among idolaters? Note the contrast between Abram in Gen. 12:10-20 and 17:15-21 and Abraham in Gen. 22:1-19 with Heb. 11:17-19. Was the faith that gave Sarah strength to conceive in her old age a faith that was hers by nature? See Gen. 18:9-15. Why did God not drop her as an instrument to fulfill His purpose when she laughed at Him and then lied about it? Isa. 55:11. Is this the reason there are no "ifs" in this covenant? Abraham also laughed at one time. Gen. 17:15-17.

Radio in Prophecy

JEREMIAH, looking from a much earlier mount of vision, saw the whole world under the absolute dominion of God's Son. "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them."—Jer. 31:34. Preachers are seeking to help the world to know the Lord. We build churches, hospitals, colleges, community houses, support ministers and missionaries—for what? To help men and women to know the Lord. In that glad day all this shall be done with; "they shall all know me, from the least of them unto the greatest." Keep in mind—they shall all know Him. Far into the remote recesses of the mountains and congested centers, where now are filth and squalor, this knowledge will be general. Observe, it does not say, know *about* Him, but *know* Him—a personal acquaintance. No more revival sermons, no more evangelistic campaigns needed.

Then observe another seer from long ago looking through his prophetic telescope. "And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one."—Zech. 14:9. Note the language—"in that day," a far-off time the Lord shall be supreme ruler—"king over all the earth." "King of kings, and Lord of lords." "There will be one ruling Lord, and his name one." Today, the religious lordship is legion—all kinds and characters: Confucius, Mahomet, Ghandi, Mrs. Eddy, Brigham Young. In that day, there will be one religious leader—the Lord Jesus Christ—the Son of God. Not the spirit of Jesus, not the influence of Jesus—but Jesus Himself. All nations and tongues shall know Him personally. Zechariah's words are very pertinent and far reaching. Think of our Savior—omnipotent, omniscient—being King of all the earth! No other kings, czars, emperors, or presidents. One name shall be sounded to the remote corners of the islands of the sea; and everyone shall know Him "from the least of them unto the greatest."

We bring one more witness on the Bible forum; one more testimony on this important subject. "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—Hab. 2:14. Observe the earth shall be filled with the knowledge of Him. Oh, yes, all will know Him; but we must examine more closely: knowledge of His glory. The earth may now know *of* Him; certainly all civilization knows of our Christ; but to the world, as it is, now living, Christ is only a name. There are some, we are glad, to whom He is more than a name; but to this sinful, unbelieving, adulterous generation, He is nothing more. But in that day, they shall know of His glory. John was permitted from his rock-ribbed observation to behold His glory.

Here is the last of a series of articles on the biblical aspects of a new science and the future kingdom of God. The series was written by C. F. Wimberly, D. D., and was selected by R. A. Curtis from "The Pentecostal Herald."

The purpose of the book of Revelation was the *unveiling* of Jesus Christ. Even His very own knew but little of His glory. Those who were with Him on the holy mount of transfiguration got a glimpse of His glory to be.

But in that glad day His glory will fill and cover the earth, as the waters cover the basins of the sea. There is a glorious tomorrow awaiting this toil-worn, bleeding world. It is now "waxing old as a garment." It is impoverished in soil, cursed with all manner of vile and destructive insects. Weeds and thorns spring up to choke out the fields and gardens. There is a fight continually to bring food from the ground. Man eats by the sweat of his face.

Let us examine the conclusion of this whole discussion. Let us see if our findings are far-fetched and overdrawn. The windows are open, and the landscape is in full view. After all that has been said and suggested—what about the radio? We call it radio, as no other name has been thought of. But what about the uncanny, miraculous, overwhelming powers of the air, capable of transmitting—quick as thought—words, deeds, thoughts, visions, faces, scenes, personality, heat, and every other power known to man? All the above are known, and have been demonstrated beyond a doubt. Then what about the radio? This name may not fit when the Master Scientist of the universe takes over the manipulation of the machinery. "Radio" may not half convey the meaning when all the facts are known.

In a conversation, not long since, a minister, who was something of a scholar but who did not believe in the personal and bodily appearing and reign of Christ on earth, said: "Suppose Christ should establish His throne at Jerusalem; how could He give personal touch and oversight to every nook and corner of the world? He could not do it when He was here before. He had to go away so the Holy Ghost could come to abide with His church everywhere. It all seems like an impossible fairy story."

We do not claim that our Lord is going to use the radio as we have outlined and suggested in this discussion. He may have something very superior to the radio—but if what we have said is not plausible, possible, reasonable, and practical for His perfect administration in every spot on the earth—by that which we already know touching the proposition—it is necessary for some one to explain *why* it is not. Remember all static will be eliminated; messages will be sent in one direction; messages, faces, personality. How marvelous! All may see His face, hear His voice, feel His presence—in every spot on land or sea. Every hour in the day or night words of truth and inspiration may be given out by Him.

Maybe it sounds like nonsense; but what big idea could our Creator have had when such powers were formulated

and made possible? Just had to be so—accidental! We cannot believe it for one moment. God does not work haphazardly. He has not done so in all things we have thus far discovered. There is a perfection, a certainty, a plan, a purpose in the most minute items of His creation. The human eye has 800 parts, and we need all of them for the transmission of light and scenes to be photographed on the retina of our invisible camera. Was the construction of the eye an accident—just happened to be that way? No, there are no happened-to-be-so's in the great plans and processes of our Creator. It is a glorious conception—this world under the supervision of One who can tell the whole race exactly what to do with her problems; tell how to destroy the curses, visible and invisible. The enemies of field and garden can then be disposed of, and the whole earth brought back to Edenic beauty and glory. There will be no more famines and pestilences; no more weeping widows and hungry children.

“Sickness, sorrow, pain, and death,
Be felt and feared no more.”

“The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.”
Think of the vast Sahara all out in full bloom—a

garden, where now there is desolation and death. The wide stretches of Wyoming, Idaho, and New Mexico bringing forth their abundant harvests. The dry region along the Cascades with growing orchards needing no more irrigation. The millions of acres in our great West composed of volcanic ashes, rich beyond computation with all the minerals for growing the best of vegetables and grain, waiting for His touch for it to spring into life. “The parched ground shall become a pool, and the thirsty land springs of water.”

No more droughts, no more tornadoes, no more earthquakes, no more tidal waves, no cyclones, no more freezing of early fruit, no more boll weevil and cankerworm. At the helm of this planetary Ship of State will be the strong, imperial Hand that can guide it into havens of peace, plenty, and joy forever. We shall hear Him speak to us over the air. We shall see His face. When the curtains of night enfold us, we shall know that “the wicked have ceased from troubling, and the weary are at rest.” We are glad to register our faith in the blessed hope of His glorious appearing. And doubtless there will resound from earth, sea, and sky, like the voice of many waters—“Allelujah! For the Lord God Omnipotent reigneth!”

PARAGON

“**P**ARAGON” as defined by Webster is: “A model or pattern by way of distinction, implying superior excellence.” In Christ’s memorable sermon on the mountain He says: “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” “Ye are the light of the world. A city that is set on an hill cannot be hid.” In every avenue of life we can find something worthy of our imitation. The progressive farmer provides himself with the best of agricultural literature, and from it selects the best methods of farming. He visits the model farmer, the one who has made a success in farming; he uses the most useful implements, plants the best seed, hires the best men when needed, and the result is, his home is an ideal of thrift, of success, and of culture. His children grow up and go forth into the world with minds well stored with habits of thrift, of virtue, and with the genial sunshine of home, from which they took their model.

Thus it is with any vocation in life: men either progress or retrograde. If a man or people or nation patterns after that which is elevating, he will reach a higher station, not only intellectually, physically, but both socially and morally. But if he patterns after things that are degrading, he will at last be found wanting in all the essential elements of character, and sink to rise no more.

We must have a standard or model; and who is worthy to be our pattern but the perfect One—the Christ? Does

not all fullness dwell in Him? Is He not the polar star of all our hopes? Is He not the ideal of all perfection? Where is our oasis in this dreary desert but the Christ? Is He not our rest, our bread of life, and our immortality? Who is the sure foundation but Christ? Is He not the one that is altogether lovely, the chiefest among ten thousand? Is He beautiful? “Out of Zion the perfection of beauty God hath shined.”

Now mankind have the marks of sin, but who could portray the change if all had the impress of Jesus on their faces? And some day, some time, that radical change will come to those that love the Son now; unto those that “love his appearing,” shall the King come in all His glory, to transform, to eradicate even the semblance of imperfection in our likeness or nature, and we shall then be elevated to that condition of being like Him, for we shall see our model as He is. “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.”

“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.” “That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.”
—N. R. Smith in *Messiah’s Advocate*.

THE NEW SANHEDRIN

ABOUT a year ago some Jews in Denver, Colorado, formed the idea of having a new trial of Jesus by a Sanhedrin of modern Jewish leaders, to go over the evidence presented at His first trial in Jerusalem and determine whether He was unjustly condemned or not. A recent issue of *The Hebrew Messenger* carries a report of this new trial, which was held in the city of Jerusalem last July, before a packed assembly. Interest among Jews was intense. Dr. Beldeissel, a prominent jurist, opened the proceedings; and Dr. Blandisler spoke for the "prosecution," upholding the judgment of the old Sanhedrin. Dr. Reichswehr was "defense" counsel, and he spoke for five hours, maintaining that the judgment of the old Sanhedrin was unjust, and that Jesus' crucifixion was a "judicial murder." When the verdict was brought in, by an almost unanimous vote Jesus was declared innocent, the complaint against Him was termed a "dreadful mistake," and further, the body declared their conviction that divine judgment would continue to follow the Jewish people until they "freed themselves of their horrible sin."

This action by these erstwhile enemies of Jesus ought to go a long way in breaking down the prejudice of the Jewish race against Christianity. May the Lord open their eyes and hearts that they may receive Him as their Savior before it is too late.—*Selected by Lottie E. Young.*

THE DISPENSATIONS

Continued from Page Four

out my Spirit upon the house of Israel, saith the Lord God."

We know what effect the pouring out of God's spirit upon a people would have when we read of Pentecost. That is the people that God has and uses as a nucleus to reign over when He establishes His kingdom, which eventually spreads till it reaches "from sea to sea, and from the river unto the ends of the earth," and He uses that nation in His work of subduing and bringing into subjection all the nations of the earth, for "all kings shall fall down before him: all nations shall serve him." Psalm 72:12: "For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy." He shall keep up the good work until all nations shall be blessed, and the whole earth be filled with His glory

I attended a church recently during their holiday memorial services. And they opened them by singing,

"A charge to keep I have,
A God to glorify,
A never dying soul to save,
And fit it for the sky."

I couldn't help but notice the difference in doctrine and sentiment which the redeemed sang from their place of refuge in the heavens from the storm of God's wrath,

which He poured out upon the inhabitants of the earth during the opening of the seals; a song which they sang in honor of their newly crowned King (Rev. 5:9): "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."

THE KINGDOM OF HEAVEN

By H. B. Hathaway

Where was it? Who had it? Where is it now? Where will it be when restored? The following scriptures answer these questions:

Kingdom of God taken from Jews (Matt. 21:43).

Was taken by force (Matt. 11:12).

Jesus' promise to the twelve apostles about when it is restored (Matt. 19:28).

David's throne promised to Jesus (Luke 1:30-34).

Promise to overcomers (Rev. 3:21).

Christ to sit on David's throne (Acts 2:29-37).

It is overturned and is to remain so until Christ returns (Ezek. 21:25-27).

To come to pass in the last days: the Lord's house to be established in the top of the mountain at Jerusalem (Isa. 2:1-6; also Mic. 4:1-9).

Kingdom of heaven to start in a small way and grow until it includes the whole world (Matt. 13:31, 32).

Psalm 72 gives a fine description of the future reign of Christ.

The kingdoms of this world to become the kingdoms of our Lord and His Christ (Rev. 11:15).

His glorious reign in Jerusalem (Isa. 25:6-9).

The kingdom postponed (Luke 19:11-13) until Christ returns (Acts 1:10, 11).

Christ to judge the living and dead at His appearing and kingdom (2 Tim. 4:1-5).

A river will proceed out of the throne of God and the Lamb (Rev. 22:1-6). A more complete description of the river is given in Ezekiel 47.

Redemption of the ruling element of the kingdom (Rev. 5:9, 10).

Little flock promised the kingdom (Luke 12:32).

The apostles asked Christ if He would restore it to them at that time (Acts 1:6).

The earth given to the children of men (Psa. 115:15, 16).

The saints will possess the kingdom (Dan. 7:22) when Christ comes (Hos. 3:4, 5; Amos 9:11).

The house of many mansions (John 14:2, 3). Where it will be located (Acts 15:15, 16; also Isa. 60 and Isa. 9:6, 7).

"Thy kingdom come. Thy will be done in earth." When that prayer is answered the throne of the Lord will be in Jerusalem (Jer. 3:14-19).

Abreast of the Times

Reject Moralistic View of Sex

"If a man beget an hundred children, . . . and his soul be not filled with good, . . . I say, that an untimely birth is better than he."—Eccl. 6:3.

WASHINGTON, D. C., Jan. 16.—"There is a widespread disposition on the part of intelligent, serious, and ethical" (?) "persons to reject, theoretically and in practice, what I have called the moralistic view of sex, and to regard sex expression as a physiological, romantic, and aesthetic aspect of life, rather than a peculiarly and specifically moral matter," was the declaration made by Prof. Howard M. Parshley, instructor in zoology at Smith's College, today in an address to five hundred women at the birth control conference.

This departure from what he termed the old "moralistic sex restrictions" the professor looked upon as a "great moral advance," and he predicted that in the future "it will become fully possible, and, indeed, inevitable, for our society openly to adopt as fundamental the biological view of sex."

With teachings like these introduced into women's colleges and finding expression in our high schools it is not surprising that looseness in the sex relations is so rapidly developing. God has placed sex relations on the highest possible plane. In creation itself He indicated that one man and one woman should constitute the basis of the family, and that these two should become in their children "one flesh."

Again the Alarm of War!

"Thou hast heard, O my soul, the sound of the trumpet, the alarm of war."—Jer. 4:19.

NEW YORK, Feb. 3.—Only the decisive action of President Roosevelt can delay the coming of the worst war of history was the unanimous conclusion of four eminent speakers who addressed the Foreign Policy Association today. Carlton J. H. Hayes, professor of history at Columbia University; Sisley Huddleston, European correspondent of the *Christian Science Monitor*; Arnold Wolfers of Yale University; and Dorothy Thompson joined in urging strong measures to combat "the militant nationalism" of the chief European Powers.

The speakers insisted that if such a conflict took place the United States would "almost certainly" be drawn into active participation in it.

The present "state of latent warfare" was attributed first to France, and then to Germany, Italy, Soviet Russia, and Japan. The speakers were agreed that the nations responsible for the menace of war that now hangs over the entire world were the larger rather than the smaller Powers.—Selected by O. F. Marsh.

Worker's Revolution Forecast

"Every man's sword shall be against his brother."—Ezek. 38:21.

CLEVELAND, Ohio, Feb. 5.—A major war at this time, such as one between Russia and Japan, or Russia and Germany, would rapidly resolve itself into a civil war between classes because of the well organized Communist parties which are said now to be fully prepared to take advantage of such a struggle to bring about the long planned world revolution was the opinion voiced by I. O. Ford, leader of the Communist Party in this city.

Ford predicted that in the near future all industrial nations, including the United States, would have governments modeled after that of Soviet Russia. "Now that the NRA, CWA, AAA, and other alphabetical illusions have failed," Ford said, "the workers want and are working for the revolution more than ever."

Labor unrest is world-wide, and we may expect many outbreaks and riots to occur not only in Europe, but in America as well. With little or no religious impulse to restrain them the laboring classes of the great cities will be easily led into dangerous excesses that will, unless speedily checked, lead to violence and bloodshed.

The time is at hand when One shall come to "judge the poor of the people, . . . save the children of the needy, and . . . break in pieces the oppressor."—Psalm 72:4.—Item selected by George B. Alldridge.

New German Heaven Planned

"This evil people, which refuse to hear my words, . . . walk after other gods, to serve them."—Jer. 13:10.

BERLIN, Germany, Feb. 2.—The old German paganism is finding many advocates in modern Germany. About 100,000 have already announced their return to the Nordic faith of pre-Christian times. At a convention held in Eisenach they passed the following resolution: "We are adherents of a Germanic faith which derives its guiding strength from the religious inheritance of the German people, whose creative religious power has remained alive through more than a thousand years and into our present day.

"We all confess that, rooting in divine reality, we are responsible with our Germanic origin before this divine reality, and before our people for a German-born faith."

Adherents of the new movement, which is receiving much encouragement from highly placed officials of the Government, are demanding that it be recognized as one of the religions approved by the State, and that school children be given the privilege of choosing between the Catholic, Protestant, and Germanic religions. They ask further that the State collect their church taxes as it does those of other denominations.

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Price lists of Berean lesson and story books and any further information will be furnished by the Society. Address the National Berean Society, Oregon, Illinois.

Tracts are sent free and postpaid in any quantity requested from the stock on hand.

—Sales Committee, N. B. S.

LIFE OF PAUL

PAUL, who later was called Paul, was a Jew born in Tarsus. He was a very well educated man, being taught by Gamaliel, who was one of the greatest teachers of that time. He was a Pharisee, one of a religious group of people who believed in the resurrection of the dead. He believed and worshiped God, keeping the laws taught by the Jews. He was also a Roman citizen, living in the Roman Empire. Paul was an important man even before he became a Christian. Later in Paul's life, God sent him to go into the world and preach the gospel.

Paul's conversion was the turning point of his life. On his way to Damascus with letters giving him power to bring Christians from their peaceful worship and prayer and cast them into prison, a very bright light shone down from heaven, blinding him so he could not see. He heard a voice saying, "Saul, Saul, why persecutest thou me?" Jesus told him to go into Damascus, so the men that were with him led him into the city.

Paul was then baptized and became a Christian. He started his work in Antioch, where he was the first apostle of the Gentiles. One important event in Paul's life happened at Lystra. The people of that town were very angry at Paul, so they decided to stone him. He was stoned until thought dead; he was thrown outside the city. But Paul arose and continued his work. One day in a vision Paul saw a man beckoning to him and saying, "Come over into Macedonia, and help us."

He did so, and Lydia, a seller of purple dye, was the first convert to Christianity in Europe. Paul was arrested and thrown into prison. An earthquake opened the doors of the prison. As a result of this, the jailer and his household were converted.

At Berea, the people heard him gladly, and searched the Scriptures daily to prove the truth of the things they heard. This is why we call our Bible classes Bereans. Paul made three missionary journeys besides the one to Rome. He was arrested in Jerusalem and the Jews plotted to kill him. His nephew revealed the plot to the authorities, and he was taken by night to Caesarea, where he was held a prisoner for two years. He finally appealed to Caesar.

When he was sent to Caesar, he was shipwrecked on the way and landed on the island of Melita. At Rome he dwelt two whole years in his own hired house, preaching the kingdom of God to all that came to him. He wrote fourteen letters to the different churches and individuals.

—Charlotte Rahn, Los Angeles, Calif.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."

WANTED: HELPERS FOR JESUS

How many of you have made your way through a great crowd of people attending a game or event of some kind? You looked at the faces of the people about you and thought how queer they looked. Or perhaps you wondered what some of them were thinking because of the expression of their faces. You couldn't help but feel sorry for some of them.

Jesus had just such an experience one day. As He went about His work great crowds always followed Him, either to ask some favor or to hear what He had to say.

To Jesus the people seemed to be blindly stumbling along without a leader. And He realized that they needed help very, very much. There was so much work to do and so few to help do it.

Up to this time He had been doing His work almost alone. He had chosen five men to help, but they needed so much instruction before they knew how to go ahead. On this day that He had seen such sad and doubtful looks upon the faces of the people, He chose seven more men to go out with the other five.

Matthew 10 gives us the instructions He gave them as they started out. Notice that they were to take no money with them, no extra clothing or shoes. Isn't that strange? Jesus, the Son of God, to whom the whole earth belongs, could have given them a purse filled with gold and all the extra clothing they could carry, but He didn't.

Do you know what He gave them that was worth more than anything money could buy? Look in verses 1, 8, 30, and 31, and see what it was. He didn't tell them that they would have an easy time, did He?

You'd think they would have been afraid to start out when He told them they would be beaten, put in prison, driven from one place to another, and even put to death. If they hadn't had faith enough in their Leader to go ahead in spite of danger, they wouldn't have been worthy of being His helpers. They had a chance to back out if they wanted to do so. Jesus told them that the one who wouldn't take up his cross and follow Him wasn't worthy of Him.

But He also told them that if they kept to their task and remained true to Him, great reward would come to them. How many of you know what that reward was? Find the verses that tell you.

Now let's see what we can find out about these twelve men. Simon was a fisherman from Bethsaida, living at

Capernaum. Jesus changed his name to Peter afterwards. "Simon" means "obedient." Who knows what "Peter" means? Andrew was his brother and partner in the fishing business; his name means "a strong man."

James and John, brothers, were probably cousins of Jesus. Their father was Zebedee, who no doubt owned the large fishing boat they used. What is there about fishermen which would make them good helpers for Jesus?

Matthew, also called Levi, wrote this very book we are studying. He collected taxes for the Roman Government. Ask Mother to tell you why the Jews hated the tax collectors. His name means "a reward."

Philip, which means "a lover of horses," brought his friend, Bartholomew, to Jesus and both of them became His helpers. Bartholomew was also called Nathanael, "gift of God." Now the "Bar" in Bartholomew means "son of"; so he was the son of Tolmai.

Thomas, meaning "a twin," was the doubter, you know. Can you find the story of his doubt? Then there was another James, son of Alphaeus, also, Lebbaeus Thaddeus, and another Simon, called Zelotes, or the Zealot, one of those who desired to throw off the power of the Roman Government.

Last and saddest of all was Judas, who betrayed his Lord for thirty pieces of silver. His other name, "Iscaiot," comes from the name of his birthplace, Kerioth, a village in Judea. Now how many of you can name all twelve? This will help you:

"As Jesus went about and _____,
And preached, and deeds of healing wrought,
He saw the crowds like sheep astray,
Who shepherdless had lost their _____.
Twelve friends He called whom He would teach,
Then sent them forth to 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 _____.
These twelve were given power and told
To be courageous, tactful, _____,
To freely give what they'd received,
Confessing Him whom they _____."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 8. — February 25, 1934

THE TWELVE SENT FORTH

Matthew 9:35 to 11:1

Devotional Reading: Romans 10:8b-15

GOLDEN TEXT

The harvest indeed is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

—Matthew 9:37, 38.

A STUDY OF THE SUBJECT

Topic: The Twelve Sent Forth.

Aim: There is no other work so satisfying as getting others to become Christians.

Basic Truth: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations."—Matt. 24:14.

I. Jesus Needs Workers. (Matt. 9:35-38.) God has always used men and women to carry on His work on earth. It is true that angelic beings have appeared on rare occasions to assist humans in their efforts to accomplish the divine purposes, but the larger part of the work has ever been done by man under God's direction. Jesus taught His disciples to be useful to God and to their fellows, for that was the purpose of man's creation. Jesus still needs workers to carry His great message forward into all the world, and will continue to need such coloborers with Him until He comes.

II. Jesus Prepares His Workers. (Matt. 10:1-6.) Those whom He calls into service need never work alone. When Jesus sent forth the twelve, He sent them two by two, that they might daily have the comfort of mutual sympathy. But more than that, He sent them out equipped with His own divine power, the power that comes from God. He was not with them in person, but He was constantly with them in spirit and power. This is still true of those who work for the Lord. "Lo, I am with you always, even unto the end of the world," is a promise which Jesus faithfully keeps.

III. Jesus Provides the Message. (Matt. 10:7, 8, 32, 33.) The instructions issued by the Lord were plain. They had but to be imitators of Himself. They had been with Him for a long time, listening to His words, witnessing His works, and observing His reactions to human need. They were now to follow His steps. They were to preach the same truth, "The kingdom of heaven is at hand"; they were to admonish the people to repent, as He had done; they were to be constantly helpful in every way possible, both spiritually and from a material standpoint; and they were themselves to be prayerful and watchful until He came to equip them for eternal service. In all this the apostles have left us an example to faithfully follow in our lives.

PRACTICAL APPLICATIONS

Harvest and Workers. When the Master saw the multitudes and their ignorance of the "way of life" and those things pertaining to the kingdom of God, He was moved with compassion and expressed to His disciples the world's need of harvest laborers. "The harvest truly is plenteous, but the labourers are few." If

such were the conditions in the time of the Master, surely the needs of today are more distressing. People are in ignorance and are not aware of the fact. They are not acquainted with the real gospel of the kingdom. There is a great need for laborers who understand and know the gospel message to go forth and tell the people the truth concerning the coming kingdom of God and the reign of the King of kings. Sunday school teachers will do well to urge and stress the need of the individual's giving himself over to this great work.

Worthy His Hire. "The workman is worthy his meat." Because a man separates himself to the ministry of the gospel is no reason why he should not receive sufficient remuneration to provide him and his family with the necessities of life. He who feeds his flock with spiritual meat and food is entitled according to God's plan and should receive the carnal things from those whom he feeds the spiritual. God holds the laity responsible for the proper discharge of this duty.

Confession and Denial. Confession of Christ before men is a necessary, yes, very important, part of a Christian's responsibility. The acceptance of an individual by the Father is dependent on the individual's confession before men of the Father. When a person begins and endeavors to continue his Christian career in secret, it is evidence of weakness and insincerity, and is not recognized by the Father. —C. E. R.

GOLDEN TEXT

"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."—Matthew 9:37, 38.

It is just as true today as it was in the time of Christ that the harvest is plentiful and the laborers few. There are only a few, comparatively speaking, who care to give up all else to work in the Master's vineyard. People seem to think that the sacrifice is too great; but how little we realize no harvest gathers itself: it must have laborers to reap and garner the sheaves into the fold.

Well may our prayers be that each Christian be a laborer and a reaper and gatherer in the Lord's harvest, that it may be said of us, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."—L. A. R.

YOUNG PEOPLE AND ADULTS

Jesus commanded His followers to preach the gospel to all people that they might have the opportunity to believe and repent and thereby escape the wrath of God. If we would have salvation for ourselves, we must strive to win others to Christ. It is a part of God's

plan to save people by the foolishness of preaching (1 Cor. 1:21). This work has been delegated to us. It is our responsibility, and we must accept it if we would have life.

We are commanded to keep the golden rule. We want others to tell us of the good that God has promised. We also want them to point out the things which will keep us from realizing these blessings. This makes it necessary for us to try to win others to Christ and then help them in their struggle against sin and death.

This is a selfish reason, which also works to the glory of God. We desire salvation and glory for ourselves. We cannot obtain this without obeying the command of Jesus to preach the gospel to every creature (Mark 16:15, 16). Our future happiness and honor are increased by winning others to Christ (1 Thess. 2:19, 20). Daniel 12:3 tells us that they who turn many to righteousness shall shine as the stars forever. God is calling out from among the Gentiles a people for His great name. When He has all He needs for His work, He will send Jesus with our reward. We want our promised reward as soon as possible, so let us work to save others. Just a selfish reason, but it will seem generous indeed to the one saved through the gospel as administered by us.—H. A. S.

PRIMARY CLASS

Topic: Jesus' Friends Work for Him.

Memory Verse: "Freely ye have received, freely give."—Matt. 10:8b.

Do you remember the story about Jesus calling the fishermen as His helpers? He called eight others, also, making twelve in all.

One day He called them together and said, "I am going to send you out to work for Me. Go not to the Gentiles, but to people of Israel. Here are the things I want you to do: Preach about God's kingdom, heal the sick, and raise the dead."

Now suppose we were given power to do all these things, wouldn't we feel that a great gift had been given to us? And wouldn't we want to use it to heal all our friends who were sick? Yes, I'm sure we would.

I think Jesus wanted the disciples to know what a great gift had been given to them, too, and wanted them to use it to help others, for He said to them, "Freely ye have received, freely give." Now you say just what Jesus said.

We do not have the great gift that the disciples had, but there are many, many other things that we can do to help others: running errands, smiling, being kind, taking others to church and Sunday school. Name others. If we do good to others, Jesus says it is doing good for Him.—V. C. T.

AMONG THE CHURCHES

THE HISTORY OF ISRAEL

The following letter accompanied the manuscript by Alta King published in this paper under the above title. Miss King's address is 1103 Main St., Cedar Falls, Iowa.

"Inclosed is the first installment of an outline of the history of Israel which I began about two years ago. It is intended as a guide to the study of the history of God's chosen people, and it is suggested that it be used as outlines are used in school. I am sending it for publication hoping that it may help to meet the need of home study, especially among isolated believers. The outline could be copied in a notebook and under each topic could be jotted down brief notes and comments as they are gleaned from the reading of the references. Also questions for future consideration. Blank outline maps could be placed in the notebook and the names of the places written as they come up in the lessons. If this outline proves that it meets a need in either class or home study, I shall be glad to continue it, and I would welcome suggestions and criticisms that would make it more serviceable."

PUYALLUP, WASHINGTON

Possibly the brethren might be interested in knowing what the Church of God at Puyallup, Wash., is doing in these strenuous times of unrest and uncertainty all over the world. We are all deeply interested in watching the signs, so rapidly developing, of the soon coming of the Lord; and are earnestly striving to be prepared for that glorious event.

At our business meeting on January 2, when the church met to elect officers for the ensuing year and to attend to other matters connected with the welfare of the body, Lyle Rankin, son of Bro. J. C. Rankin, was selected by the church to be a minister of the gospel. Bro. Lyle is a young man of ability and sterling integrity, has a pleasing personality, and is very convincing and logical in his presentation of the doctrines of the Bible; and above all, he has the full confidence of the membership. For some time past he has alternated with me at our Sunday morning services, and we can confidently recommend him to the brethren with whom he may meet.

Sunday morning, Jan. 7, the church membership went by autos to Tacoma, to a home there, where Mrs. Alice Dracup was confined to her bed with that dread malady, inward cancer. She was carried in a chair from the bed to the bathroom, and was baptized in a bathtub. She exhibited wonderful fortitude and faith, her only regret being that she had not been obedient earlier in life, so that she might have been of service to her Master while in full health and strength. After the baptism the Christian ordinances were attended to, then later we all went to the home of Sr. Hoganson (a sister of Sr. Dracup), where we had a bounteous repast, then a second meeting before returning to our homes.

Bro. L. G. Jaeger is very sick with heart trouble. At times his life was despaired of. His daughter, Sr. Burk, and her husband, who live near his home in Tacoma, are caring for him. Pray for him, brethren, that if it be the Lord's will, he may be restored to health once more.

A. L. Corbaley.

QUARTERLY NORTHWESTERN CONFERENCE

The quarterly Northwestern Conference of Oregon and Washington will be held March 2, 3, and 4 at Corvallis, Ore.

The question of securing a minister for Oregon and Washington will come before the house, therefore we urge all members and officers to be present.

We are appealing to the brethren of these two states to pray for the success of these meetings, and to cooperate in every possible way with the officers of the conference and churches in their work of promoting the cause here.

Should you find it utterly impossible to come to Corvallis, write us a letter and let us know of the work that you are doing in your locality. Perhaps we can help you solve some of your problems.

A cordial invitation is extended to all. "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."

In His service,
Gladys Barber.

BURR OAK, INDIANA

Mrs. Dewey Overmyer, church secretary, has announced that a service will be held at the Burr Oak Church of God on Sunday, Feb. 18. Paul M. Hatch of Harvey, Ill., will speak morning and evening. "Everyone is cordially invited. Come and bring your neighbor."

CALIFORNIA QUARTERLY CONFERENCE

The California Quarterly Conference of the Church of God was held Sunday, Feb. 4, in Los Angeles with around one hundred in attendance.

At ten o'clock there was a Sunday School Rally with recitations by the little folks, songs, and a very lovely violin solo played by Marie Bleasdale, accompanied by her mother, Sr. Bleasdale. A one act play, "The Three Resolutions," was well given by the little children and much credit is due Sr. MacLeod, who directed the program. Bro. George Rahn, superintendent of the Sunday school, reviewed the lesson, a very enjoyable hour for all present.

There was a welcome by Bro. MacLeod of Los Angeles; Bro. Adamson of Pomona; Bro. Reid from Riverside; Pasadena, Bro. S. G. Elton; Long Beach, Sr. Railsback.

The Morning Worship Service was opened by the choir singing "The Lord Is in His Holy Temple" and a solo by Mrs. Wm. Prickett of Pomona. Bro. MacLeod gave one of his masterful sermons on "Is the Stress of the Times Destroying Spirituality?" He said in part these times test the metal of which we are made, and asked if it is turning us from God, and are we warning the world what is coming, and if not will the blood be on our heads. He left the subject with the question to each one of us, Is the stress of the times destroying spirituality? Bro. Adamson of Pomona had charge of the communion table and read some of the wonderful old scriptures concerning the Passover and presented the truth as to who is eligible to partake of the emblems. Another selection by the choir, "Till He Comes," and "they sung a song, and went out." A goodly crowd went to the park for a picnic dinner, and the weather was balmy and warm, just ideal for such an outing.

The afternoon sessions started with one of Sr. Railsback's good plain talks on the things we never grow tired of. She stands before you with the gospel message expressed in all its simplicity and beauty, quoting scripture after scripture. She spoke of the Jews not seeking the Lord yet, but they are going back to Jerusalem for judgment. The shirt manufacturers must be doing a good business these days, as we hear of the brown shirts—all colors, the black shirt, the brown shirt, the blue shirt, and now the silver shirt here in America. To keep up with the times one must read much. After Sr. Railsback's talk the meeting was turned over to an old-fashioned social or praise meeting with Sr. Jessie Kauffman leader. Our whole theme throughout the day was spirituality; and there were a few remarks we should believe the Lord was in our midst, that we should talk to Him and exhort one another, sing praises and not forget that we are chosen, and not forget the Lord, for we are told if we do forget we shall perish. Several were up on their feet expressing themselves as to the love of God and His wonder-

WE LOOK AHEAD

February 20, 1934

"Bible Study for Personal Spiritual Growth," John R. Mott. An address delivered in 1902. Part 1.

"Father, I Thank Thee," Mary A. Gesin. On the essence and purpose of prayer.

"The Inspired Screen," F. L. Austin. Last of a series of "Papers on the Lord's Coming."

"A Great Denominational Need," Dr. Irving F. Barnes. Reprinted from the Advent Christian "World's Crisis," but distinctly applicable to the Church of God.

And other articles and regular weekly features.

GRAND RAPIDS, MICHIGAN

The "Parents' Night" service for Sunday night, Feb. 4, was a gratifying success. The house was packed, with chairs in the aisles, and some appreciated special music was given. The sermon was entitled "The Biggest Job in Life."

On Saturday night, Feb. 3, about 55 of our church family gathered at the "Annex" for a utility shower on Mr. and Mrs. Harold Rice, the young couple who were married the previous week. A pleasant evening was enjoyed and many fine gifts presented to the bride and groom.

And now our church family is rejoicing with another bride and groom. Bro. Durwood York and Sr. Iva Downing were married February 6, and all wish this splendid young couple the best in life's way.

Sunday school attendance on February 4 was 334. Plans and preparations are being worked out to take care of the largest Sunday school in our history during the next few months. And the church is happy to welcome new attendants at its various meetings.

F. E. Siple, Pastor.

ful goodness, and one brother said he thought we don't get up and say such things enough these days, for we are told we should do it all the more as we see that day approaching. Some of the old favorite hymns were asked for, and it seemed to be a worth while session in the conference.

This was followed by a short business meeting. It was decided the time and place for the next conference would be left to the board. Bro. Hammond closed the conference with one of his enthusiastic, forceful talks, his subject being "Lights on the Way to Salvation." He said when he started to look up references on the subject there were so many they swamped him. How easy to find if we seek. How many times the kingdom is spoken of, and how few ever know there is such a place.

And so ended a very uplifting day, filled full of the good things we are looking for and striving for. We believe we carried out our hope that this conference would be a renewing of spirituality. It seemed all threw out of their hearts the thoughts of the flesh and tried to be in the spirit of Christ. For all the brethren scattered abroad what a blessing it is to be gathered together, to worship, sing, and pray, to exhort, to be filled with God's love for us so we can separate with the assurance of receiving more strength to help on the way to eternal life.

Jessie M. B. Kauffman, Secretary.

INDEBTEDNESS FUND

To Date	\$1353.50
"Friends"	25.00
Total	\$1378.50

PLEDGES FOR NEW INDEBTEDNESS FUND

The following pledges have been made to the New Indebtedness Fund. Pledges actually paid will appear under the heading "Received on New Indebtedness Fund."

Lottie E. Young	\$100.00
E. E. Elton	50.00
Lucy B. Groat	40.00
S. P. Dismukes	2.00
Dorothy Magaw	25.00
T. J. Ellis	100.00
Ella M. Siple	10.00
Glenn Birkey	10.00
Total	\$337.00

RECEIVED ON NEW INDEBTEDNESS FUND

Mr. and Mrs. John E. Miller	\$25.00
Mr. and Mrs. M. Fetters	2.00
Mr. and Mrs. G. E. Marsh	10.00
Lawrence M. Howell	5.00
Mr. and Mrs. G. B. Sprinkle	1.00
Mrs. A. M. Siple	10.00
Mr. and Mrs. H. E. Kidd	2.00
Clarence E. Lapp	5.00
Total	\$60.00

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. George Siple; Eva H. M. Fletcher; Helen M. Chisholm; Jessie M. Wilson; Mr. and Mrs. Chas. M. Updike; Loren Burnett; Anna Mae Bottolfs; Mr. and Mrs. G. B. Sprinkle; Mrs. A. M. Siple; Albert Siple; Ella M. Siple; Anna E. Hammond; Mr. and Mrs. E. C. Railsback; Mary Calkins; Mr. and Mrs. Charles Netts (\$5 per month); A. L. Corbaley; Luella Caples.

CONTRIBUTIONS TO N. B. I

Luella Caples	\$8.00
Mrs. R. A. Robinson	8.95
Lilian Railton	3.00

HERALD RECEIPTS

G. E. Coats (for others); Earl Reinhard; Freeman Fike; Robert McInturff; Mrs. R. M. Shewmake; Rolla Hightower; Mrs. T. M.

Savage, Sr.; Lucille LeCrone (for another); Mrs. Mary Elma Bell; A. L. Corbaley (for others); Mrs. Charles W. Sudbury; Orlando H. Berry; Lilian Railton (for another); Clarence E. Lapp.

BETWEEN YOU AND ME—

Miss Jessie M. Wilson requests that her change of address be noted in The Herald. She now lives at 1718 E. 20th St., Oakland, Calif.

Sr. Mary Elma Bell, Long Beach, Calif., renewing her subscription, declares she finds much comfort in the pages of The Herald, and prays for its continued success.

We wish to call special attention to the brief definition of reverence by John M. Kelley, reprinted in this issue from the "World's Crisis." Lack of respect for God's house is one of the greatest evils in our modern church services.

The article by H. B. Hathaway, "The Kingdom of Heaven," appearing in this issue is to be published soon by the author as a tract in an edition limited to 150 copies.

The price of the eight page pamphlet issued by the Ministerial Association of the Church of God covering the essential teaching of the church is as follows: Single copies, 5 cents; 10 copies, 25 cents; or \$1.00 per hundred. Order from this office.

Sr. G. B. Sprinkle, Cheyenne, Wyo., says, "We pray that the funds needed just now may be raised in due time, and that this good work may continue until Jesus returns. We need to be filled with the spirit that Paul had when he said, 'I can do all things through Christ which strengtheneth me.'" How true that is!

Writing from Cleveland, Ark., R. M. Shewmake says regarding The Herald, "We really feel that now we cannot do without it." That's the way we want all of our readers to feel, that the paper is a necessity in their homes. May God help us to make it acceptable to Him.

We gladly welcome to our Church of God ministerial fellowship Bro. Lyle Rankin of Washington, and pray that his service may be wonderfully blessed of God. Bro. Rankin was chosen for his sacred calling by action of the Church of God at Puyallup, Wash., on January 2, 1934.

Word from the John B. Adams family of Silvis, Ill., reflects the same difficult financial conditions under which all communities have suffered for so long a time. They speak of the loss of their dear son, Thurlow, but look forward hopefully to a glad reunion at the Lord's coming. Thank God for the blessed hope set before us!

The following suggestive quotation was attached to a letter from Sr. Lottie Young, Seattle, Wash., and is too good to lose. May all take it to heart in connection with the needs of the N. B. I. as outlined by our manager recently. "If thou hast abundance, give alms accordingly: if thou hast but a little, be not afraid to give according to that little."—Tobit 4:8.

The church at Eldorado, Ill., has just installed a large furnace stove, an improvement that was greatly needed and which adds much to the comfort of the congregation.

Sr. C. W. Howe of Waterloo, Iowa, was a welcome visitor at the services of the Rockford, Ill., church last Sunday. The services were unusually well attended due to reasons which will appear in our next issue.

Mrs. Ervena S. Nye, whose permanent address is North Anson, Maine, is spending the remainder of the winter at the home of her cousins, at "Lakewood," Madison, Maine. Sr. Nye is well known to many of our brethren, especially in the Niagara district.

Word from Sr. Beulah Wilson, Holbrook, Nebr., tells of the rapid recovery of her mother, Sr. A. B. Wilson, from a serious operation for appendicitis and gallstones. Mrs. Wilson is in the Brewster Hospital in Holdrege, Nebr., but expects to be able to return to her home in a few days.

The committee appointed to completely revise the constitution of the General Conference is mapping out a plan and will soon be actively at work on this important and necessary effort. Among other matters to be considered by the committee are certain changes and additions to be made in the statement of doctrinal teaching that it may conform more closely to the generally accepted thought of the church at large.

A delayed report reaches us of interesting services that were held by C. E. Lapp, pastor of the Ripley, Ill., church, at St. Louis, Mo., early in January and at the beginning of the present month. Dr. Logan of that city furnished a large room in her apartment building in which the meetings were held. The attendance was good on both occasions, and it is hoped that the good seed sown will bear fruit unto life eternal.

One of our most able younger ministers writes, "I wish you would stress tithing more in The Restitution Herald. To me it makes a spiritual growth in the individual." Tithing is a systematic method of making freewill offerings to the Lord's work. Those who have tried it have found that it does greatly encourage spiritual development. Would not this young minister write an article for us along the line suggested?

A most interesting letter reaches us from Sr. Lucille LeCrone, formerly of Blair, Neb., but now pastor of a community church in Helena, Okla. The work there is growing in interest and attendance since Sr. LeCrone's arrival. Her grandmother, Sr. Fanny LeCrone, has been teaching the adult class in the Sunday school there for five years, and has prepared many to receive with open minds the truth as presented so ably by Sr. Lucille. Let us all ask God's blessing to rest upon this work.

REVERENCE

BY REVERENCE we mean "that feeling of profound respect for a person, place, or thing, which is expressed in words; or a silent attitude of love which permeates the entire being."

There should be reverence for the home, for each and every one connected with the home; for the meetinghouse though it be ever so humble; and for every beautiful thing in the world that appeals to the finer senses of man. Reverence is a trait of all noble types of humanity. Thoreau loved the woods and flowers about Walden Pond and we are told that his love was shown by a reverence and respect for all the country about Walden. Emerson used to sit and muse on the banks of the Concord River, and one time he told Louise M. Aleott that the stream flowed "from some place out of heaven, in order to create a love for nature in the children of the world." I have read: "Whenever Daniel Webster entered Faneuil Hall in Boston, he always bowed his head in silence, for a minute or two, in order to express his reverence for the 'Cradle of Liberty.'"

For many years I have been convinced that there is a woeful lack of reverence on the part of many professed Christians for the house of worship. We seem to forget at times that every meetinghouse has been dedicated to God for His service, and for the purpose of worshiping Him. The spirit of the Lord should be felt in every house of worship, and yet the confusion and noise at times in churches prevents any growth of the feeling of reverence, and tends to thoughts which would repel the spirit we are seeking. Often as a Christian minister have I seen choir members reading, and, what is worse still, even gossiping during the sermon. I am sure that in many instances it was not due to a lack of interest in the preacher, or in the welfare of the church, but simply through thoughtlessness on the part of well-meaning friends. I believe that this very thing has proved a source of discouragement to many a faithful servant of the Lord.

The less talking there is before the people are called together the better, for it is not always easy to supplant idle thoughts with good and wholesome ones. Lack of reverence for sacred things seems to be almost wholly an American characteristic. Too often children are allowed to destroy the very soul of a meeting by whispering and lack of reverence.

It is said that it is "an inspiring sight to watch the children enter St. Peter's at Rome for services, on Sunday morning." On approaching the great entrance they "cross their hands, offer prayers, and take part in some Gregorian chant." On entering "they never once think of carrying on some idle conversation," as we often do in our meetinghouses, but "during the entire time they are at services, only the utmost reverence is shown for the church and those who officiate in the ordinances!"

No one, I am sure, can deny the fact that at times it is hard to obtain the spirit of the Lord in our places of worship. God's spirit will not enter a place of confusion

and disorder, or where reverence is lacking. This is a problem which should be of interest to all true worshipers of God. Anything that will add tone to our church services and thus make them more attractive should be welcomed by all those who have the welfare of our churches at heart.—John M. Kelley in *World's Crisis*.

MINISTERIAL PLATFORM

WE reproduce below the cover of the statement of teaching principles compiled last summer at the conference of ministers of the Church of God to which attention was called in our last issue.

As we review this brief analysis we experience a sense of satisfaction at the unity of thought among us that alone could make such a statement possible. And as we compare this latest analysis of truths emphasized by the Church of God leaders with similar outlines issued during the past 90 years, we are further impressed with the degree of harmony shown between them all. In not one essential doctrine do they disagree!

For prices see Church News page.

Some Things for Which We Stand

PUBLISHED BY THE CONCERTED ACTION OF
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Bible Study for Personal Spiritual Growth

LET US note at the outset that it is the Bible of which we are to think in this discussion; not books about the Bible, no matter how many, or how helpful, or how accessible they may be. Let us also bear in mind

that it is Bible study that is to engage our attention, not the subject of Bible reading, although we might profitably spend much time upon that. Nor are we to consider the subject of Bible listening, although that is almost a lost art in these days. It is Bible study which we are to emphasize, with all that the word "study" means to us as students. Moreover, it is Bible study for personal growth. It is not that form of Bible study designed to equip us to lead others, one by one, to Jesus Christ, although it furnishes an essential part of our equipment for such work. Nor is the object of such study first of all to enable us to help other Christians spiritually, by preparing us to give Bible readings, or to make spiritual talks, or to teach Bible classes, or to guide the Bible study of others, although it will prove invaluable as a preparation for all such work. It is Bible study for each man's own life which we shall keep clearly before us. Its object is personal growth.

What kind of growth is meant? Not growth in knowledge, although the world could far better afford to lose any other sixty-six books than these, viewing them simply as a storehouse of essential knowledge. Not intellectual growth, although it may be stated confidently that there is no other group of writings the study of which affords the same intellectual suggestiveness, grasp, breadth, and power. Above and beyond all this is the meaning of the term to which we shall limit our thought—Bible study for each man's spiritual growth. It is that Bible study which will make us better men tomorrow than today; which will find us far higher up the mountain path of Christian experience a year hence than at present; which enables us to meet God and to hear His voice and to know that it is His voice. It is that Bible study which opens up to us, each day, further and further vistas into the possibilities of the life hid with Christ in God.

Let us consider the importance of devotional Bible study.

This is the first part of an address delivered by John R. Mott which was first published by the "World's Morning Watch" in 1902. The succeeding installment will appear in an early issue of this paper.

may be on the roll of His professed disciples, but that is not sufficient proof. The real test is the life, and that is not possible apart from devotional Bible study. If you abide in the Word—that is, if you spend time there, if you dwell there, if you live there—then will you necessarily be a true disciple. Such Bible study alone shows us the needs of our spiritual lives. It reveals to us the weak places in our armor, the points of least resistance in our lives. It shows us ourselves as we are, and therefore as God sees us. Chrysostom says, "The cause of all our evils is our not knowing the Scriptures." Therefore, if we would overcome doubts, temptations, passion, evil imaginations, unclean, unholy, and proud thoughts let us center our energies upon such study. The devotional study of the Bible alone shows us the possibilities of our spiritual lives. Why be satisfied with living on the dead level or in the valley, if God intends that we be climbing in the peaks?

(2) To us as Christian workers. Would we work without friction, strain, anxiety, worry? Then let us apply ourselves to this kind of Bible study. We may not work so many hours, but we shall accomplish more, and when we leave, our work will not have to be undone. Without deep devotional study there is danger that our work become purely mechanical. It alone will make our experience fresh, rich, and full, and keep the realities of our faith vivid. If we would shape the work, and not be shaped by it, we must through these studies preserve a strong and ever-expanding inner life. Moreover, our fruitfulness in Christian work is absolutely conditional on our abiding in the Word. Above all, it is impossible to have the power of the Spirit of God as a constant possession apart from the study of the Bible. To do the work of God we must have the power of God. To have the power of God we must have the Spirit of God. The Bible is the channel through which the Spirit comes into the life. We do not

(1) To us as Christians. It is the test of true discipleship. Christ says, "If ye abide in my word, then are ye truly my disciples." We may call ourselves His disciples, but that does not prove that we are. Our names

(Please turn to Back Page)

EDITORIAL

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

G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

"Arise, O Lord; let not man prevail: let the heathen be judged in thy sight. Put them in fear, O Lord: that the nations may know themselves to be but men."—Psalm 9:19, 20.

THE EDITOR'S PRAYER

MOST gracious God: As we view the threatening conditions in the world today, as we hearken to the voice of Time as it tells of the sorrows and anxieties that fill the earth with woe, we come unto Thee, the Author of all good and our only hope in these hours of distress and fear, asking Thee to strengthen us in our determination to stand firm and unyielding in the face of every event until the Lord comes. We thank Thee, O God, for the sustaining assurance the hope of a coming Savior provides. Amen.

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WORLD UNREST

THE rapidity with which events are moving forward in Europe and the Far East makes careful analysis difficult if not impossible. It has been apparent for months that the rulers of the world have been seated on the lid of a madly boiling cauldron of widespread unrest which threatened to explode at any moment and shatter the peace of the world.

Developments in Austria, Germany, France, Spain, and Italy during the past few weeks seem to indicate very definitely that the forces of discontent and rebellion are beginning to escape with reverberating detonations and devastating results from the influences that have thus far held them in check. Just what the immediate outcome will be it is impossible to determine at the present time. The most optimistic observers, however, now acknowledge that the situation is exceedingly menacing, and that we may at any moment expect an explosion of cataclysmic proportions to occur.

Strange as it may seem, this very obviousness of the danger provides the only hope that the storm may not break at once, for it is generally when men are crying "peace and safety" the most loudly that "sudden destruction" comes upon them.

Be that as it may, the faithful disciple of the Lord has little to fear for himself whatever may happen to the world. If the events now happening really mark the "beginning of the end," as we believe they do, the Christian's deliverance from all danger and from all suffering for evermore is near at hand.

WHAT SHALL WE PREACH?

ONE OF the most difficult questions which the conscientious pastor faces constantly is, "What shall I preach about next Sunday?" And the longer he remains in the same locality the greater becomes the problem. He realizes the weight of the responsibility that rests upon him. He is the mouthpiece of God. He is the prophet of the most High. He must "preach the word" faithfully at all times, but his problem is to determine just what the individual members of his congregation need in the way of spiritual and intellectual diet from week to week. The truth of God is so vast and so varied, it is so rich in potential blessing and power, that he finds himself frequently at a loss to choose his subject.

The pastor should prayerfully study the character of his congregation, and endeavor to meet the needs of its individual members. For example, if, as is generally the case, the attendance at the morning service is largely drawn from the membership of the church, the need will be for spiritual food, for the "strong meat" of the Word. Not the hard technical questions of "doctrine," which all too frequently are considered to be "strong meat," but the glorious truths that lead men and women by meditation and prayer to draw near unto God, to enter into personal communion and fellowship with God, that they may know Him better and appreciate Him more.

If the evening service is attended to a considerable extent by non-members of the body of Christ, as it should be, the sermon should take on the nature of an evangelistic effort. The gospel of the kingdom in all its rich and varied elements should be presented. The entire scope of biblical teaching may be drawn upon in a gospel sermon, for the kingdom of God is the center of the entire scheme of salvation. The coming of the Lord, the resurrection of the dead, and the establishment of the kingdom of God upon the earth should form the foundation of all evangelistic preaching. Upon this foundation should be placed the facts concerning the saving power of Jesus Christ: His death, burial, resurrection, and ascension; the necessity of faith, repentance, and baptism for the remission of sins. These, and a thousand other related subjects, may be presented to the evening audience with profit to the hearer and to the glory of God.

"Father, I Thank Thee"

By Mary A. Gesin

THAT WE might comprehend a little of the nature of God and His Son, Jesus our Savior, the various relationships of this life are afforded us. The infinite can only be understood by comparison with the finite, the eternal by our experience with the temporal. Perhaps the more we attempt to understand those about us, the nearer we will come to a true conception of the divine nature.

For that very purpose God sent His Son into the world. In His great desire that the creatures of His hand should be drawn more closely to their Creator, God gave us Jesus, our Friend, our elder Brother, our Master, our Savior.

If you are so fortunate as to possess a friend, one to whom the very motives of your life are known, how much clearer is your comprehension of that greater Friend. If you have been blessed with friendship of that rarer sort, whether of the ties of blood or otherwise, your appreciation of the worth of friendship with the Master is the keener. For an earthly friend is limited by the bounds of mortality, while our heavenly Friend has at His command the resources of the universe.

Nothing is more pleasing to a real friend than that his friend shall come to him at all times with the affairs of his life. In times of sorrow, times of joy, times of need, and times of plenty, true friends find much to say to each other. Think you, then, that our heavenly Friend does not find greater joy when we confide in Him all that is in our hearts? And that is just what prayer is; that is the real essence of communion with God.

All of us realize that when a friend bestows a gift or a favor, whether of greater or lesser value, our natural response is one of gratitude, and a poor friend indeed it would be who left the gracious words unsaid. Even the beloved Son of God, who knew that all that His Father possessed was His, poured out expressions of thankfulness for those gifts of inestimable value. Let us scan a few of them.

In Matthew 11:25, we find an instance wherein our Lord spoke to His Father, expressing His gratitude. Notice His first words, "I thank thee, O Father." Gratitude for what? The revelation of His Father's will to the common ones of earth. Reason therein for thankfulness on our part as well? Abundant reason. We have only to search His Word.

Turn to the Gospel of John, chapter 11, where we have

the account of the resurrection of Lazarus, that record which is a veritable treasure-house of comfort and instruction. Our interest just now is in the first words addressed by the Master to God, "Father, I thank thee." Observe that though Jesus knew that His Father heard Him on all occasions, yet He did not fail to thank Him for that priceless blessing.

If we did not believe deep in our hearts that God hears us, we would turn from Him to worship idols. For where would be the advantage? But do we pause often enough to thank Him for such unmerited favor? Suppose that God should act as an earthly friend might justly act—cease

bestowing blessings that are not appreciated? The universe, including even His own followers, would soon be in a much more lamentable state than at present.

The Savior even thanked God for testings and sorrows. We have His very words to that effect. Study the record given us of the last supper with His disciples. Matthew and Luke both lend their pens to portray this sorrowful occasion. We read that Jesus "gave thanks" for the bread and the cup, and then He proceeded to explain to the apostles how the bread represented His body broken for them, and the cup His life spent in their service and finally offered up on the cross of pain and death. And He thanked God for that!

Then that marvelous seventeenth chapter of John which is wholly given over to our Savior's last prayer to His Father before His arrest at the hands of the relentless Roman soldiers. Though we do not find the identical words of gratitude, He breathes the very spirit of thankfulness to God for the opportunity given Him to proclaim His Father to the world and win a few to acceptance of eternal life, which is the result of knowing God. And at what a cost to Himself!

Brother, sister, in contemplation of our Savior's life and death, the spontaneous outburst of our hearts should be, "Father, we thank Thee for everything"—the very air we breathe, the comforts which daily sustain us, the opportunity of working for Thee, yes, even suffering for Thee, and best of all, that "blessed hope" which transforms the gloom that envelops the world into glory for His faithful ones.

When all these things have (Please turn to Page Nine)

Take What You Will

Take what you will and pay no heed to any bar that stands between you and the righteous need of your triumphant hands.

Be certain that your fond desire, the thing which you should be, alone has power to lift you higher, alone can set you free.

The man who turns and doubts and gropes and hesitates always, too weak of faith to trust his hopes, will tread no victor's ways.

Take what you will with knowledge sure that life was meant for this: that every aspiration pure at last must win to bliss.

For life should be a joyous thing, and man, serene, proud, bold, should wear existence as a king, his robes of cloth of gold.

—Aline Michaelis.

A Great Denominational Need

THIS need is scripturally expressed in Romans 12:11—“*Fervent in spirit; serving the Lord.*”

Nothing is more needed among us than the divine, energizing life that will make us fervent in spirit in all that relates to Christ and His work.

In a book written several years ago, that has been quite widely read, it is stated that Adventists are diligent Bible students but lacking in spiritual experience and power. We fear that there has been a measure of truth in this charge; perhaps we have been argumentative in spirit, and dogmatic in spirit, but not fervent in the sense of Romans 12:11.

There has been a distinct forward movement among us in relation to spiritual life and power in the last year or two. We are hoping and praying that this may continue until even our enemies shall be constrained to declare that we are not only a doctrinal people but a people of great spiritual power and influence.

We are fundamentalists, but it is not sufficient that we believe all of the inspired doctrines of the Bible, we must also live by them; and to be fervent in spirit, serving the Lord, is a part of that truth by which we must live. The question is not whether or not we are more in earnest than some churches about us, but whether or not we are living by all the Word of God.

We are plainly told by Christ that the Word which He has spoken shall judge us in the last day, John 18:48; so, that we live by the standards set by the modern church will profit us nothing unless the standards are those of the Bible.

Having thus introduced the question, may we examine more critically the verse under consideration.

WHAT DOES “FERVENT” IN SPIRIT MEAN?

There are three Greek words that are rendered “fervent” in the New Testament.

In 2 Corinthians 7:7 Paul is speaking of the fervent mind of the Corinthian church toward him; and here the Greek word is *zētos*, and the primary significance of the word is zeal. Their minds were evidently filled with zeal for the great cause which Paul represented.

Let us now turn to the second word rendered “fervent,” found in 1 Peter 4:8, where we read: “Above all things have fervent charity (“love,” R. V.) among yourselves.” Here the Greek word is *ektenes*, the meaning of which is extended, stretched out; and seems to teach that Christians should have a love for each other so extended that it will reach to the last and least of Christ’s followers; so stretched out that it will cover all the idiosyncrasies and peculiarities of God’s children.

The request for spiritual food by many readers of The Herald is beautifully answered with this essay by Dr. Irving F. Barnes, pastor of the Advent Christian Church, Somerville, Massachusetts. Although written for another denomination, Dr. Barnes’ words apply equally well to the Church of God.

The third word rendered “fervent” is that of the verse under consideration, Romans 12:11, and here the Greek word is different from either of the words already considered, the English pronunciation being *zeo* and the lexicon defines *zeo* as—“to boil, be hot, fervid.”

Here, then, we find not an impulsive Peter nor a loving, emotional John, but Paul, the greatest logician and the most learned of them all, telling us under inspiration that we should be boiling in spirit, in our service toward God. To be boiling in spirit does not of necessity mean physical demonstration, but an inward earnestness that is intense: a love for Christ that burns and throbs with an intense desire to please Him in every thought, emotion, and act of our lives; an intensity of love and earnestness that makes us one with our great Master in His desires and purposes for humanity; that makes us forget self, selfish ease, and selfish pleasures; that gives us more joy in the consciousness that we are pleasing Christ and doing His work than we could ever find in any phase of worldly pleasure, honor, or success.

This we believe to be one of the great needs of the denomination of which we are a part.

SOLUTION OF DENOMINATIONAL PROBLEMS

In fact, to come into this experience would solve many of the problems that confront us as a people today.

First. If we were boiling, fervid in spirit, there would be little trouble in paying the bills necessary to the conduct of the work of Christ, for His work would come first. It would be much easier to pay our subscriptions to our religious publications than to buy gas for our cars or for any other relatively non-essential thing. Our fervent love for Christ would put the things in which He is interested before every human interest.

Second. The next great thing that this would do for us would be to bring new life, warmth, and interest to our meetings. There would be nothing trite, stale, or stereotyped about an experience of this sort.

The world is weary of religious platitudes. We are constantly hearing of people hungry for spiritual food, who having attended certain churches have declared that the church has nothing to offer. This could never be true of a church where all were fervent in spirit, serving the Lord; for such a church would be spirit-guided; and led and taught by the Holy Spirit they would always have something to give those who were truly hungry for God and truth. The very warmth of a church fervent in spirit would be an attraction to such as desire more than mere form.

A personal acquaintance of the writer who was brought
Please turn to Page Eight

Papers on the Lord's Coming

The Inspired Screen

By F. L. Austin

THE INSPIRED Page, like the delicately responsive screen before a battery of focused projectors, is most exquisitely beautified with the mellow richness of ever-changing faces and colorings portraying countless projected visions of Infinite contemplations of the development and fullness of "his eternal purpose which he purposed in Christ Jesus our Lord." It is an Inspired Screen that, scroll-like, has glided silently before the focused eyes of the projectors of all of God's prophets and has been stamped in indelible colorings with visions of the mind of the Eternal. Folded, this Inspired Screen becomes an Inspired Album of priceless value. Its every tracing and shading is certified by the unerasable and unchangeable Word of God.

Sometimes, in rapturous joy, we behold within a single passage a number of distinctive features assembled into one harmonious whole each in proper relation to its outstanding figure—the whole presenting restful completion; then, sometimes, in breathless pause, our minds are entranced with the glories painted by the wording of a single clause, only to see them at once dissolved, as it were, by a superimposed glory of a different picture painted by a succeeding clause—then, like the changing patterns of mottled sunshine beneath the shade tree whose leaves are playing in the zephyr breezes, these glories are alternated back and forth, or are even added to by still other glories, until the completed passage has lifted us to a mountain peak amidst the Visions of God. Thus, God would seemingly keep before the mental eye of way-lost returning man the close relation between distinctly different types of works and workers, as well as the interdependence of each upon the other.

One of the pictures of God's Inspired Reels is The Portrayal of His Son in Second Advent Power Perfecting the Creation of Things Enduring. Hundreds of times from Genesis 3:15 to Revelation 22:20 do God's prophetically projected visions of His Son glorify the pages of His Sacred Album. Without them that Album would be incomplete. It would be untrue—in that the portrayed fullness of creation is not to be realized except by the return of His Son unto the creative work awaiting His tried and tested Hand, awaiting His unflinching and unwavering Faith.

One of the shorter Reels portrays, as it were, certain mountain peaks of the life of Christ from birth to time age-abiding. God projected it through the Prophet Isaiah. Now, as projector of scenes of the Infinite Hand, Isaiah's task is clearly stated in 1:1. It was that he throw upon the Screen "the vision . . . which he saw concerning JUDAH AND JERUSALEM." (All added capitals are the writer's.) Therefore any other characters introduced by Isaiah

must be understood by us according to their respective influence upon God's Chosen People and God's Chosen City. This brief Reel displaying an outline of the life of God's Son reveals "Judah and Jerusalem" rising from the ashes of the centuries unto the exalted place "above all nations," as prophesied in Deuteronomy 26:16-19. It also surrounds Christ with an accompanying halo of light that keeps Him visible to us as He penetrates the great deep depths of the endless future. I quote it in word and type arrangement from Rotherham's Emphatic Bible. It reads, Isaiah 9:6, 7:

"For A Child hath been born to us,
A Son hath been given to us,
And the dominion is upon his shoulder,—
And his Name hath been called
Wonderful Counselor,
Mighty God,
Father of Futurity,
Prince of Prosperity.
Of the increase of his dominion and prosperity
There shall be no end—
Upon the throne of David, and
Upon his kingdom,
By establishing it, and
By sustaining it,
With justice, and
With righteousness,—
From henceforth,
Even unto times age-abiding:
The jealousy of Yahweh of hosts will perform this!"

Let us briefly study some of the details of this entrancing picture:

"A Child" born to "us," namely, to "Judah and Jerusalem," is the central setting. That "Child" becomes "Son"—Heir—upon whom the Crown of Judah's "dominion" is placed. His marvelous fourfold "Name" reveals powers of God divinely placed upon Him.

All is for a specific purpose—"For (promoting)," Leeser—"the increase of dominion and prosperity" without "end," through "David's throne" and "dominion," unto "times age-abiding."

What a picture!

And, at no place, for even a brief moment, is the Church flashed upon the scene. Just this unspeakably great God-given Child, exalted to the heirship of "A Son"; returned to Jerusalem with all the Divine Power announced in the Divine Majesty of His fourfold "Name";—David's throne renewed; his dominion reestablished unto endless ages!

What a Child! How Jerusalem needs His return!

Please turn to Page Nine

DEDICATION

By Norman John MacLeod

"But Solomon built him an house. Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things?"—Acts 7:47-50.

WHAT a memorable day in the history of Israel that was when Solomon led his people in the dedication of his temple to the Lord! Great was the splendor of the occasion. Stately music floated on the breeze from the thousand-voiced choirs. Sweet incense filled the nostrils of the crowds that assembled. Colorful costumes and elaborate ritual intrigued the eye. Solemn prayers led the thoughts to God. But these things did not make the real dedication of that building to the Lord. They were only the outward show that spoke of the greater offerings from the hearts of men. Men had been led to God and His ways by a great and right-minded ruler. And God accepted of that offering by most peculiar phenomena: "Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house."—2 Chron. 7:1, 2.

David had dedicated that true building some time before. He had had it in his heart to build a building for God, but instead God accepted his offering of a good heart by establishing an everlasting covenant with him. The temple was dedicated and accepted before it was ever begun. A righteous ruler had submitted his ways to God, and God had accepted the offering. The sweet incense of prayer had ascended to the throne of God. It did not fill the nostrils of a host of worshipers as they sat in spellbound silence in a dazzling building. It did not ascend to God in well polished phrases perhaps. But it came from the heart of that shepherd king of Israel as he went in before God and poured out his thanksgiving for the most precious promise of the royal Seed. There was the great dedication of the house of God. There the real acceptance of the finished building!

Suppose that Moses when he built the tabernacle in the wilderness had failed to construct it "according to the pattern in the mount." Suppose that the wrong materials had been used by the workmen that wrought. Suppose that it had been carelessly constructed in some of its details. Would God have accepted it? Would the whole have been received by the manifestation of the cloud of God's glory that filled it so that Moses could not enter it (Exodus 40:34, 35)? If Solomon's workmen had not secured the right sort of materials; if the temple had not been made according to pattern; if the offerings at the temple dedication had been made only as a matter of form; if carelessness

had entered in in any form; if the parts of the construction had been made in indifference as to the result, would God have accepted it? Would the fire of God have consumed the sacrifice on the altar? Would the cloud of glory have filled the temple so that the priests could not have performed their functions? Would Solomon have received his vision of acceptance as is recorded in the holy Scriptures (2 Chron. 7:12ff)? If the hearts of the king and his people had not been turned truly to God, would God have manifested His presence with them? If the hearts of Moses and the congregation had not been turned toward God in true worship, would God have accepted the tabernacle? Most assuredly not! Rather would He have deserted the people or have consumed them in His displeasure. Rather would the wrath of God have been manifested in terrible destruction. Why did God hear David's prayer and establish with him an everlasting covenant? Because his heart was right. Why did God accept of Solomon's dedication of the temple? Because his heart was right. Indifference, carelessness, half-hearted effort were not found in those great works. Had David taken for granted that the Lord knew his heart and that if he kept quiet and went about his business God would have made the same promises, would we have that beautifully touching prayer offered to God (2 Sam. 7)? Would that covenant have ever been made with him by God? Perhaps! But we have no reason to believe that it would! The words of David coming from a full heart were used as the occasion for God to give His pledge to men.

But more important to us are those words recorded in 1 Corinthians 3:9: "For we are labourers together with God: ye are God's husbandry, ye are God's building." And again, "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."—1 Cor. 3:16, 17. How often do we forget these things! How often do we enter into these things with a half-hearted, indifferent attitude! How often do we consider these things lightly! Let our hearts be filled with a true spirit of worship as we come before God to worship Him and meditate upon the precious truths of His Word. Let our minds dwell on the things of God from day to day. Let us forget those things that might fill our hearts with shame and self-contempt for the neglect that we have used to defile the temple of God. We are the temple of God, not the house in which we might meet. We are the building of God in which His

Spirit shall dwell. We are God's husbandry, chosen by Him to work with Him: shall we neglect so great an opportunity! Shall we turn aside! If we do, God shall destroy us as it is written here. Think you that God will spare us any more than He spared those Israelites of old who made solemn covenant with God and then turned aside in the paths of carelessness; into the paths of disloyalty toward God? It is not only by sinning sins of violence, bloodshed, and crime that we can defile the temple of God. If the temple that we build is of the wrong kind of material God will not accept it. It must be wrought by the greatest cunning that God has granted us. It must be made of the materials of love and gentleness; of truth and righteousness; of brotherly kindness and humbleness of heart. It must be dedicated in sincerity and truth; then only will it be filled with the glory of God. Then only will God accept of its sacrifices.

Many are the men who build great buildings in which to carry on the rites that they call services to God. They build great structures of steel and stone; adorn them with all manner of costly furnishings; fill them with magnificent music from the voices of trained singers and the notes of great-mouthed pipe organs; and sit back in golden-covered ease of mind in what they think is the service of God. Yet they have robbed the widow and the fatherless. They have committed all sorts of robberies and foul deeds of extortion in order to obtain that money with which to build and adorn that building. When King Herod of Israel built a new temple in Jerusalem it was perhaps in many of its appointments more costly, more richly furnished, more beautifully decorated, more elaborately designed than that of Solomon. But did God show His acceptance of that temple as He did on the day of the dedication of Solomon's temple? We have no record of such! Rather do we call to mind the saying of Christ that it should be utterly destroyed; rather do we have record that the veil in that temple was rent in twain from top to bottom when the Lord was crucified. Why? Because it was built in iniquity; it was defiled by the money changers; it was desecrated by the sacrifices of unholy priests. God could not accept such a building. The Spirit of God could not dwell with men in such surroundings. We are the temple of God; if we defile that temple, God will destroy us even as the temple of Herod was destroyed. Let us make no mistake about that!

We are renewing our minds in dedication of a new year of service to God. The officers who have been selected by you to administer your affairs for the coming year must serve in spirit and in truth. But they must also have your most hearty encouragement; they must have your prayers. You must help in the dedication to the service of God along with them for this year. We must determine at this the beginning of another year to do our utmost to make this a year of true service and worship of God. Then when the great temple of God is dedicated at the return of the Savior from heaven we will be found acceptable to Him. When the glory of the Lord fills that temple as was shown to the Prophet Ezekiel we will want to have part in those awe-inspiring services. Let us not sit back in ease to feel

that we have been accepted of God unless we have done our utmost to be pleasing to Him. Only when we have left no stone unturned to carry on His work will He accept of us, and not until then. May we dedicate our hearts to His service through the coming year, so that if Jesus should return at any moment we would be counted worthy to be part of that great priesthood that shall carry on the services of that greater temple of God in the Age to Come.

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Northward again the happy birds, returning,
Shall sing for us the songs we thought were lost;
They were but waiting in a fairer country,
Untouched by storm and frost.

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UNSPEAKABLE JOY

"Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."—1 Peter 1:8.

THUS Peter wrote to his brethren in the dispersion. What a testimony it is to the reality of the faith of these early Christians! Peter had known the Lord, walked in fellowship with Him, heard Him speak, and knowing Him, he loved Him.

Those to whom he wrote, like ourselves, had not seen the Lord Jesus; but believing, they rejoiced with joy unspeakable and full of glory, because they loved Him, were attached to Him, suffered with Him, and waited for His coming revelation.

There are many joys on earth, but none is satisfying and none is lasting. It is different with the joy of the Lord and the rejoicing in the Lord. It satisfies the heart and it is an everlasting joy, for He who is our joy, in whom we glory, is the everlasting Lord of glory.

But how can we know such unspeakable joy, a joy that passeth all other joys, a joy which satisfies, a joy that is our real strength? For it is written, "The joy of the Lord is your strength."

Many true believers mourn over the fact that this joy unspeakable and full of glory is not their daily portion, as it should be. So many children of God lack this real joy, which helps to overcome difficulties and show patience in suffering; which leaves a calm when all things go wrong.

Rejoicing with joy unspeakable and full of glory is the result of believing in the Lord and having Him constantly before the heart. He must be the one great object of our lives. The happiest occupation must be the hour when we seek His face and are in communion with Him. To cultivate a more real and holy intimacy with Him must become increasingly our ambition. And as a result of such a fellowship with Him, there will be a greater self-surrender, self-effacement, and humility. This is the path that will increase our rejoicing with joy unspeakable and full of glory.

—*Carlton R. Whitehead*; selected by Lottie E. Young.

A GREAT DENOMINATIONAL NEED

Continued from Page Four

up in an Adventist home desired to have his little girl attend an Advent Christian Sunday school. He took her to one of our churches at the noon hour, left her, and called for her at the close. This he did for several Sundays, without being asked to remain.

Feeling that he would like to attend a men's class and hear once more the truths made familiar in childhood, he determined to linger a little, for a personal invitation to remain. He did so; several members of the church spoke with him, including officers of the church, and finally the pastor greeted him, but not one of them had interest enough to ask him to remain to Sunday school. He went away from the church disgusted with so-called religious life, and to this day is an alien from the commonwealth of Israel, largely because of this experience with a church that was not fervent in spirit.

FISHERS OF MEN

Our Master said: "I have made you *fishers* of men." The best fishermen are those who are fervent in spirit, catching fish. The writer used to wonder why he seldom caught as many fish as did the fellows with whom he went fishing. The matter is very clear to him now. He was not much interested in catching fish.

Frequently he would take a book that he wished to read or study, and would, if fishing from the shore, balance the pole across fence or stump and proceed to read. If the fish were anxious enough to be caught, so that they would fasten themselves onto the hook, thus causing the pole to dip, he would proceed to pull in the fish; otherwise little attention was paid to the matter of fishing.

Since becoming preacher and pastor, I have been constrained to believe that the majority of professed Christians are just balancing the pole. One who is fervent in spirit has an inner urge that makes fishing for men the first business of his life.

Is not this a need in our churches today?

NEEDED TO ATTRACT AND HOLD THE YOUNG

The speaker does not believe that young people should be expected to act and feel like older persons. That they require some social life and recreation by the very fact of their youth and physical buoyancy seems evident; but he does believe, because of his long and varied experience, that there is nothing that will so appeal and hold the young to true religion as genuine spiritual life in the church, as portrayed in the words: "Fervent in spirit, serving the Lord."

In the prayer meetings of our church, averaging well over a hundred, nearly one half are persons properly described as young. Why are they there? Because the meetings are characterized by fervency of spirit, by a spirit of rejoicing that Christ saves to the uttermost. The older

members are not talking of what took place twenty years ago, but of present experiences. They are not speaking of an experience with Christ when they were converted, but of meeting Christ this week.

We do not urge them to speak; why should we, if they are boiling over in spirit?

TAKE GOD'S WORD SERIOUSLY

Dear friends, God has not inspired this verse to be written that we should treat it lightly, but that we should measure up to the possibility revealed here. It either means what it says or it means nothing. If it means nothing, then the rest of the New Testament means the same.

Let us receive it and live it, or confess that religion is a failure. This text is one of God's *commandments*. Let us come into harmony with it. It does not stand alone. Christ's message to the church of the last days, Revelation 3:15, was that He "would thou wert cold or hot," clearly indicating that He would rather that we were cold than lukewarm; and truly our influence is more dangerous as lukewarm professors than as if we made no profession.

—*World's Crisis*.

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If everyone would go to church on Sunday and put the price of a gallon of gas or a quart of oil in the collection plate, leaving the car in the garage for a little while, perhaps the clergy could be paid their salaries.—*Harvard Herald*.

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UP AND AT IT

WE ARE all liable to mishaps, errors, and defeats. We undertake to do things which are beyond our power, and we often fail in our undertakings. Things do not turn out as we expected; we become discouraged, and are inclined to despond; but this is not the way of wisdom. A temporary failure may be a real and permanent blessing: there may have been a lesson which we have been slow to learn, which is emphasized by defeat. We have possibly trusted too much in our own strength, and needed to learn more about our weakness and helplessness; and now when the lesson is learned, we may be better fitted than ever before for activity, usefulness, and success. It is a great thing to learn our weakness, to be made acquainted with our infirmities and our faults, and to understand wherein our strength lies. If we can only learn the lesson soon enough, if we are not too dull of hearing, we may gain instruction from the chastenings of the heavenly Father, and may say, "It is good for me that I have been afflicted; before I was afflicted I went astray, but now have I learned thy law."

Trusting in God, though we fall we shall not be utterly cast down. We have failed once, let us try again. We may have suffered defeat through disobedience, but if we follow Christ we are sure of victory.—A. M. Jones in *Messiah's Advocate*.

PAPERS ON THE LORD'S COMING

Continued from Page Five

At present He awaits "at the right hand of God" till time for "the restitution of all things spoken"—beginning with the restitution of God's Holy People and Holy City.

Gabriel projected a brief Reel upon the Inspired Screen at Luke 1:26-33. It adds some detail to the above. Gabriel portrays God as the Giver to this Son of "the throne of his father David," and as the One who will assure His "reign over the house of Jacob FOR EVER."

Joel flooded the Sacred Screen with still another detail. At 3:9-17 he focused the multi-colored rays of his strong projection upon the very threshold of the throne room of the *arriving* Son "whose right it is" to reign. He pictures Gentile powers, prepared to the last word for warfare, rushing their armies round about the Holy City. Like beasts of prey, each seeks if need be to tear and rend the victim, that in so doing the supreme command of all the world may be secured. With startled surprise we see advancing from the rolling tempestuous clouds of war, rapidly assuming form and power, the new-rising throne of Jerusalem. Joel moves slightly the bright searching rays to focus upon the ecstasy of God "roar"-ing—as a lioness calling her cubs to the catch—"out of Zion" for His Holy People. Heaven and earth may shudder,

"But Yahweh shall be a shelter to his people,

And a refuge to the sons of Israel."—Emph. Bible.

The throne of Jerusalem is again the throne of Heaven! (Don't fail to stay for the climax of this Reel in verse 17.)

Leading up to this transition scene Joel brightly portrays the living God, active in His supernatural power, darkening the sun and moon and stars. Just as His Hand is all-powerful against heaven's luminaries, so, also, in that "day of the Lord," is it all-powerful against Gentile luminaries "in the valley of decision." And, remember, His Hand will always work through Him of fourfold "Name," who, returned, will enter upon the fullness of Matthew 28:18: "All power is given unto me in heaven and in earth."

Many, many, different poses of His Returned Son at work in mighty power are flashed rapidly across the Screen of Holy Inspiration. One that was projected through Christ Himself, in colors fast set, is recorded in Luke 21:23-32. It pictures the helplessness of Israel in the hour of the termination of Gentile times. It presents Gentile times as being ended by the actual arriving of the Son of man "with power and great glory." In Matthew 25:31, Jesus portrayed that "when the Son of man shall come in his glory, . . . then shall he sit upon the throne of his glory." Immediately He comes in His glory, His unbounded work begins: "and before him shall be gathered all nations. . . ."

The scene of the arrival of the Son of man is completed, —Gentile times are ended; the throne of David is restored; the Son and Heir is King, with "the Queen in gold of Ophir" at His right hand: His Creative Work is *launched*.

As Israel, trapped between the sea and Pharaoh's host,

was given heart by the wondrous words of God to Moses, so also will Israel, trapped midst the death struggles of Gentile powers, become heartened by enactment of the time-scheduled works of God. For, just as the budding fig tree, true to Nature's laws, is assurance that summer is nigh, so will the darkened heavens and shuddering nations, true to God's word, assure the quick arrival of God's returning Son.

"Even so, come, Lord Jesus."

In the meantime, if there are those Israelites who would change their roles in the scenes soon to be enacted, let them withdraw from Israel and her cherished hopes and ally themselves with the Church, giving themselves instantly into the Hand of its Builder and Trainer. If there are Gentiles who would draw closer to God and to His Savior-Son, let them, as the Israelites, vow allegiance to the One and only Mediator of the New Testament. Let them all fittingly obey those Divine Laws referred to in Galatians 3:27-29. Having so done let them remain conscious that God no longer regards them as Israelites or Gentiles, but as those whose entire fortunes are computed with the fortunes of the Church of Christ. In the role of the Church God regards neither race, nor sex, nor social standing. Be-seeing acceptance to this position, God has sent His call to all the world.

Till the Church shall be "caught away" is but a brief time. The "Entrance Door" to its rights and privileges as God's sons and heirs will then automatically close. It will open no more.

Your decision must come from you. May it be affirmative.

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"FATHER, I THANK THEE"

Continued from Page Three

been considered—that everything we have has come from God, that everything we can hope to have must come from Him—we are moved to say with the author of the lines,

"I can never count the blessings
I receive from day to day,
Nor begin to name the mercies
That surround me all the way;
They are more than can be numbered,
Mortal tongue can never tell
All the wondrous things He does
For those who in His spirit dwell.

"Every day new joys await me
That I never knew before;
Every night I see new visions
Of still greater joys in store;
And I feel more hope and purpose,
Living on from day to day,
When I know that God is leading
In His own appointed way."

Abreast of the Times

There Is No Hell—Heaven Doubtful

"Henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine."—Paul.

EVANSTON, Ill., Feb. 7.—There is no hell, and the existence of heaven is exceedingly doubtful, was the conclusion expressed by a majority of the 1,039 Protestant ministers of the Chicago Federation of Churches who responded to a questionnaire sent out by Dr. George H. Betts, professor of education in Northwestern University. Sixty-nine per cent denied the existence of hell, and 31 per cent the existence of heaven. Only 20 per cent would teach a literal hell of burning fire.

Perhaps the most significant reply to the questionnaire of all had to do with the Bible. Only 27 per cent would have children taught that it was written down as God told men to write, while 71 per cent disagreed with that view, and 2 per cent were uncertain.

Seventy-two per cent said Jesus was God; 26 per cent denied this; the rest were uncertain. In answer to the question, "Are we sons of God as much as Jesus?" 42 per cent answered "Yes," 44 per cent, "No," and the others were uncertain.

An even more suggestive fact revealed in the answers to the questionnaire is mentioned by Dr. Betts, who declares that "no difference of opinion was revealed between representatives of major denominations on the questions." This would indicate the larger denominations in most cases have forsaken their old teaching on heaven and hell, and on the inspiration of the Bible. Their conclusion evidently was that the divine origin of the Bible is at best doubtful, and consequently that we possess no definite knowledge concerning future rewards and punishments.

In getting away from some of the gross doctrinal errors formerly held, these "blind leaders of the blind" have not turned back to the Scriptures to correct the inconsistencies they have discovered in their theology, but have plunged altogether from the solid rock of God's Word to wallow in the mire of "humanism," "internationalism," and politics. Under such conditions it is not surprising that a thoughtful writer in *Harpers* for February cries, "God save the church!"

Compulsory Military Training

"Put up again thy sword into his place: for all they that take the sword shall perish with the sword."—Jesus.

WASHINGTON, D. C., Feb. 17.—The agitation against compulsory military training in the high schools and colleges of the country continues to grow, according to *The Literary Digest*. Never before has the voice of organized

religion been raised so unanimously in opposition to it as at the present time. Formerly few religious bodies openly refused to sanction military training, the Quakers being the outstanding exception to this rule. But now practically all of the larger denominations are aligning themselves against it, and smaller churches are following their lead in the matter.

As a result, at least one of the larger institutions of higher education, De Pauw University, has petitioned the Government to withdraw its military unit from the school. "The compulsory feature of military training was abolished in 1928, when Dr. G. Bromley Oxnam succeeded to the presidency. He was decidedly opposed to military drill on pedagogical and moral grounds."

Commenting on what it terms a previous "exhibition of littleness" at Ohio State University, the *St. Louis Post-Dispatch* asserts, "so is the dismissal of students because they want to spend valuable time at college in studying something besides how to carry a gun and how to stab the head of a dummy."

Regardless of the apparent growth of anti-militaristic sentiment, let no one conclude that exemption from war service will be easily attained when war comes. War-time feeling runs high, and the American people, like other races, are easily and quickly swept off their feet in times of stress. The conscientious objector should prepare himself for persecution of the most serious sort if he is determined to stand firmly by his convictions when war breaks.

Austrian Civil War

"A time to hate; a time of war."—Eccl. 3:8.

VIENNA, Austria, Feb. 14.—Civil war, which had threatened Austria for months, broke out in awful fury in the capital, and has raged through its streets for the past three days, taking a toll of from 1,000 to 1,500 lives, and causing the destruction of millions of dollars' worth of property.

The horror of the situation was augmented by the fact that the main battle was fought within the thickly populated city. A correspondent of *The Chicago Tribune* paints a vivid picture of the scene of carnage.

"Scores of women and children, many of whom died by the side of their husbands, fathers, or brothers, were among the victims of this ruthless war to establish a Fascist dictatorship in the erstwhile Austrian republic. Many of the women and children were killed in the terrific bombardment by howitzers of the municipal apartment houses such as the Karl Marzhof, the Schlingerhof, and the Sandleitenhof."

While the Government forces are again in control in the city, the result in the provinces is undecided, and other nations may be drawn in at any time.

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"I HAVE NOT SHUNNED TO DECLARE UNTO YOU ALL THE COUNSEL OF GOD."

LIFE OF SAINT PAUL

ONE of the most interesting characters of the Bible is Paul, the Apostle of our Savior Jesus Christ. He is admired partly because of his earnest zeal and his forceful character, which are obvious throughout his life.

Saul, as he was early called, was a native of Tarsus, a commercial and chief city of the province of Cilicia. He was born of Jewish parents of the tribe of Benjamin. His father had received the Roman franchise for his services for the Romans, probably during civil wars. Saul was taught the occupation of tentmaker. His family was apparently well-to-do, for their son was given a good education. He was sent to Jerusalem to study under Gamaliel, a most learned student of Hebrew Scriptures of his day.

From his early youth he was a strict Pharisee. The new doctrines of Christianity seemed to Saul to attack the religion of the Jews. He was present and approved of the death of the first Christian martyr, Stephen. After Stephen's death, he became even stronger against the Christians.

He even obtained letters from a high priest to seize prisoners and bring them bound back to Jerusalem. He was on his way to Damascus when a wonderful thing happened to Saul. As he and his companions came near Damascus a very bright light, brighter than the brightest sun, shone down, bringing them to a halt and forcing them to the ground. Saul alone was stricken blind, and had a vision of the Son of God. He revealed Himself to Saul, showing him his wickedness in persecuting the Christians. Then Saul asked, "Lord, what wilt thou have me to do?" He then, totally blind, was brought to a friend, Judas, where he stayed three days without sight in prayer and supplication.

Meanwhile, the Savior appeared to Ananias, and told him to restore Saul's sight and baptize him. Then Saul, meaning "demanded," was called Paul, meaning "a worker," after his conversion. From Damascus he went to Arabia Petraea by command. Here he was in close communion with God, and learned the great truths of Christianity. He returned to Damascus and preached. As a conspiracy formed against him, he fled to Jerusalem as a guest of Saint Peter, and was presented to the church. He nearly lost his life by his opposers here, and hurried to Caesarea, then to Tarsus. He had received a vision from the Savior to go and preach the gospel to the Gentiles, which was his special calling.

He then went to Antioch with Barnabas. Paul, Barna-

bas, and John Mark (Barnabas' cousin) in 45 A. D. went on the first missionary journey. They went to Salamis, then to Paphos, where a magician teaching false doctrines was struck blind for his wickedness. Then they went to Perga, and from there to Antioch, Iconium, Lystra, Derbe, and to Antioch in Syria. This took three years, and they were very successful in preaching and miracles. They made a report to the church and continued their preaching. A dispute rose in the church about whether circumcision was necessary, and it was found unnecessary.

Paul started on his second mission journey, which covered four years and introduced Christianity in Europe. This trip was made with Silas and Timothy. It was even more successful than the first, with the conversion of many Gentiles.

Then Paul went on his third and last journey. He went over all the country of Galatia and Phrygia. It took about four years. He parted from his brethren in these places with grief. His companions were Timothy, Titus, and Luke.

He went to Jerusalem and was arrested for his teachings. He was tried by Felix and Festus, and was finally taken to Rome and declared innocent. In these last years he wrote Philippians, Colossians, Ephesians, Philemon, and the last epistle to Timothy. He traveled extensively, but at Ephesus he was arrested, because Nero was at this time persecuting unmercifully. At Rome in 66 A. D. he was beheaded, a martyr for Christianity.

He is described as a short man with a long face, aquiline nose, gray eyes, and a winning expression. His force and fearlessness in the conveyance of his speeches and writings give us another true impression of the great Apostle.—Josephine Hammond, Los Angeles, Calif.

Sunday schools, Berean societies, teachers, and individuals generally should remember that *Jesus, the Light of the World*, makes an excellent contest prize or present for children up to ten or twelve. It sells for 25 cents a copy, post-paid. Order from the National Berean Society, Oregon, Ill.

"WHERE there is no state organization, any local society may be admitted to membership in the National Society if they hold regular meetings and use the *Berean lesson books*. . . . Isolated individuals are eligible for membership who use the *Berean lesson books* and pay dues regularly."

—*Constitution of the National Berean Society.*



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Art thou he that should come, or do we look for another?"

WHO IS JESUS?

How many of you boys and girls have asked some one who a certain new boy is in your class at school? And how many times your question has been answered by saying, "Why, he is Mr. Smith's son," or, "He is the son of that storekeeper on the corner."

You have decided then that you should have known it, because he is just like his father. He walks like his father, talks like him, and looks like him. In fact, he's the "image" of his father.

You know, Jesus was just like that. People who were always asking, "Who is Jesus?" should have known, because He was so much like His Father. There was this difference, though. They had never really seen God, only as they saw Him through Jesus.

And that is the very reason God sent His Son, so that people could come to know a little about Himself. Never having seen God and never being able to see Him, they could not learn much about Him. God wanted people to know Him, to understand Him, and to love Him. And so He sent some one just like Himself that they could know and understand and love.

When you think of God in that way, boys and girls, it makes Him seem so much nearer to you, doesn't it? Why, Jesus is one we all love and love dearly. When we read about the things He did while He was on earth, we know He loved everyone, for He did nothing but good.

So when we read that Jesus is the only beloved Son of God, we know that God is just such a person, too. He loves us; He cares for us; He wants to see us all happy, just as Jesus does. He wants all you boys and girls to be strong and well, good and true.

The very things that Jesus did proclaim to the whole world that He was God's Son. He healed those whom the doctors had given up; He fed thousands with food enough for only a very few. But more than all this, He brought those back to life who had died. No one has ever been able to do that except Him.

Jesus did not get proud over these great powers that were given Him. He loved the common people as much as ever. Look at His loving words in the golden text. How many of you can fill in the blanks in these verses without looking in the Bible?

"Come unto _____, all ye that _____ and are heavy _____, and I will give you _____. Take my _____ upon you, and learn of _____; for I am _____ and _____ in heart: and ye shall find _____ unto your souls. For my _____ is _____, and my _____ is _____."

Try it all of you, won't you?

Now, if Jesus was preaching about God's kingdom of which He is to be the King, and showing by example just what sort of people will be in that kingdom, we learn a little more about God, don't we? We know He will set up a kingdom that will be filled with joy and health and right living. And every one of us wants to live in such a kingdom.

Often we must miss school because of sickness, and that sets us back in our work. We have to lose out in some good times because we are not strong enough, or for some other reason. But in the kingdom there will be no such disappointments at all for any of us. Isn't it worth everything to try to be there?

Let us all bow our heads while we talk to our Father in heaven: Dear heavenly Father, we thank Thee that Thou didst send Thy Son, Jesus our Savior, into the world. We thank Thee that through Him we may come to know Thee. We ask that Thou wilt help us through Jesus to be more like Thee, to live more as Thou wouldst have us live, so that when Jesus comes to be King we may be called to be His helpers. For Jesus' sake, Amen.

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

"Jesus is our Pattern,
Lest forget we may,
We must daily seek Him,
When we kneel to pray;
In this sacred duty,
Call it not a task,
He will surely hear you,
Grant you what you ask."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 9. — March 4, 1934

JESUS' TESTIMONY CONCERNING HIMSELF

Matthew 11:2 to 12:50

Devotional Reading: Revelation 1:12-18

GOLDEN TEXT

Come unto me, all ye that labour and are heavy laden, and I will give you rest.—Matthew 11:28.

A STUDY OF THE SUBJECT

Topic: Jesus' Testimony Concerning Himself.

Aim: To impress upon the pupil the great kindness and love of Jesus, and the way in which He can help us daily.

Basic Truth: "I am persuaded, that neither death, nor life, . . . nor things present, nor things to come, . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:38, 39.

I. Evidence of Jesus' Messiahship. (Matt. 11:2-6.) While faith rests wholly upon the promises of God, nevertheless the Father provides the thoughtful with many facts to strengthen his faith. The proof of the truth of Jesus' teaching consisted of the works He did by the power of God. His life was the evidence He gave to show that He was the Son of God. So it is with us. Our professions mean little to the world, but our conduct means much. We must prove to the world by our actions that we are the children of God, otherwise they will not believe.

II. Jesus Reproves Inconsistency. (Vv. 16-19.) The Pharisees were constantly attempting to catch Jesus in His words, but they always failed to do so. He, on the other hand, often caught them in gross inconsistencies, as in this lesson. How childish it is for us to pretend to be what we really are not! We know in our hearts what we are. Knowing our own weakness and mistakes, we should be more charitable in our judgment of others.

III. Jesus the Friend of the Humble. (Vv. 25-30.) No utterance of our Savior is more blessed and comforting than that contained in these verses. Jesus thanked God that His truth had been revealed to the humble ones of earth. He then asserted that He alone knew God perfectly, and, consequently, was able to reveal Him to others faithfully. In the next verses Jesus reveals the Father by inviting all needy and burdened ones to bring their sorrows and their perplexities and their sins to Him whom God has provided to relieve them and bring them rest and peace. There is no burden too heavy for Jesus to bear, no cross that He will not carry for us if we will but come to Him in fullness of faith.

PRACTICAL APPLICATIONS

Works Proof of Ministry. Jesus relied on His works as proof of His divine mission. People could not listen to Him without realizing that the one speaking was surely the Son of God. Nor could they behold the evidences of His work, such as sight restored to the blind, speech to the dumb, hearing to the deaf, health to the sick, and life to the dead, without giving credence to the claims of Jesus that He was their King and was offering to them the kingdom. Every man that is true to

his convictions and attempts to let his light shine will be known by his works. A true life cannot be concealed. And it can be said without fear of contradiction that those who are trying to live true lives will not try to conceal the fact.

Always an Excuse. The generation living during the ministries of John and Christ was a "generation of excusers." They offered an excuse for the rejection of John's teaching on the ground that they thought he had a devil because he didn't eat and drink as they did. They didn't want to accept his teachings, so they conceived this excuse. Likewise with Christ. He came eating and drinking, and they called Him a "glutton and winebibber," just an excuse to avoid doing their duty. This is the story of mankind, trying to avoid duty by offering an excuse. There is a difference between an excuse and a reason. People are always offering excuses for not attending church. The simple truth is they don't want to attend, and to cover up this fact they offer excuses.

A Place of Rest. Christ is a rest to all who come unto Him, rest to the mind, rest to the weary-hearted, rest to all the troubles and ills of life. He is what each of us needs. He is what the world needs. It is our duty to present Him to the world as the answer and solution for its every requirement.—C. E. R.

Even today there seems to be considerable doubt on the part of some as to whether Jesus was really the Christ. Some think that He was no greater than other great teachers of religion, but we know that only one who was inspired by the power of God could give such wonderful pictures of the last day conditions. Truly, Jesus was the Son of God.—H. A. S.

GOLDEN TEXT

"Come unto me, all ye that labour and are heavy laden, and I will give you rest."

—Matthew 11:28.

"Here Christ refers, not to sins, but to service; not to guilt, but to labor; not to the conscience, but to the heart; not to repentance, but to learning; not to finding forgiveness, but to finding rest."—C. B. The "all" in this verse does not mean everyone, but is limited to those who labor and are seeking rest. We must find rest in Christ.

The Master is good to His followers. He knows their every need and is able to supply every want; but many times we want things that are not best for us to have, so He knows enough to withhold them from us. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."—Psalm 37:3. Can we do this?—L. A. R.

PRIMARY CLASS

Topic: Jesus, the Friend of Everybody.

Memory Verse: "Come unto me."—Matt. 11:28a.

In our lesson today we learn something more of John the Baptist. John had been cast into prison. As he sat in prison, this question kept coming to his mind, "Now was that Man I baptized and the One whom I have heard so much about really Jesus?"

For some time John thought about this. Then one day he sent two of his disciples to Jesus. He told them to ask Jesus this question, "Art thou he that should come, or do we look for another?"

This is what Jesus answered, "You go tell John that you have seen the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them."

John knew from his study that Jesus would do these things when He came. When we think of all the marvelous things Jesus did when He was here on earth and then stop to think of all He will do when He comes again, it certainly makes us want to follow Him just as closely as we can.

We may, too, for Jesus said, "Come unto me." Just to remind us of Jesus' willingness to help us, let's all repeat, "Come unto me," together.—V. C. T.

YOUNG PEOPLE AND ADULTS

Jesus Tells Who He Is

Jesus seemed reluctant to make a direct statement regarding His Messiahship when talking to those of Israel. He didn't give a direct reply even to John the Baptist when John sent to seek an answer from Him (Matt. 11:4-6). Jesus didn't need to give a direct answer; neither should it be necessary for us to tell people that we are Christians. Those acquainted with the teachings of Christ will know from our works without word of mouth.

When Jesus met the Samaritan woman at the well, He told her plainly: "I that speak unto thee am he."—John 4:26. This woman had little opportunity to learn what the Messiah would do; so Jesus told her plainly, not wanting her to doubt. However, it was not so much His words as His works, even then, that convinced her, for she went back and told the people to "come, see a man, which told me all things that ever I did." In the final analysis it is always actions that bear testimony. It may be permissible to tell people we are Christians if our lives prove the statement.

Jesus chose to let works identify Him. This allowed much speculation. The disciples told Jesus about these many rumors and then added their own testimony that "thou art the Christ, the Son of the living God."

AMONG THE CHURCHES

ROCKFORD, ILLINOIS

Our services on Sunday, Feb. 11, were of more than usual interest. Bro. Conner, our pastor, was celebrating a double anniversary. It was his 73rd birthday anniversary (which in reality was on Friday, Feb. 9), and also the 48th anniversary of his entrance into the ministry.

The weather man added his bit to the celebration and gave us a beautiful, warm, sunny day. We had an interesting Sunday school service with more than forty in attendance. There were 34 present for the morning sermon, which was a very timely one on "Prayer."

At the conclusion of the morning service Bro. Conner was very unsuspectingly ushered into the dining room at the hall where a long table was set with birthday cakes, candles, roses, and other things necessary for a birthday dinner. Upon entering the dining room he was greeted by the primary Sunday school classes with the old familiar song, "Happy Birthday to You." Needless to say, this part of the program was a surprise to Bro. and Sr. Conner. Dinner was served to 41.

The anniversary sermon was given in the evening. Bro. Conner's subject was "Charity"; his text, 1 Corinthians 13. This was the same subject and text he used in presenting his first sermon 48 years ago. Before the sermon he gave a brief resume of his life, speaking of how good everyone had been to him throughout life and especially emphasizing the heavenly Father's goodness and love to him. At the close of his sermon he gave a reading of some very touching lines depicting his early boyhood, his home life, and his mother, and expressing his faith in a reunion with loved ones in the kingdom of God. "In the Sweet By and By" was the beautiful old hymn he chose for concluding the service.

"Will You Meet Me There," sung by the male quartet, and also a duet, were given by way of special music for the service.

The attendance at the evening service numbered 53, the largest attendance we have ever had for a preaching service. It included out-of-town brethren from Oregon; Dixon; Rochelle; Beloit, Wis.; and Waterloo, Iowa. (Our resident membership is only sixteen. We mention this so that some of our larger congregations can appreciate our enthusiasm over an attendance of 53.)

We are thankful to our heavenly Father for Bro. Conner's long and useful life, which has been an inspiration to so many of us, and we pray that he may be given many more years in which to labor in our Master's service.

Esta L. Starbuck, Secretary.

CONTRIBUTIONS TO N. B. I.

Margaret E. Bylsma \$2.00

HERALD RECEIPTS

Emil Fredlund; Mr. and Mrs. H. S. Bell (for another); Mrs. C. C. Ezell; Paul Lapp (for another); Mrs. Mary J. Calkins and Wilson Calkins (for self and another); Mrs. Hattie Gearhart; Mrs. J. G. Haupt (for others); Wilbur Mosby; John F. Williams; W. J. Halls; Mrs. Edward Twibell; Mary Elton (for another); Mary McRae; Margaret E. Bylsma (for self and another); Silas Overton; Richard Lindstrom; John Railton.

MARATHON, IOWA

Mrs. Anna Boyanovsky of Marathon, Iowa, has requested The Herald to announce that two sermons will be delivered at her house on Sunday, March 4. The speakers' names are not yet available, but we feel sure that the services will be well worth attendance by any who reside in the vicinity.

ST. LOUIS, MISSOURI

Bro. C. E. Lapp has kindly consented to preach for us the Thursday evening before the first Sunday of each month. The last two meetings were held at Sr. Logan's home, 4318 Olive St., and each time 28 were present. The next meeting will be March 2, at 4318 Olive St., at 8 p. m. Anyone passing through our city or those living in the near vicinity will be welcome, and they will have an opportunity to hear the gospel proclaimed by one of His able servants.

L. B. Hanson.

WE LOOK AHEAD

February 27, 1934

"Some Things for Which We Stand." Taken from the tract edited by F. E. Siple for the ministers of the Church of God.

"Palestine, the Key to Jewish Solidarity," Louis Lipsky, American member of the World Zionist Executive.

"Righteousness," M. W. Perrine. "What is required of a person that he may even be accounted as righteous?"

"Jig-Saw Puzzles," Lucille LeCrone. "So we see that many lessons may be drawn from even a jig-saw puzzle."

"Fortification," Harvey Krogh, Jr. Regarding affection.

With other articles and the usual special features.

GRAND RAPIDS, MICHIGAN

A baptismal service is planned for Sunday night, Feb. 25, and it is hoped that several will obey the gospel at that time.

Beginning the first Sunday in March our Sunday night meetings will begin at 7:30 instead of 7 o'clock.

An effort is being made by the church to purchase the house next door to the church which has been rented by the Sunday school for some months past. In order to relieve the terribly congested condition in the church building the classes below ten years of age have been organized into a junior Sunday school with Sr. Hall as superintendent. This department convenes in the Annex (the house next door) and holds its entire session there. There were 128 in that department the first Sunday of its arrangement, with a total Sunday school of 334.

Some special plans are already being made for Easter. We hope to make it a real day of sincere worship in honor of our resurrected Lord.

F. E. Siple, Pastor.

RIPLEY, ILLINOIS

The preaching services here are held each Sunday of the month, except the first and fifth. Bro. C. E. Lapp goes to Eldorado the first Sunday.

The Wednesday evening Bible class is gaining in attendance. We are studying characters and events of the Bible from the beginning of time.

Bro. and Sr. Orville Lynd are the parents of a daughter, Rose Eileen, born February 2, 1934. Sr. Lynd may be remembered by some of our readers as Phoebe Densmore.

The past year our Sunday school gave perfect attendance pins. Those receiving year pins were: Esther Laning, Marjorie Burnett, Kathleen Lindsay, Lozelle Burnett, Collis Clark, Francis Burnett, Gerald L. Cooper, Tessa Laning, and C. E. Lapp.

About thirty members of the church met at the home of Bro. and Sr. J. W. Cooper on Sunday afternoon, Feb. 11, to hold services with Sr. Cooper. She has been an invalid for over two years. Bro. Lapp made a short talk. A song and prayer service was enjoyed and the communion service held. This service was much appreciated by Sr. Cooper and her family.

Sr. Emma Paisley has gone to St. Joseph, Mo., for a visit with her daughter, Sr. Vera Cox, and family.

We would be very glad to welcome visitors at any and all of our church services.

Ednah Cooper, Secretary.

YORK-DOWNING

A quiet home wedding was solemnized on February 6 at the home of Mr. and Mrs. Ralph Downing, Himes St., Grand Rapids, when their daughter Iva became the wife of Quentin Durwood York.

The groom was the third person baptized by the pastor after coming here in 1930. He is a frank, honest young man who has the respect of the entire church and community, and has recently helped materially in developing plans for our young men's class.

The bride was one of the first group of girls baptized here by the pastor the year following his coming. Quiet, reserved, and industrious, Iva is loved and honored by her many friends, and she has the best wishes of us all as she enters this important part of her life's work.

Mr. and Mrs. York are at home 429 Sheldon Ave., S. E., Grand Rapids, Mich.

F. E. Siple.

NILS LEONARD ANDERSON

Mrs. Albertina Anderson, herself a member of the Church of God, and living at 2223 E. McKinley St., Des Moines, Iowa, has acquainted the editors with the death of her husband, Nils Leonard Anderson, who was baptized in 1913 by A. J. Eychaner. Mr. Anderson was born in Sweden in 1866 and came to America when he was 22 years old. Surviving him are his widow, and the children, Nils, Estella, Eugene, and Lillian. The funeral services were conducted by a Lutheran minister, whose discourse was mainly Bible reading; and Mr. Anderson was laid to rest in Glendale Cemetery to await the coming of the Master.

MARILYN D. ROUCH

A feeling of gloom and sadness came over the church at South Bend, Ind., when the enemy death laid his dreaded hand upon the home of Bro. and Sr. Dale Rouch to take from the family circle their last born, Marilyn D. She was born May 15, 1932, and, although her sojourn among us was so soon cut off, the sweet influence of her loving and sunny life will long be felt among her family and friends.

Pneumonia and scarlet fever were more than her frail little body could stand, and after all that medical aid and loving hands could do to sustain life, she succumbed on February 6, 1934.

She is survived by her parents; one brother, Robert; and sister, Marjory; and her grandmothers on each side, (Srs.) Mrs. Wm. Porter and Mrs. Charles Warren.

On account of quarantine the words of comfort were spoken at the grave in Bremen by Bro. J. H. Anderson, and there we left her in the care of Him who is the resurrection and the life, and who said, "Surely I come quickly," and we echo back with John from Patmos, "Even so, come, Lord Jesus."

F. A. Stilson.

THE COMFORT OF FELLOWSHIP

I want to thank all the people of the church for all the kind letters that were sent to my brother Elmer Hanson after the notice of his illness was published in The Herald. He received dozens of interesting letters and cards from the Bereans and older members from all over the United States. This made him very, very happy and helped a great deal to pass away his hours of pain, as for many months he could not raise his head from his pillow. People little realize how much happiness can be given to a shut-in by letters, as they are like a cheery visit from the writer himself.

May our Father reward you all is the wish of a grateful family.

Your sister in Christ,

Maybelle Hanson,

5601 N. Crawford Ave., Chicago, Ill.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mrs. Eva L. Page; Leta B. Hanson (\$3 a month); Mrs. Arra Hanson; Florence Hanson; W. A. Reid (\$2 a month); Mary E. Elton; Mr. and Mrs. W. V. Lansbery.

RECEIVED ON NEW INDEBTEDNESS FUND

To date	\$ 60.00
S. T. Shirley	5.00
Mary E. Elton	40.00
Ida Jeffrey	10.00
Mrs. Sue Williams	15.00
Mr. and Mrs. Levi Mick	5.00
M. H.	10.00
Total	\$145.00

PLEDGES ON NEW INDEBTEDNESS

To date	\$337.00
Horace G. Pierce	25.00
Mary E. Elton	125.00
Cecil Smead	5.00
Albert Siple	25.00
Mr. and Mrs. H. S. Bell	25.00
Total	\$542.00
Total pledges and contributions \$687.00.	

CLIMBING THE LADDER

"Going up!" That's what we're doing! With the help of the brethren the National Bible Institution is climbing out of the morass of debt into which it was cast by the depression. Our manager believes that when we have reached the goal of Two Thousand Dollars he will be able to negotiate a satisfactory and final settlement with the failed bank whose notes represent our heaviest indebtedness.

BETWEEN YOU AND ME—

Golden Rule Home has been unusually fortunate this winter in that its family have been reasonably free from serious illness. A letter to each of the members or to the entire family would be appreciated we know. Old people as well as young folks need frequent cheering up.

For the benefit of the Berean correspondence committees, we again request that the full addresses of bereaved, married, newly baptized, and invalids or isolated be included in reports to appear in these columns.

Bro. M. W. Perrine, Everett, Wash., whose writings are so much enjoyed by our readers, declares that the "paper improves with every issue. Keep shouting the good news, 'Jesus is coming!' It sounds better every time it is repeated." We agree with you, Bro. Perrine.

It makes glad the heart of a former pastor of the Niagara Falls church to learn that two of his beloved sons in the Lord, Edward and James Engel, whom he baptized on Mother's Day, May 9, 1926, have been chosen as officers in the Sunday school, and that two other young people, equally dear to his heart, occupy the other offices in the school. May God bless them all.

Beginning last Sunday with an all-day meeting the Fonthill, Ont., church has engaged in a week of special services in celebration of the 25th anniversary of the building of the present attractive house of worship. Full reports of this gathering will be published later. Pastor C. E. Randall is being assisted by Bro. F. L. Austin throughout the week. Bro. Austin was pastor of the church both before and for many years after the building of the church.

What wonderful days these are for the thoughtful student of prophecy! Everything points to the speedy coming of the Lord, and how our hearts rejoice that this is true.

Another group of young people are trying out the sale of The Restitution Herald on the street and from house to house. This time the work is being carried on under the guiding hand of Eld. Cecil Smead of Blanchard, Mich.

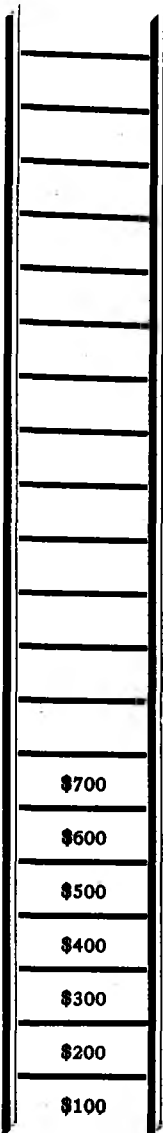
"A well balanced diet, we are told, benefits greatly. We find it true in good literature, especially so in The Restitution Herald."—"The Morning Star," Eden Valley, Minn.

Next Saturday, Feb. 24, will mark the eighty-eighth birthday of Bro. Jesse Harrold of Blythedale, Mo. The Herald extends its hearty congratulations to Bro. Harrold, and prays that he may yet live to see the Lord come.

As you will see from the "ladder" this week, responses continue to come in to Bro. Conner's appeal for help to climb over the top with \$2,000 in his hands to meet the special need of our indebtedness to the closed bank of Oregon. We thank you, brethren, for your cooperation. May the good work go on!

The accidental death of Albert, King of the Belgians, has cast a shadow over the whole of Europe. Leopold, who is to ascend the throne Friday of this week, will have to prove himself before other nations reach confidence in the stability of his reign. Peace meanwhile, and the settlement of economic problems, must hang by a thread. Read your daily papers for a detailed description of the accident and an analysis of its possible effects.

Let's
climb
the
Ladder
to
Success



ARE YOU ALONE?

By D. G. Harvey

"I, even I only, am left; and they seek my life."

HAVE you ever felt alone? Have you felt that all your efforts to serve your Lord were in vain? Are there not times that the adversary seems too strong? when you have no help? disappointment on every hand? You then become a victim of that affliction which none desire, but few escape—"the blues."

But even the so-called "blues" result in a blessing if we do not become bitter. We remember the prophets of Israel were often so afflicted. They, too, had many disappointments.

Elijah was a faithful man of God, yet he, too, had the blues. He felt so alone he cried to his God, "I, even I only, am left." He could see no help, there was no man at his side. But think of the joy that must have been his when his God spoke those words of cheer and hope recorded in the eighteenth verse of the same chapter. "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal." *And Elijah was blue.*

But some will say, "God does not so speak today." Very true. Such wonders are no longer needed. For today we have means of communication that in Elijah's day were unknown.

But today, with cheap postal rates, the telephone by which your voice may be carried to a distant friend, the voice of God is not needed to tell us we are not alone. But there are still times when everything seems to go wrong and we feel so discouraged, so alone in the work. It is then we often receive such wonderful letters, just as if a brother or sister had grasped our hand and said, "I am with you." Perhaps you may never have had the privilege of grasping that hand literally, but you feel its presence. Let us, then, not forget the small but important matter—*our letters*. Often just a word on a post card means much to the one who is so alone and "blue."

When Jonah at last had obeyed the command of God and had prophesied the destruction of Nineveh, the people repented and God spared the city. Then Jonah was "blue" because of God's mercy. He felt so sorry for himself. Often we make the same mistake. We plan and proclaim certain events. They do not occur as we expect. *We are blue*. We forget God knows best, and, like Jonah, we feel it were better to die than live (Jonah 4:3).

The apostles of the Master had discouragements. They, too, had these "spells of blues," for we read in Luke 24:21, "But we trusted that it had been he which should have redeemed Israel." They had met great disappointment. Their hope was gone. Their Master and Lord had died.

Yes, even the Lord Jesus Himself suffered many such disappointments. His chosen apostles, His only earthly friends, could not watch with Him one hour. When the test came they fled and followed afar off. On the cross *He*

was alone, for we hear His cry, "My God, my God, why hast thou forsaken me?"—Matt. 27:46.

But why should the Son of God be discouraged? His apostles were alone to carry on His work on the earth. *They had fled*. He had no other plans. But it was the all-wise Father's will. Still, to die now seemed in vain. God alone in that dark hour knew the apostles chosen by His Son would not fail. *But to the Son, it was a supreme test*.

Some one has compared the tempering of steel to the tempering of the Christian by disappointments. It is surely a good comparison, for that common article of industry is yet a strange metal. Untempered, it can be cut, or heated, it bends easily to the uses desired; but the fire was compared to the desires of natural man, for such desires allowed to excess will bring destruction of health and even life itself. Any steel worker will tell you a bar of steel left too long in the fire will melt. We call it "burn up"; it is gone. Exposing it to the air has a softening effect, but the tool is of no value. But it is dashed in cold water, and by watching the changing color in the steel it is brought to the proper hardness for the work required. So it is with us. Left to our own natural desires, we burn ourselves up. We take honor to ourselves. But when the all-wise Father tests us with the cold water of disappointments, He, too, is watching the changing color. We are being tempered to the proper degree to be of use to the Master Builder.

Such disappointments at times result in the blues. But blues are not sin, but a test of faith, a guard to ward off self-exaltation, to humble us and increase patience. "And we know that all things work together for good to them that love God."—Rom. 8:28.

Can we cheerfully meet the test? For, like Paul, we should glory in tribulations—"Knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost (power of God) which is given unto us."—Rom. 5:3-5.

BIBLE STUDY FOR PERSONAL SPIRITUAL GROWTH

Continued from Front Page

find Spirit-filled men apart from deep, devotional Bible students. If we would be filled with the Spirit, keep filled, and have our capacity constantly increase, let us become possessed with the Bible study passion.

(3) To us as Christian leaders. If those over whom God has placed us are to be spiritual, we must be spiritual leaders. The stream never rises above the fountain head. Moreover, if we would be safe leaders we must study with intensity the mind of God concerning our work and problems. The Bible is the principal place where that is revealed. More than all, if we would have the true idea and spirit of Christian leadership, we must study with diligence the life of that Leader of leaders, as clearly set forth in the Scriptures.

THE RESTITUTION HERALD

VOLUME 23

OREGON, ILLINOIS, FEBRUARY 27, 1934

NUMBER 22

JIG-SAW PUZZLES

By Lucille LeCrone

JESUS the Christ taught much by parables, taking the ordinary things of life with which the people were familiar and drawing great spiritual lessons from them. I believe that it is possible to glean a lesson from the activities and pastimes of all our daily lives.

Recently the fad for jig-saw puzzles swept the country. Old and young alike spent many hours in fitting together the tiny, odd-shaped pieces. "A waste of time and energy," said those who had not yet been caught in its fascinating grip. "A lot of foolishness," says the man of the world concerning religion. "For the preaching of the cross is to them that perish foolishness." But whether it be jig-saw puzzles or religion, the one who has tried it is fascinated and enthused about it.

When work is started on the puzzle the one putting it together has no idea what the completed picture will be. But each piece fitted into its proper place makes the rest more lovely. Some pieces just don't seem to fit anywhere and are tried unsuccessfully in many positions before the right place is found. The nearer complete the puzzle becomes, the more exciting and interesting becomes the game.

When a person first begins to learn the truth he has no idea of the beauty of God's plan of the ages. But each new bit of knowledge he gains in harmony with what he has already learned makes the picture of God's love, mercy, and grace more beautiful. Some scriptures, which even a few years ago just didn't seem to be understandable, are now being fitted into their proper places and are easily understood and applied. The closer we come to the end of this dispensation, the stronger becomes the desire to correctly understand and apply the Scriptures. Just as in the jig-saw puzzle the last few pieces go together more quickly and more easily than the first, so it is in religion.

Life, too, may be compared to a jig-saw puzzle. As we gaze at the tiny babe in all its sweetness and innocence little do we know how long it will take to complete that picture of life. Nor can we even guess what the completed picture will be. It may be a beautiful life dedicated to the service of the Master, or it may be one of hideous crime.

The puzzle can only be put together a piece at a time.

Our lives can only be lived one day at a time. "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself."

Sometimes there are many odd-shaped, colorless pieces in the puzzle which don't seem to fit in with the others which are so gayly colored. Yet the picture cannot be completed without them. Then they serve to bring out more strongly the beauty of the whole.

Sorrows, disappointments, discouragements, and failures are often our lot. At the time of their happening we may be unable to see how any good could possibly result therefrom. Later as we look back upon these events we can see how they helped to make our life picture more beautiful. Especially is this so if we view them in the light of the promise given that "all things work together for good to them that love God."

Oftentimes one working alone on a puzzle comes to a standstill and is ready to give up. Some one else may easily find the right pieces and with the help thus given the picture is easily completed. Little do we realize the vast amount of good that a cheery smile, a hearty handshake, or a word of cheer may do. Such seemingly unimportant and trivial things have been known to cause people who were discouraged and tired of living to get a new lease on life. Thus a life which otherwise would have been ugly and blighted has been turned into one of beauty and usefulness. "Bear ye one another's burdens, and so fulfil the law of Christ."

And never, never lose sight of that "friend that sticketh closer than a brother." He is always near, always ready and willing, yes, even anxious, to help bear our burdens. Learn to take your problems, your troubles, your cares, whether small or great, to Him. For He has 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."

So we see that many lessons may be drawn from even a jig-saw puzzle.

EDITORIAL

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G. Eldred Marsh, Editor

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Paul C. Johnson, Associate Editor

"His eyes are upon the ways of man, and he seeth all his goings."—Job 34:21.

THE EDITOR'S PRAYER

A beam of promise pierces through the clouds
Of hopelessness that all the world enshrouds;
And we, O Lord, our drooping heads uplift
To catch the gleam of glory through the rift.

The very dread and fear that men now feel,
As like a drunkard, back and forth they reel
Perplexed and troubled, serves but for to raise
Our fondest hopes, our hearts attune to praise!

—0—

PRAYER AND THE LORD'S COMING

OF ALL the great doctrines emphasized strongly by the Church of God none is more rich in its devotional quality and appeal than the hope of the Lord's return. The necessity for prayer, for deepest consecration, for humbleness of mind, for devotion and for worship, are inseparably connected with the expectation that the Lord may momentarily call His own to meet Him in the air.

Those who hold firmly to the literality of the second advent of Christ, that is, that our blessed Lord will come again to the earth visibly just as He went away, are constantly reminded that they may soon see Him face to face, that they will actually stand in His presence even as the disciples did in the past, and with them rejoice in the fellowship of their Lord.

These considerations and convictions make Jesus seem very real and very near to them now. They can almost hear His voice saying to them in gentle admonition, "Take ye heed, watch and pray: for ye know not when the time is."—Mark 13:33. And they respond to His appeal.

The lowering clouds of disaster that are filling the hearts of thoughtful men with fear, to the Christian point unmistakably to the speedy coming of Him who 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.

Such "looking up" is naturally expressed in an outpouring of the thankful heart in prayer. Only those who find in the doctrine of the Lord's coming merely a biblical theory to be defended, rather than an inspiring truth to be joyfully announced to the world, miss the spiritual value of the blessed hope.

THE PROBLEM CHILD

MUCH is being said and written these days about the so-called "problem child," and how best to correct his unfortunate tendencies to lawlessness. The "problem child" is generally looked upon as a temperamental youngster, who, though he may not be actually depraved, is at least overly mischievous, and one whose misbehavior can be attributed to nothing short of wilful disobedience and disregard for the rights of others.

Sometimes his violent disposition is said to have been inherited from his "Aunt Ella, on his father's side"; and again to his great-grandpa on the other side of the house, depending largely on whether it is father or mother who is apologizing for his conduct to the visitor. But whichever relative may be blamed for the boy's outbursts of temper it is seldom that it is either of his immediate parents. "Why, that boy is exactly what his Uncle John was at his age. He was absolutely incorrigible!" Such are the explanations not infrequently made in the child's presence to account for his reprehensible conduct.

Dr. W. A. Evans declares that it is "suspected" by men who have made this question a matter of scientific investigation "that most of the problem children belong to problem parents, and come from problem homes."

It is true that the child's physical inheritance does have more or less to do with his disposition, because the bodily strength or weakness he has received from past generations of his family exercises an undoubted influence on his mental attitude, which in turn contributes to the development of his character.

By far the more powerful influence, however, that makes him what he is is *the atmosphere of his own home*. The conversation of father and mother, and even the way in which reproofs are made and punishments inflicted, the little incidents of everyday life, these more than all else determine whether the boy will be a "problem child" or a constant source of comfort to his parents and friends.

In short, if the parents themselves meet their own moral and spiritual problems successfully, the "problem child" will largely cease to be a problem. The child is the most imitative and adaptable creature in the world, and readily absorbs all that he sees and hears and makes it a part of his own life and character. He is largely a product of his environment, a reflection of the life around him, and therefore an expression of his parents' home life.

RIGHTEOUSNESS

By M. W. Perrine

WE often hear the remark from people who seem to be intelligent and fairly well versed in the Scriptures, when speaking of some member of the body of Christ to whom they had evidently taken a dislike, "I am just as good as that man. If he gets to heaven, I think I will get there," ignoring the fact that Jesus told His own disciples that they couldn't go there (John 13:33) and also that He said to Nicodemus (John 3:13), "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." And these people don't even profess to be Christians. It shows how limited the knowledge is of a great many people, not alone of unbelievers, but even of those who profess to be believers.

Question: What is required of a person that he may even be accounted as righteous, for it is evident that man has no righteousness that he can claim as his own, nor can he live a life so perfect that he is a living example of righteousness? Isaiah says (64:6), "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."

Now, if we know that we have no righteousness of our own that would be acceptable to God and that Jesus said (Matt. 6:33), "Seek ye first the kingdom of God, and his righteousness; and all else will be added unto you." this gives us some idea that God required something better than our own righteousness to reach up to the divine standard.

That was where the Jews fell short. Hear the Apostle Paul commending his own people for their zeal toward God, which he said was not according to knowledge, and lamenting their failure to attain to God's righteousness, which is a righteousness to be obtained only through faith, as Abraham's was, and not by their own works. Romans 10:1-4: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness (of works), have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth."

So we can readily see that the righteousness which is of God is a righteousness which comes by faith, and the

ending of it must be in Christ Jesus and not in self or works, which satisfied the old law.

So Paul triumphantly exclaims, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."—Rom. 5:1, 2. And this is the faith which Paul says comes by hearing the Word of God (Rom. 10:17), the faith that comes by hearing the gospel, which Paul says is "the power of God unto salvation to every one that believeth." This is the faith which, when heard and believed, fits one for baptism into the name of the Lord Jesus Christ for the remission of his sins and constitutes him an heir

of the great salvation of which Paul says (Heb. 2:1-4), "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?"

In Christ Jesus is our place of refuge when the storms of God's judg-

ments overwhelm the peoples of the earth. Then says David (Psalm 57:2), "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."

Our righteousness, if we have any, will come and be accounted to us for righteousness through our faith in God's Word of promise; for faith comes by hearing and believing God's Word, and when it is believed, we are accounted as righteous even as Abraham was.

David said (Psalm 145:17), "The Lord is righteous in all his ways, and holy in all his works. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them." David could also say (Psalm 145:10), "All thy works shall praise thee, O Lord; and thy saints (Please turn to Page Nine)

Thy Kingdom Come

Yes! a brighter morn is breaking,
Better days are coming on;
All the world will be awaking
In the new and Golden Dawn.

In the day of coming Glory,
Men will show fraternal hand;
Each will tell to each the Story,
Till it spreads to every land.

From the earth's remotest stations,
Men will come to hear the Word;
And, in all the world, the nations
Shall be nations of the Lord.

—Selected.

FORTIFICATION

By Harvey Krogh, Jr.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Romans 8:28.

THE family fortune had vanished. The father's position was lost and he felt his loss and burden so heavily that he cried out in anguish to God: "All is gone, there is nothing left! Oh Lord! what shall I do?" His little daughter, who had been playing with her doll in an adjoining room, heard and came in. She saw him kneeling with his head in his hands and she comfortingly said, "Daddy, I'm still here." The little girl's mother in the kitchen heard and came also and said, "You still have me."

They began to talk things over and found that only a temporal fortune and temporal position had been lost. They still had life, that all-important one of our possessions. They still had their health, without which it is difficult to be happy. God was still alive and so was His Son Jesus, and God is the one who gives every good and perfect gift. Jesus is the one who is the Savior of men, that they might not perish.

The whole trouble lay in putting too much importance on the family fortune and the breadwinner's high position. Paul made a little exhortation to the Colossian brethren that may fit in well here. "Set your affection on things above, not on things on the earth."—Col. 3:2. There are two great classes of things upon which we may set our affection, things *temporal*, and things *eternal*.

If we set our mind or affection wholly on things temporal, disappointment is certain to follow; but if we set our mind wholly on things eternal, we shall not be disappointed. How many of us think only of things eternal? Not one of us. We cling to things on earth. We are tied to the natural. We cannot throw off every thought of the natural and carnal. If we could, we would be like the Christ and would have no need of Him.

But, even though we have many of our thoughts on temporal things, if we set more of our affection on things in heaven it will help us wonderfully. It is a glorious thing to be fortified against disappointments, trials, and losses in life. When the most disheartening thing comes to you it gives you strength to know that Paul was inspired when he wrote Romans 8:28.

We find noble examples of men who met disappointments with the help of God. Job served faithfully and trusted in the Lord, but troubles came. He lost his possessions, his servants, his children, his health, all but his life; yet he still trusted in God. He did not give up hope, nor did he blaspheme; and God rewarded him for his patience.

Daniel was a very young man, a prince of Judah, when

he was carried away captive to Babylon. If his affection was on being a prominent ruler in the nation of Judah, his hopes were shattered. Daniel's hope was in Jehovah, and he became a great prophet and a mighty man of God.

David's affection was on things above. He was anointed to be king of Judah and Israel, but he was chased over hill and valley. He was driven from the country by Saul and his army. David's life was sought, yet because he trusted in God he was fortified against these trials. Hear his words: "I have set the Lord always before me: because he is at my right hand, I shall not be moved."—Psalm 16:8. Is not this defense? Defense against what? Against every enemy, against every disappointment, against every trial, against every loss, against all harm. David knew what to do, and we can profit with his exhortation: "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved."—Psalm 55:22. "Thou wilt keep him in perfect peace, whose mind is stayed on thee (the Lord)."—Isa. 26:3.

The man whose trust is in the Lord, whose affection is on things above, is the one who is fortified against the undesirable. He is the man of God. He shall not be moved.

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:35, 37-39.

These words would be incomplete without the words of Jesus, the greatest of all teachers, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."—Matt. 6:19-21.

Thieves, rust, and moths make disappointments. They are the cause of loss. Let us set our minds on things above, things eternal, on the Lord, and our armament will be made and our fortification will be ready to protect us against all the disappointments in life. May we be able to boldly say, "In all these things we are *more* than conquerors through him that loved us."

Some Things for Which We Stand

Here is presented the complete tract published by concerted action of the ministers of the Church of God as advertised in preceding issues of this paper. Copies of the tract may be obtained from The Herald office at 5 cents each, 10 for 25 cents, or \$1.00 a hundred.

You can buy homes and bread with gold, but more important than these is the home of tomorrow and the bread of everlasting life. You cannot buy them. They are God's gift to you when you believe and live His truths.

A deep, trusting faith in God the Creator is necessary and is evidence of Christian stature, 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.

Jesus the Christ, God's only begotten Son, is "the way, the truth, and the life."—John 14:6.

God in His great mercy toward sinful man "gave his only begotten Son," who "was once offered to bear the sins of many" and "died for our sins according to the scriptures." Heb. 9:28; 1 Cor. 15:3.

Man is a mortal being, subject to death. His only hope beyond this present life is to look to Jesus, who said, "I am come that they might have life, and that they might have it more abundantly."—John 10:10.

Jesus attained His exalted position and was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."—Rom. 1:4. Herein lies our hope of future life, for "if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?"—1 Cor. 15:12. Jesus' resurrection brought Him forth a new creature, a new species of life, "a spiritual body," the first fruits from the dead, to the new life of immortality (1 Cor. 15:23, 44).

The work of Jesus as the representative of His Father has been to "visit the Gentiles, to take out of them a people for his name."—Acts 15:14. He is calling out during this age a group, the church, to stand for Him now, for "if so be that we suffer with him . . . we may be also glorified together."—Rom. 8:17.

The Father "hath committed all judgment unto the Son."—John 5:22. The church is judged as its members live their lives today, and the wicked will be dealt with "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."—2 Thess. 1:7-9.

Our Lord was taken up; but the men in white apparel

said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:11. We, therefore, believe that "unto them that look for him shall he appear the second time without sin unto salvation."—Heb. 9:28.

When Jesus comes again, "then shall he sit upon the throne of his glory" (Matt. 25:31), "the throne of his father David" (Luke 1:32). Thus we see Jesus and His chosen ruling in the future over the house of Israel, which will have been regathered to Jerusalem and Palestine (Matt. 19:28; Jer. 16:14, 15).

The kingdom thus established as a small stone in Daniel's interpretation "became a great mountain, and filled the whole earth." God's kingdom "shall break in pieces and consume all these (other) kingdoms, and it shall stand for ever."—Dan. 2:35, 44. "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."—Isa. 9:7. The literal kingdom under Christ will extend from "sea to sea," be universal in its scope.

God only "hath immortality." Man is mortal. But this "mortal" man "must put on immortality." Christ, who brought "life and immortality to light," is the only One through whom God's gift of immortality, even "eternal life," is promised. Therefore, the widely proclaimed doctrine of human immortality, or of man's immortal soul, together with the resultant doctrine that all Christians at death go to heaven and that all those not Christian go at death to an unending torture of hell fire, is unbiblical and untrue. And since untruths cannot create true faith in God, these teachings are injurious to Christian faith. 1 Tim. 6:15, 16; Job 4:17; Rom. 6:12; 8:11; 1 Cor. 15:53; 2 Tim. 1:10; Rom. 6:23.

Righteousness, which is faith, transforms the believer, works in him that life which wins for him a "crown of righteousness, which the Lord, the righteous judge, shall give" him at the resurrection (2 Tim. 4:8), and leads him to a fuller appreciation of God.

Repentance is the first act of the believer, for we are commanded to "repent and turn to God, and do works meet for repentance."—Acts 26:20.

Baptism (immersion) is the token of Christian faith and is the "answer of a good conscience toward God"; it

is also a figure of death, burial, and resurrection, for "we are buried with him by baptism into death: that like as Christ was raised up from the dead . . . even so we also should walk in newness of life." 1 Pet. 3:21; Rom. 6:4.

A consecrated life is the result of repentance and baptism, for "as he which hath called you is holy, so be ye holy in all manner of conversation."—1 Pet. 1:15.

Effective faith in God and in His Son impels one to consecrate his life to them. Such consecration brings one to turn continuously to God in prayer for guidance and strength; it brings one to worship Him. Prayer and wor-

ship that are "in spirit and in truth" evidence Christian stature.

The Christian today has the assurance of "the holy Spirit of God, whereby ye are sealed unto the day of redemption."—Eph. 4:30. Evidence of such sealing is manifested in the "fruits" of spirit-filled lives (Gal. 5:22-24), in contrast with the evident "works of the flesh" (Gal. 5:19-21).

Thus, in a service of faith to the God of all creation and of all order, Jesus Christ guides man in scaling the great ascent in an orderly way from the Adam nature to that of God's exalted Son. The Christian serves today; he is glorified tomorrow.

Giving According to the Scripture

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury."—Mark 12:41.

YES, and He is sitting there still and watching the gifts of His people with deep discernment and appreciation. There is no part of our Christian life that more perfectly expresses our spiritual character and our love to God than our giving and the use of our money. From the very beginning the worship of God has always been associated with the recognition of His right in our property. Cain and Abel in the first act of public worship recorded in the Scripture brought their best to offer to Jehovah (Gen. 4:3, 4). Abraham presented to Melchisedek, whom he recognized as God's high priest and representative, tithes of all he possessed (Gen. 14:20). Jacob signaled his first meeting with God and his conversion by the dedication of a tenth part of all his means (Gen. 28:22).

Moses established a regular system of tithes which amounted to nearly three tenths of the annual produce of the land for the service of God. There was one tenth for the maintenance of the priests and Levites, out of which they gave a tenth for the support of the high priest. Then there was a second tithe to meet the expenses of the great annual festivals. And every three years there was a third tithe for the poor and the stranger. All this in addition to the silver half shekel which they offered when they entered the tabernacle and the regular offerings of first fruits and sacrifices. They were never poor so long as they were faithful to God in their giving, but when in later years the spirit of selfishness and worldliness possessed them and they robbed God of His portion, their land was smitten with blight and mildew, their soil impoverished, and the nation reduced to bankruptcy and ruin.

One of the longest chapters in the Bible, Numbers 7, containing eighty-nine verses and nearly two thousand words, is all about giving. It is the story of the offerings of the princes of Israel at the setting up of the tabernacle in the wilderness. These offerings occupied twelve successive days; it required six wagons and twelve oxen to carry the precious tribute of gold, silver, and costly vessels. Now-

adays it would take twelve oxen to drag some of our unwilling givers to the altar of sacrifice. When all this service of loving beneficence had been completed, it is added in token of God's acceptance of their gifts that "when Moses was gone into the tabernacle of the congregation to speak with him (God), then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims." So still, God loves to meet with those who are faithful to their trust, and perhaps the reason we do not oftener hear the voice of God speaking unto us is because we have not honored Him more faithfully and lovingly with the sacrificial gifts of our willing liberality. The whole Mosaic system is eloquent of Christian liberality, and surely they gave as a matter of law rather than of love. Surely the power of love and the impulse of grace ought to prompt us to give all.

Passing on to the kingly period, we next find David giving for the building of the temple in 1 Chronicles 29. Before such liberality our noblest gifts pale into insignificance.

Coming next to the times of the Restoration, we find a beautiful incident in Zechariah 6:11-14, showing the tender appreciation which God expressed toward the gifts of the captives of Babylon who had sent their silver and gold to aid in the restoration of the city and temple.

But now we come to the New Testament and still we find the giving keeps pace always with faith and love. The wise men that came to hail the Savior's birth brought their gifts of gold and frankincense and myrrh, and they were not despised. The Master Himself as He walked about the world in poverty and toil was not ashamed to live on the gifts of the women that ministered unto Him. The offering that was poured upon His head by the loving Mary was accepted with a commendation that has made her name a heritage of love and honor wherever the gospel shall be preached to the end of time. And here in our text we find

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Palestine, the Key to Jewish Solidarity

THESSE are days of self-scrutiny, for the world in which we Jews live seems on the verge of radical alteration. It is not only the German situation which troubles us, but it seems that the ground underneath our feet in every land is shifting and breaking. Disturbed by growing fear, realizing that the cracking of the world creates fissures that more and more physically separate and isolate Jews, many voices are heard, clamoring for union in self-defense, for a common program of action.

It is now over thirty-five years since Theodore Herzl established the Zionist Organization and created the Shekel, a universal register to be set up to record the names of those in agreement with the aims of the Basle program, who wanted to join the international brotherhood of the Jewish Renaissance. The Shekel was the token and the evidence of the numerical strength supporting the national ideal. The organization in all its varied forms—territorial, national, and local; parties and factions; subsidiary propaganda and financial institutions—rested upon the basic representation of Shekel payers.

Through this organization it has been possible to create and maintain corporate and continuous responsibility for the Jewish Renaissance and the national work in Palestine, and to arouse and maintain a continuous sense of universal Jewish solidarity. The Zionist Organization was the voice that aroused a sleeping Jewry, calling Jews back to consciousness of nationhood. The Zionist Organization was the hand that laid the foundations of the Jewish National Home—it was the planter, the builder, the teacher, the negotiator. For the first time since the days of dispersion the Jewish people had an organ through which to speak and act. This voice and hand, authorized and responsible, received validation and sanction through its recognition by the League of Nations as the Jewish Agency for Palestine.

Today, the Zionist Organization encircles the globe. In truth, it may be said the sun never sets upon this empire of suffering and struggle which is carried on by the organized forces of Zionism. In every corner of the earth, wherever there are a minyan of Jews there is a microcosm of Jewish national life in the form of organized Zionist activities. If Jewish rights are invaded or violated, if there is national building to be done and sacrifice to be made, these groups spring to life, assuming responsibility for action and registering in one form or another the beating of the Jewish national pulse.

If there are new suggestions that the Jewish nationality be accorded a place and a voice in the deliberations of the League of Nations, it is due in large measure to the fact

Louis Lipsky, American member of the World Zionist Executive, herein reviews the world Jewish position and describes the value of the Zionist Movement. The article is reprinted here as a fair example of the present Jewish desire to find permanent haven in Palestine, revived by the Movement.

that a precedent was created in the recognition of the Zionist Organization as the corporate representative of Jewish national interests in Palestine; as the carrier of the burden of Jewish destiny. It is due to the fact that in the Zionist Organization national strength has been accum-

ulated and focused upon the Zionist objective, which is the solution of the Jewish problem. It is due to the fact that in the Zionist Organization you have a nucleus of substantial power and influence constantly working and struggling for the increase of Jewish unified strength, which does not fail us in time of crisis.

All that is needed is an expansion of the existing forms of Jewish unity as represented by the Jewish Agency for Palestine to transform this limited union into a union of all active Jewish elements interested in the common destiny. And that should not be difficult in view of the fact that there are now hundreds of thousands of Jews who are in full accord with Zionist aims and that these masses are merely not integrated within the Zionist Organization as registered Shekel payers. Not by attempting to form a new vessel for Jewish action, but by building upon the bases of the unity already created by the Zionist Organization is it possible at this time, in the face of our unparalleled difficulties, to establish the desired unity within the House of Israel.

Within the Zionist Organization forms have been worked out for the integration of the Shekel payers. They are the electors of the Zionist Congress. Through the delegates whom the electors send to the Zionist Congress, the policies and tendencies of the Zionist Movement are formed and determined. The electors are thus enabled to influence the movement at the source of its organized authority. And congresses have always reflected the actual state of mind of the participating electors on a wide range of Jewish problems. They always reflect, as in a looking-glass, the authentic features of the struggling opinions and hopes of the Jewish people with regard to their common destiny.

Jews of America are now called upon by a manifesto of the Zionist Executive to do their duty and to register as electors of the Zionist Congress by the payment of the Shekel of fifty cents through the various Shekel national commissions that have been set up in each community. It is an annual head tax and every taxpayer is recorded in the Register of Voters. His Shekel receipt is evidence of the payment of the tax and of his enrollment, and when Zionist Congress elections are held, the Shekel receipt is the identification card of the voter.

With a population of 4,500,000 in America, it is not

unreasonable to expect less than 300,000 adults eligible for voting in the Congress elections. It all depends upon the diligence, thoroughness, and devotion of the Zionist workers. It is humiliating that this last year only sixty thousand electors were eligible to vote in the elections of the Prague Congress. Surely, there are at least four times that number of convinced Zionists in the United States.

A large registration of the Zionist electors (Shekel payers) means that faith in the ultimate triumph of Zionism has not weakened by reason of the difficult conditions that prevail either in the Golith or in Palestine. Zionist workers are therefore urged to regard the enrollment of Zionist electors as a matter of primary duty. They are urged to spread the Shekel enrollment this year over a large surface and to bring in new recruits to our cause and to assist in maintaining the Zionist Organization as the most important agency of universal Jewish unity. This is an activity which unites all Zionist parties and factions, for in this work the Labor Party, the Mizrahi Party, the Revisionists, the General Zionists, are equally concerned, and they should unite with all their forces in furthering

an interest which promotes the general good of the entire Zionist Movement as well as of the whole Jewish people. The register of Zionist electors is, in fact, the only real census of nationally conscious Jews we now have.

For once in our history let us be thorough and consequent. Let us not throw away that instrument of unity it has taken us thirty-five years to create in favor of a new device for achieving Jewish unity. Even if this new union is achieved, in crippled or complete form, it will have to go through the same trials and tribulations as the Zionist Congress has had to go through. And the chances of its survival, in the existing circumstances, are not probable in view of the desperate, limiting conditions in which so many Jews now find themselves. By building up the unity within the Zionist Organization through the Shekel registration, we are perfecting an instrument of self-emancipation which can become representative of the Jewish interests, based upon an experience in nation-building of over thirty-five years. Let us build upon that experience and unite all Jews through the agency created by Theodore Herzl.—*The Daily Jewish Courier*.

Bible Study for Personal Spiritual Growth

LET us clear the ground, first of all, of that supposed hindrance—lack of time. In each country that we visit the students and Christian workers claim that they are busier than those of any other country. We have had to admit this point in at least fifteen countries within the past fifteen months. There are many persons who conscientiously think they do not have half an hour a day to spend in Bible study. Let us suggest two ways of meeting this hindrance. There is time to do the will of God. Is it the will of God that I grow spiritually? Yes; for He does not wish me to become unspiritual or to stand still. Has a man ever grown spiritually apart from devotional Bible study? We have not found that man. Have you? Therefore, there is time to study the Bible daily for our own spiritual growth. This, you say, is logical but theoretical. Well, then, will you for one month try the plan of spending the first half hour of the day in Bible study, and at the end of the time let us know whether it has interfered with your regular work or standing or efficiency? Hundreds of persons in different parts of the world have accepted this challenge. Thus far not one has reported that his work or standing has suffered in the least. On the other hand, many of them report that such study has enabled them to do more and better work. Is it fair, therefore, for any of us, without trying it, to say that this cannot be done?

Some people are kept from this kind of Bible study by the fact that they are studying the Bible for other purposes. Some students have said: "We are studying the Bible in the college curriculum; will not that take the place of this form of Bible study?" It certainly will not, for the simple reason that each student has his own needs and temptations

which may not be known to the teacher; and, even if they were, they could not be taken up and met in public. Each student needs to have God speak to him personally each day. On the other hand, some say, "We are teaching Bible classes. Will not the preparation for teaching take the place of such special devotional Bible study?" The answer is much the same as before. Each teacher has his personal and peculiar needs, which may not be those of his pupils.

Many conscientious Christians raise the question whether the reading of devotional books will not take the place of Bible study? We firmly believe that much of the lack of spiritual fibre among Christians today is due to a second-hand knowledge of the books of God. We would not, be misunderstood, for we have derived too much benefit from such books as *The Confessions of St. Augustine*, *The Imitation of Christ* by Thomas a Kempis, *The Spiritual Letters of Fenelon*, Baxter's *Saints' Everlasting Rest*, Jeremy Taylor's two spiritual classics, *Law's Serious Call*, and the more recent writings of Murray, Moule, and Miss Havergal. The point is, why not go to first sources? One, in speaking of these writings, has said that in their most appealing tones they echo the voices of the Bible. After all, these things ought we to have done and not to have left the other undone.

Some people are hindered from studying the Bible devotionally because they are afraid to do so. One day while in India two young men said to us: "If we study the Bible in this way, we are afraid it will compel us to abandon our plan of entering Government service, and to devote ourselves to Christian work." A Mohammedan student in Egypt told us that, if he studied the Bible in this way, he would have to become a Christian. In another college a

young man said it would make it necessary for him to give up a certain bad habit. Afraid of the light: How unscientific and unscholarly and cowardly!

MANNER OF DEVOTIONAL BIBLE STUDY

(1) Break up the subject to be studied into convenient or suitable daily subdivisions. In this way there will be some definite thing to take up each day, and valuable time will not be lost casting about to find out where to begin. If we are to really search the Scriptures, we must have things in mind for which we will search.

(2) Be alone, if possible, while engaged in such devotional study. This will often be difficult, but it is well worth the effort. We need to be where we can speak aloud to God. It is said David Brainerd, in order to be alone for meditation upon the Word, was in the habit of committing to memory passages of Scripture, and then walking alone in the streets of New Haven, or in the neighboring fields, revolving these passages in his mind, applying them to his life, and conversing with God.

(3) Keep in mind constantly the object of this kind of Bible study. It is to meet *my* spiritual need, not that of another. It is to enrich *my* life. It is to lift *my* ideals. It is to enable me to meet God and to hear His voice, to me, personally. We do well to remind ourselves of this object many times during our study.

(4) Let there be resolute detachment of mind. Let us keep our thoughts from the thing which we have just been doing and from the thing which we mean to do next, and shut ourselves in alone with God and His Word. This is all the more important if our time be limited. If we have but half an hour to devote to such study each morning, we do not wish to spend half of it getting the mind fixed upon the subject.

(5) Do not be diverted from the main purpose of the study. This is the peril of most students. We come to something which, as Peter says, is hard to be understood, and are apt to think that that difficulty must be removed before we can go further in our devotional study. Not so. Let us keep a paper on which we can note any difficulty that we come to, and at some subsequent time, as true scholars, let us seek to understand it. But let us not be cheated out of our daily spiritual food by mere intellectual curiosity, important as that is in its proper place.

(6) Be thorough. We have far too much surface study of the Bible. Gold dust is often found on the surface, but as a rule we have to dig for the nuggets. We need to sink a shaft in the Scriptures in order to get at the deep things of God.

(7) Meditate. Jeremiah best defines this process: "Thy words were found, and I did eat them"; that is, I take these words into my mind, I store them in memory, I revolve them over and over again, I let them touch the springs of conscience, I let them find me, I let the will act upon them and apply them, I give them right of way in my life, I make them part of myself, I realize in actual experience that the words of Christ "are spirit and are life."

(8) Record results. If you put down one point each day you will gain over three hundred points within the year. Most of us keep a financial record. All of us are

in the habit of taking notes on what we hear men say. Is it not worth while to keep a careful record of God's dealings with us? It is our practice to carry slips of paper in the Bible constantly, on which to note such points. We would rather part with the notes taken when listening to the most distinguished lecturers we have ever heard than with these little papers which contain the record of our own soul struggles and of God's personal dealings with us.

—John R. Mott.

STALIN A MODERN NERO

SEVERAL books have appeared in Germany picturing the horrors of the Russian persecution. We have just finished reading *The Cries for Help From Russia*, consisting of sixty letters written by eyewitnesses. It makes horrible reading. This German book gives the truth about what is going on in Russia; it urges intercession for these hundreds of suffering members of the body of Christ; it strengthens one's faith in reading of the Christian heroism; and it tells us that the very end of the age is upon us.

Hundreds of excellent Mennonite Christians are being starved to death, as well as others. In one settlement every man, woman, and child was cruelly slaughtered. Only a young girl escaped to tell the story. She hid herself and they did not discover her hiding place. Hundreds were sent last winter to Siberia and scores of infants froze to death. In another place thirty-six young children were taken and wantonly killed. They cry, "Has God ceased to be merciful?" These suffering Christians wonder why the League of Nations, the United States and England and other nations do not act and stop these horrors.

Atheistic Bolshevism is controlled by the murderer from the beginning, and he tries to crush out every bit of true Christianity wherever it shows itself. Yet we have in this country men, educators, truly just as atheistic as these Russian beasts, who advocate communism and applaud these vicious satanic murderers of innocent children. How long, oh Lord, how long?—Selected by R. A. Curtis.

RIGHTEOUSNESS

Continued from Page Three

shall bless thee," because all God's works are done in righteousness.

It is the righteous that "shall inherit the land, and dwell therein for ever" (Psalm 37:29).

If we depended upon our own good works for our righteousness and our salvation, we surely would come short of the glory of God. Hear what the Apostle Paul says with reference to righteousness obtained by our own good works (Titus 3:5): "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour." It is a righteousness accounted to us through faith and obedience by God's mercy that saves.

Abreast of the Times

We Could All Live in Kansas

"Marvel not at this: for . . . all that are in the graves shall hear his voice, and shall come forth."—John 5:28, 29.

NEW YORK, Feb. 24.—Sir Raymond Unwin, an English authority on housing problems, asserts: "Giving every family four hundred square yards of garden, by building ten houses to an acre, the whole population of the United States could be housed comfortably in Kansas and have the rest of the country to play in."

This estimate of the territory required to furnish home sites for the people of this country rather emphatically disposes of the objection so often advanced that the earth itself could not provide standing room for all the people who have lived upon the earth were they called forth from their graves simultaneously.

"Where There Is Smoke—"

"There shall come from the north a smoke."—Isa. 14:31.

LONDON, Feb. 20.—For generations the covetous eyes of the Russian Bear have been turned longingly toward Turkey and Palestine. Even the radical changes that have taken place in the Government have not overcome that persistent determination to reach forth and grasp, first, control over the Dardanelles; second, the city of Istanbul (Constantinople); and, third, the land of Palestine, that the way to India, "the granary and the treasure-house of the world," might be made possible.

On each of the many occasions when such attempts have been made in the past the God of heaven has "put hooks" in the jaws (Ezek. 38:4) of the beast of the north and drawn him resistingly back into the less favored region from whence he came.

It now appears that that which Russia could not accomplish by force of arms is to be attempted by Bolshevistic propaganda and commercial intrigue. The following dispatch to *The Chicago Tribune* from London gives point to this conclusion.

"Russia is trying to circumvent Turkish plans to buy abroad for development of the Turkish five year plan. The departure of the Turkish trade mission for western Europe and the United States has been delayed.

"The official reason given for the delay is that the Government is awaiting further reports from experts and that central Europe is in a too unsettled condition. The real reason, it was learned, is that Russia has protested against Turkish orders going either to Europe or America. The Soviets desire these orders for themselves.

"Just how much weight this protest will carry depends

on the outcome of the growing split in the Turkish cabinet. The generals who have ruled Turkey for ten years, including Dictator Mustafa, Kemal Pasha, favor Russia for military reasons. Civilian economists headed by Djelal Bey, financial expert, wish to buy the best goods in the cheapest market and fear that acceptance of Russian loans and credits means the eventual absorption of Turkey in the Soviet system.

"Djelal, who has been regarded for years as Kemal's successor, now seems to have lost favor with the great man, and he is ready to make a fight for the independence of Turkey from outside influences."

Another Superstition Exploded

"Shun profane and vain babblings: for they will increase unto more ungodliness."—2 Tim. 2:16.

NEW YORK, Feb. 24.—It is astonishing how long certain forms of superstition linger among an otherwise enlightened people. One can understand perhaps how voodooism still finds its worshipers among the negroes of the West Indies, or even of our own Southland. But it is surprising to learn of the thousands in America, many of whom are professing Christians, who still believe in the efficacy of mystic signs and "pow-wow" incantations, all of which are contrary to the spirit and teaching of the Scriptures, and actually forbidden in them.

Attention has been directed to the matter of superstition by the recent exposure of the failure of "Pharaoh's curse," which was said to follow all those who had had anything to do with the exhumation of King Tut-ankhamen, whose tomb was opened in Egypt in 1923.

It has been frequently reported that an inscription was found in the tomb which pronounced a curse upon anyone who would disturb the resting place of that monarch. Recently, however, Herbert E. Winlock, Director of the Metropolitan Museum of Art, who has deciphered every scrap of inscription unearthed with the Pharaoh's remains, pointed out, according to *The Literary Digest*, that there was no curse either stated or implied on those inscriptions.

"Moreover," continues *The Digest*, "many of the men whose deaths were popularly attributed to the curse were not even present at the exhumation. On the other hand, the man who alone found the steps to the tomb, Howard Carter, is now sixty years old and alive and healthy."

Abandons \$1,700 Gold

"They shall cast their silver in the streets, and their gold shall be removed."—Ezek. 7:19.

SNOQUALMIE, Wash., Feb. 10.—Some one afraid of the Government drive against gold hoarders left a sack full of gold coins worth \$1,700 on the porch of Postmaster Reinig.

National Berean Department

Miss Genniel Carpenter, Editor, Oregon, Illinois

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THE SILENT WATCH

"His watchmen are blind."—Isaiah 56:10.

ON THE battlefield of far off France were a large number of soldiers in a small hut, resting after their work in the great battle was finished for the present. The commanding officer appointed one lone sentry to watch for the enemy. As this sentry had been on active duty for a few days with his companions, who were now sound asleep, he, too, became sleepy. Soon he was asleep with his companions.

The enemy decided to attack at this time. When the sentry awoke, it was to see his brother soldiers engaged in hand-to-hand combat with the foe. All perished through the fault of one.

What would you do if you awoke as this sentry did to find his charge in hand-to-hand conflict with death? You say there is no danger of this. You are wrong. What if one of your friends should be before the court of God and say, "No one told me the truth." Some one was a silent watchman, one who could not stand hardship, who fell asleep after a few days of work for the Master.

There is now in Kokomo a converted Jew, who, after the first time he heard the name of Christ and learned "Jesus Loves Me," was beaten severely by his parents. When at the age of sixteen he found joy in accepting Christ he was beaten till the blood ran down his back and disowned by his parents. We claim to be persecuted for the name of Christ, and at the same time we are silent at times when our voice and help are needed. Are you one of the silent ones who never write, teach, talk, or preach in some way of the One whom you have found who brings peace, joy, and blessings? We have noticed in the Berean Page our editor lamenting for lack of material. Wake up, use your talent, and express your ideas by sending articles to Miss Genniel Carpenter, R. F. D. 3, Berean editor of THE RESTITUTION HERALD, Oregon, Illinois.

Then you will not be in the position of the sentinel who saw his friends go into death through his neglect.

—Charles Martin, Kokomo, Ind.

SPRINGFIELD, LOUISIANA

THE Springfield Berean Society held its weekly meeting on January 28 at the home of Bro. and Sr. William Hutchinson. After the regular class services, election of the new officers for 1934 was held. They are as follows: president, Mrs. Annie McKinney; vice president, Bernard Lobell;

secretary-treasurer, Miss Lula Mae Richardson. (The address of each of these officers is Rt. 1, Hammond, La.)

Mrs. Ophie Lobell and Mrs. A. M. Lobell were appointed by the president for the new Membership Committee.

As a result of the protracted meeting held in the Blood River district by Bro. Melville Lyon during the third week in January, Bro. William Hutchinson was immersed into Christ on January 21. Also the old members of the body of Christ were strengthened and encouraged very much by his successful sermons. I am sure that his presence among our brethren will be very useful throughout this year and the years to come.

Our class is only two years old; therefore, we are praying that God's helping hand will lead us to grow in strength and knowledge each day as well as in members.

—Lula Mae Richardson, Secretary.

REPORT OF ILLINOIS STATE BEREAN SOCIETY

DIXON

November report. Adult class: membership, ten; average weekly attendance, eight; interest, good. Senior class: membership, nine; average weekly attendance, six; interest, good. Junior class: membership, seven; average weekly attendance, six; interest, fair. Primary class: membership, four; interest, poor. Only two were present during the month.

December report. Adult class: membership, eight; average weekly attendance, six; interest, good. Senior class: membership, nine; average weekly attendance, eight. Junior class: membership, nine; average weekly attendance, eight; interest, fair. —Mary McClintick, Secretary.

OREGON

November report. Membership, thirteen; average weekly attendance, fourteen; interest, good.

December report. Membership, thirteen; average weekly attendance, eleven; interest, good.

—Rosalie Carpenter, Secretary.

ELDORADO

December report. Membership, nine; average weekly attendance, nine; interest, fair.

—Mrs. Grace Wiggins, Secretary.

Will all local secretaries in Illinois please try to get their reports in by the tenth of the month? Thank you.

Edna H. Wood, State Secretary,
Marshall, Illinois.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"The earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea."

PICTURES OF THE KINGDOM

TO Jesus the kingdom of God was the most important thing He knew about, and He spent all of His time trying to make it just that to others. And that was really the most natural thing for Him to do. Hadn't God, His Father, sent Him into the world for that very purpose?

Everywhere Jesus went He "preached" the kingdom of God. But His preaching wasn't only in sermons. He taught by example and by picture, also. In today's lesson He drew several word pictures of the kingdom.

You have often drawn word pictures yourself. You don't know what I mean? Yes, you do! When you come home from school and want to tell Mother about something that happened during the day, the words fly thick and fast. And Mother can just see it all as if she had been there herself. Those are your word pictures.

Let's look at these pictures our beloved Jesus drew for us about God's kingdom. Remember, He was seated near the shore of the beautiful blue Galilee. Before Him lay the sandy soil, a little farther away the more fertile rolling fields, where even then a man might have been sowing seed.

Every one of us has wondered at a tiny tomato seed, for instance, growing into a large plant and producing more than a bushel of tomatoes in one season. Jesus took the mustard seed for an example, because it is so tiny and the plant from it grows so tall, especially in Palestine.

We can all see the word picture here. The tiny beginning was Jesus' preaching; then the growth, the twelve apostles'. Afterwards, came the seventy and others later. Even down to us today, we are still trying to get others to see the beauty of God's kingdom. Can you repeat the verse that tells us that some day everyone will know about it?

The second picture shows us a woman baking bread. Just such simple tasks did Jesus use to illustrate what He wanted to teach! The next time Mother bakes ask her to show you how the yeast or baking powder or whatever she is using to make her baking "light," goes through the whole mass and makes it all the same.

Then remember, some one who is gentle and kind always helps to make the cross little boy or girl next to him a little more loving. And that is helping to spread the good news of God's kingdom in one of the very best ways every day.

Let's walk along farther in our gallery and look at the next picture. Ah, we see a man with such a happy face! Digging one day in a field, he came upon some gold to his great surprise and joy. As soon as he could he bought that field. Can you see how the kingdom of God is just like the gold in that field?

A merchant, looking for pearls, finds one of rare beauty. He invests all he has in that one, so that he can make more money selling it to a wealthy customer. We may look at this religion and that; we may study them all, but we will not find one that shines so pure and true as the one that Jesus taught when He drew these pictures of God's kingdom.

Back of Jesus was the Lake of Galilee, and fishermen were always busy there. The people listening to the master Teacher understood the different ways that were employed to catch fish. He says the teaching of God's kingdom is just like a net being cast into the sea. Many fish are gathered, but only the good are of any use.

Even so, many hear about God's kingdom but do not care much about it. To those who care, it becomes the greatest thing in life, the "pearl" of great price, the "treasure" in the field. Jesus' pictures are not so difficult to understand after all, are they?

The last picture has only a few words in it, but many beautiful scenes come to our minds as we look at it. Read it over, verse 52. Jesus says the one who learns about God's kingdom is like one who has a friend come to see him. He shows him all the fine things he has bought since his friend's last visit. We all do that, don't we?

Here are some of the "treasures" we have to show to our friends: Jesus, the King in God's kingdom; His helpers, those who are true to Him now, even some of us, perhaps; the kingdom extending over all the world; nothing but happiness, peace, and beauty everywhere. There'll be no sickness, no sorrow, no weeds, no wild animals, nothing to hurt us in God's kingdom that will be right here on the earth.

We are looking for King Jesus to come soon, you know. Then He will make all the wrong things right, and those who are stubborn and will not obey Him will be destroyed. But those who love and obey Him will shine just like the jewels in His crown. Wouldn't you like to be a "diamond" for Jesus?

Which picture do you like best?

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 10. — March 11, 1934

PARABLES OF THE KINGDOM

Matthew 13:1-52

Devotional Reading: Proverbs 3:13-24

GOLDEN TEXT

Of the increase of his government and peace there shall be no end.—Isaiah 9:7.

A STUDY OF THE SUBJECT

Topic: Parables of the Kingdom.

Aim: To show that the parables provide pictures of different phases of the kingdom of God that Jesus is to set up when He comes.

Basic Truth: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."—Psalm 72:8.

I. Parables of the Kingdom of God. (Matt. 13:31-52.) The kingdom of God forms the most splendid and vital theme in the Bible. From the opening chapter of Genesis to the final verse of Revelation the central purpose of the Scriptures is to reveal God's plans for the rulership of the earth and its people, and to point out the place that men may occupy in those plans throughout eternity if they will meet the requirements of Jehovah.

Practically all of the Lord's parables apply directly to some phase of the kingdom of God. They paint vivid pictures of kingdom conditions and of the results of its establishment. They also suggest what one must do to obtain an entrance into the kingdom.

There are certain facts that must be borne in mind with regard to the parables if we are to understand them. 1st. They have to do with the kingdom, and not directly with the church. 2nd. They were designed for the instruction of the disciples, and not of the world. 3rd. They were given in such a way as to hide their true meaning from the opponents of Christ, and must be privately interpreted to the disciples.

In this limited space we can attempt to suggest the meaning of but one of the parables presented in the lesson, that of the net cast into the sea. As Jesus did not interpret this one as He did some of the others, our understanding of it may be incorrect.

It would seem that in this parable Jesus was emphasizing the supreme value of salvation in the kingdom of God. To place too much stress on details of a parable nullifies its value. Here our Lord points out that to obtain the life eternal hidden in the future kingdom of God would justify the sacrifice of all things that this present life affords. This seems to have been the idea of Paul, who counted all things but loss that he might attain to the resurrection of the dead and a place in the kingdom.

PRACTICAL APPLICATIONS

Growth. The parables along with other Scripture indicate that there is growth concerning the kingdom. The kingdom when set up is as a mustard seed or a stone, and it grows until it fills the whole world. This is not the church, for the church is not the kingdom. However, there must be growth in the church as there will be growth in the kingdom. The church is composed and made up of individuals. These members at the beginning,

or when they first become members of the church, are babes. They need the sincere milk of the Word (1 Pet. 2:2). But as we grow and develop, we come to a full age when we can endure the meat of the Word (Heb. 5:12-14). And there must be growth (2 Pet. 3:18). Many never grow nor develop due to the fact that they starve themselves of that "bread of life" that is so essential to the spiritual life of every person. This is the tragedy of professed but not possessed Christianity.

Paying the Price. The parables of our lesson indicate that a price has been paid for the kingdom of God. That price was the life of our Lord Jesus. Anything worth possessing is worth paying for. Christianity is worth while; it is worth all that we possess or ever will own. Unless we are willing to purchase it by placing ourselves at the disposal and use of the Lord Jesus Christ, we wouldn't appreciate it nor use it if it were placed at our command. Whatever it costs us in sacrifice of self, let us pay the price willingly (Rom. 12:1, 2).

Separation. There is coming a day when the good and bad are going to be separated. We are not going to pick the good and bad ones, either. In the parable the fish were the same in the net as they were in the sea. Netting didn't change them and make them good or bad. What we are now will determine what we are going to be.—C. E. R.

GOLDEN TEXT

"Of the increase of his government and peace there shall be no end."—Isaiah 9:7.

This prophecy concerning Christ was spoken nearly 750 years before His birth. As yet it has not been fulfilled, but it will be just as surely as God is on the throne. The kingdom age is the time for its fulfillment. This is He of whom 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; and of his kingdom there shall be no end."—Luke 1:32, 33.

Then there will be such peace that the wolf and the lamb will dwell together; the leopard will lie down with the kid, and the calf and young lion and the fatling together; and a little child shall lead them. See Isaiah 11:6. Is that worth living for?—L. A. R.

YOUNG PEOPLE AND ADULTS

Pictures of the Kingdom

Parables are not the most vivid pictures of the kingdom because they are merely familiar circumstances of life intended to teach a lesson less obvious than that seen on the surface. These deeper teachings are forceful and bene-

ficial when properly understood. Frequently too much is read into these parables, or an incorrect interpretation is placed upon them. This results in distorted pictures of the kingdom.

The clearest pictures are those given us by Christ when He was "showing the glad tidings of the kingdom." In these we see our future King, in all His power, majesty, and wisdom, portraying kingdom conditions. We see Him as a righteous judge refusing to condemn the woman taken in adultery, yet rebuking the hypocritical scribes and Pharisees for closing the doors to the kingdom. He changed water to wine, walked on the waves, stilled the storm, and cursed the fruitless fig tree, thus proving that all nature will respond to His command.

The most satisfying picture is that of Jesus restoring sight and hearing, cleansing the lepers, curing the demented and the paralytic, and then raising the dead. What a picture of the kingdom! True, it is but a small snapshot, but King Jesus will enlarge it when He comes again. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."—Isa. 35:5, 6. Cf. Rev. 21:4.—H. A. S.

PRIMARY CLASS

Topic: Hearing and Doing.

Memory Verse: "Blessed are your eyes, for they see: and your ears, for they hear."—Matt. 13:16.

The Bible contains many beautiful stories that Jesus told. They are called parables. In today's lesson we have one of these parables.

One day as Jesus was sitting by the sea side, a great crowd of people gathered around Him. There was such a crowd that Jesus got in a ship and talked to them from the ship. This is the story He told:

A sower (man) went out to sow some seed. As he sowed some of the seeds along the sides of the field, the birds ate them. Some of the seeds fell where it was very stony. These little seeds tried to grow, but there wasn't enough earth; so when the sun came up, they died. Some fell where there were thorns. The thorns soon choked the little plants out. Last of all some fell on good ground, and oh! how these little plants did grow.

The people could not understand the lesson Jesus was trying to teach, but He told what it meant to His disciples. (Teacher should tell this to children.)

Jesus said to His disciples, "Blessed are your eyes, for they see: and your ears, for they hear." They could understand, but the people could not. Let's all say just what Jesus said about the disciples' eyes and ears.

—V. C. T.

AMONG THE CHURCHES

1934 GENERAL CONFERENCE 1934

Each succeeding year brings us just that much closer to the last General Conference of the Church of God, when the faithful of all ages shall meet in the presence of the King. As we realize the passage of time, the shortening of opportunity for labor, and the importance of preparation for the glorious consummation of all our hopes we naturally are moved to deeper consecration and to more earnest service.

The time will soon be here for another great meeting at Oregon, Ill., like those that have been held for so many years in the past. The date has already been set, July 31 to August 12, inclusive, and plans are being mapped out for the most blessed assembly of our people in history.

Pray now for the success of the gathering, and begin at once to budget your time and resources in such a way that, by the blessing of God, you may be able to attend.

Remember the date—July 31 to August 12, 1934.

G. E. Marsh, Secretary.

RECEIVED ON NEW INDEBTEDNESS FUND

To date	\$145.00
Gideon and Eva Logan	10.00
Mrs. R. L. DeNise	5.00
G. R. Haupt	5.00
Dixon Berean Society	5.00
S. P. Dismukes	2.00
Mrs. J. W. Dismukes	2.00
Olive Wood	5.00
Mr. and Mrs. B. F. Cook	5.00
Regina C. and Wm. H. Boyer	10.00
Amy L. Young	2.00
"A Friend"	5.00
"Friends"	25.00
Church of the Golden Rule (Cleveland, Ohio)	13.50
Total	\$239.50

PLEDGES ON NEW INDEBTEDNESS FUND

To date	\$542.00
"Interested Members"	100.00
Gerald Cooper	5.00
Mary F. Cook	7.00
Total	\$654.00
Total pledges and contributions	\$893.50

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mary E. Carter; Lois Hunt.

CONTRIBUTIONS TO N. B. I.

Mildred Stantial	\$5.00
Leona Marsh	6.00
Mr. and Mrs. G. E. Marsh	5.00

HERALD RECEIPTS

John Saylor; F. E. Wilson; W. L. Robbins; Mrs. C. J. Lamberson; Frank Bales; Mrs. Leila Mae Doeden; Miss Azalia Winfrey (for another); S. G. Elton; Mrs. W. H. Eidemiller; Mr. and Mrs. C. E. Lapp (for another); Mrs. Jas. Kincheloe; Mrs. Austin T. Spindler; Leona Marsh (for self and another); Mrs. Sid L. Martin (for self and another).

SANTA ANA, CALIFORNIA, SPEAKS

When I opened The Restitution Herald of February 13 and read your splendid editorial on "Baptism and the Lord's Supper" I felt impelled to drop a line to you to express my deep appreciation of the thoughts expressed. How often the real and beautiful significance of an act is lost sight of when the setting is obscured or marred. Those two ordinances are the most outstanding as pertaining to us His followers of all He has given, and how needful for us to sense them as such. Since the earthquake of March 10, 1933, it is with great difficulty I write, so with these few lines I close with a prayer for you while you labor under such trying circumstances. We are in a normal degree of health for one of our age.

In Christian love,

C. E. Hatch.

WE LOOK AHEAD

March 6, 1934

"Our Stewardship," James A. Patrick. The former president of the General Conference discusses the necessity for tithing.

"The Kidnaper," Richard LeCrone. Illustrating Bible doctrines with modern crime. By the pastor at Eden Valley, Minn.

"Signs of the Times in the Religious World," Dr. Irving F. Barnes. A study of 2 Timothy 3:1-5.

"Like Priest, Like People." Observations from the "World Evangel" on ministerial living.

"Jehovah's Covenant With Abraham," Samuel Forsby. An Advent Christian editor points out that the Jews must go home.

And other material of value to Bible students.

RANSOM - LEWIS

On the evening of Saturday, Feb. 17, Ernest G. Ransom and Miss Thelma A. Lewis were united in marriage at the home of the pastor. They were accompanied by Mr. and Mrs. Lawrence Lewis, a brother of the bride and his wife, of Camden, Ill. The vows were exchanged and the single ring service was said, after which the bridal party went to the home of the bride's mother.

Both the bride and groom are of high standing in the community and we all join in wishing them God's richest blessings. Miss Lewis has been a very faithful member of our church for several years.

They will make their home about thirty miles north of Ripley where Mr. Ransom is employed.

C. E. Lapp.

Begin to plan now to attend your state and national conferences this next summer. You need the inspiration these great gatherings give.

GRAND RAPIDS, MICHIGAN

Our group feels very deeply appreciative of God's watch-care in that the most of our sick ones are much improved in condition.

Bro. Jack Calcutt, one of our deacons, is recuperating from an operation at this time.

Berean activity and attendance have picked up materially. The adult class is now studying the book of Revelation, and a keen interest is being shown.

Preparation is being made for the proper observance of the Easter season. We trust that the resurrection spirit may move us all to new life and effort in our Lord's service.

F. E. Siple, Pastor.

LOCAL CHURCH ADVERTISING

For some time the Church of God at Kokomo, Ind., has been distributing The Restitution Herald in that city as an aid in building up interest in the work of the church. Young people of the congregation sell as many papers as they can and remaining copies are given away where it is thought they may do the most good.

Recently Bro. Charles Martin, who has charge of this work in Kokomo, left a copy of The Herald at the office of the Kokomo "Tribune." After examining the paper, a reporter said that while he did not agree with the writers in some things, The Restitution Herald was one of the best papers of its class he had ever seen.

The next issue of the daily called attention to the article that appeared in our columns from the pen of Miss Prichard, and advertised the services of the church in its news section as follows:

"Miss Ellen Prichard, 1100 East Vaile Ave., has an interesting article in The Restitution Herald, the national publication of the Church of God, of which the local church at 1244 South Jay is a part. This paper is published at Oregon, Ill.

"Miss Prichard wrote on 'Reconstruction and Restoration' and her article is . . . interesting and well composed. She said that the slums of the great cities, the insane asylums, hospitals, prisons, are the result of sins and man unaided cannot erase any of these evils altogether but that the return of Christ would undo these evils after a period of time."

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.

JONATHAN H. LEAVITT

The news reaches us that Bro. Jonathan H. Leavitt, a resident of Wewahitchka, Fla., now sleeps with the faithful awaiting the Master's call. His death occurred November 25, 1933. The executor of his estate, Theodore D. Levins of the same city, informs us that Bro. Leavitt left a memorandum in his own handwriting asking that we should be notified when the event took place. We have no further information than that contained in this brief announcement, but our beloved Lord knows the circumstances of his birth, his life, his successes and his failures, and we may leave his final destiny in His hands without fear.

BETWEEN YOU AND ME—

Sr. Mary A. Gesin, editor of the Children's Page, has been confined to her home for the past ten days by illness, but is slowly improving. But in spite of her weakness she prepared her usual copy for her beloved children.

Why not ask a friend to subscribe to The Restitution Herald? The price to new subscribers is only \$1.50 for a full year.

Pastor friends: How many of your congregation do not subscribe to The Restitution Herald? We will gladly send them sample copies if you will send us their names.

We are planning a great Easter issue of The Herald. You will want to begin at once making out the list of friends to whom you will want copies of this paper sent. The price will be five cents a copy.

"The articles on prophecy in the issue of January 23 were the best I have ever read," writes Sr. C. Seely of California in a recent letter.

Sr. W. H. Eidemiller, Troy, Ohio, whose very strange and serious accident was reported some months ago, writes that she is mending slowly from her injuries that resulted from her being struck by a railway train.

Watch us climb! Letters and pledges continue to come in encouragingly. Large or small, these splendid assurances of support are deeply appreciated by the board.

It required twelve oxen to haul the gifts of the princes of Israel to the dedication of the tabernacle. "Nowadays," observes A. B. Simpson in "Giving According to Scripture," "it would take twelve oxen to drag some of our unwilling givers to the altar of sacrifice."

Bro. and Sr. T. J. Ellis of Waterloo, Iowa, were guests of the Oregon, Ill., church over Sunday. Bro. Ellis was called to Oregon to attend a special meeting of the board of the National Bible Institution on Saturday. A report of the meeting will appear later.

Help the N. B. I. to climb the ladder to financial security!

Bro. H. B. Hathaway, Corvallis, Ore., writes, "The Herald surely has some splendid articles." He includes with the letter from which the statement is taken an interesting clipping on "Ideas of the Kingdom of God," which will soon appear in our columns with editorial comments.

"Satan does not tempt those who are already his."

Sr. Emma C. Railsback of Los Angeles, one of the most faithful supporters of the work from both a material and spiritual standpoint, contemplates a visit to brethren in San Diego in the near future. Sr. Railsback for many years has acted voluntarily but efficiently as a sort of "pastor-at-large" for the entire state of California, a form of service for which she is peculiarly fitted.

Bro. S. G. Elton, formerly of Pasadena, Calif., but now of 2321 Sunset Dr., Ventura, Calif., sends a most interesting personal letter addressed to the editor and associate editor, the larger portion of which we desire to publish in the near future, as it contains some very important suggestions.

Buy Berean books for personal Bible study. Lesson outlines for all ages. Stories of Bible characters for children. Sermon guides for pastors. Address the National Berean Society, Oregon, Ill., for further information.

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.

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.

ROCKFORD, ILLINOIS

We hold our services in the W. C. T. U. Hall at 1904 North Main Street. Sunday school convenes every Sunday at 9:45; and Berean class every Friday evening at 7:45. Bro. Conner preaches for us on the second and fourth Sundays each month: morning service at 11:00 o'clock, and evening service at 7:30. We cordially invite all who can to meet with us in any of these services.

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.

STILL GOING UP!

Rung by rung we're climbing the ladder out of the depression. By way of encouragement, and to indicate the effort the board is making to economize in every way possible, we are pleased to tell you that when our books were closed for the year they indicated a net gain of more than \$2,800. Last year our gain was about \$800. It is needless to remind you that this was accomplished in years of great economic difficulty. Due to changes made at our last board meeting the overhead of the office was again reduced more than \$30 per month.

So the board joins with the brethren in lifting this load from the Institution. The need represented by the appeal now being made is the most pressing one, but with continued united action we are surely going to meet it.

Let's
climb
the
Ladder
to
Success

\$900

\$800

\$700

\$600

\$500

\$400

\$300

\$200

\$100

GIVING ACCORDING TO THE SCRIPTURES

Continued from Page Six

the Master sitting down over against the treasury and watching the gifts of the people with intense interest. One by one the wealthy passed by and cast in much. But their largest gifts did not seem to attract His attention. A poor widow had just passed by, and modestly hiding her hand lest any should see her two little mites, she silently dropped them into the treasury and was gone. But she had not escaped His eye. He called the disciples to note her noble gift. "Verily," He said, "she hath cast in more than they all." And with fond appreciation He dwelt upon the gift and held it up to the emulation of all succeeding ages and established the principle and standard by which God judges all our giving, namely, not the quantity, but the proportion; not the amount of money, but the amount of heart; not the weight of the coin, but the weight of love.

When Ananias and Sapphira came to claim the glory and honor of special generosity without the merit of honesty and sincerity, they became the fearful examples of God's heart-searching judgment. So we may be sure that whenever the Holy Spirit rules in the hearts of God's people there will not only be liberal giving, but there will be honest giving, clean giving, giving with holy hands as well as loving hearts. May God purge His church today from the sin of simony, and the unhallowed means of financial support which are withering the spiritual support of so many Christian congregations!

Now let us look at the teaching of the apostles respecting Christian beneficence. The eighth and ninth chapters of 2 Corinthians lay down the principles of the ministry of giving.

1. It is a grace. That does not merely mean that it is a gracious thing to give, but more particularly that it is something given to us by the grace of God, and that we never give scripturally until we learn to do it in the power of the Holy Ghost. It follows from this:

2. It is the privilege of the poor as well as the rich. If it is through God's grace, then it is not dependent merely on our ability. "Of thine own have we given thee," and, "All things come of thee," was David's exposition of true giving.

3. We can give beyond our own ability. So the Corinthians gave, and the saints of Macedonia. And Paul bears them record that to their power, and yea, beyond their power, they were willing of themselves to give.

4. All true giving begins with self-consecration, for "they gave themselves first to the Lord, and then to us by the will of God." It is not difficult to surrender our property when God has won our hearts.

5. True giving is to be by faith. We give not according to what we see, but how much we can trust. Therefore, the principle of voluntary pledges and trustful preparation for the ministry of giving is undoubtedly authorized by the examples here presented. In the tenth verse of chapter

8 it is certainly implied that the Corinthian Christians had been purposing to give these offerings a year before, and they were not exhorted to perform the doing of it "that as there was a readiness to will, so there may be a performance also out of that which ye have." And so we find Paul arranging on this occasion to send on the brethren before to help them to prepare for their next offering, "that the same might be ready, as a matter of bounty, and not as of covetousness."

There is something very beautiful in thus planning and purposing to give to the cause of Christ, and then going forth to our business in partnership with the Lord to trust Him so to prosper and bless us that we shall find that we are but giving Him that which is His own. It is indeed true that "there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." God is able to multiply the humblest means and prove to the trusting heart that giving is a grace and that it pays to be honest with the Lord.

6. True giving is by love. "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." This makes all giving easy.

7. Finally, giving should be with joy. "The abundance of their joy and their deep poverty abounded unto the riches of their liberality." Here we have a sacred paradox in which the deepest poverty and affliction overflow into the highest joy and generosity. These are paradoxes that only grace can explain. "God loveth a cheerful giver."—2 Cor. 9:7. The word expresses the most exuberant joy and is the Greek word "hilarious." It is indeed true that we never find the heights of spiritual happiness until we touch the fountain of sacrifice.

"Where is heaven?" was asked by one of our eccentric preachers, and the answer was a good one. "Go out to that wretched alley where yonder widow and her fatherless and shivering children are sitting on their miserable furniture which has just been hustled out of their poor tenement by a writ of ejection. Go and pay her rent and put her back into her home. Light the kitchen fire. Send in the hampers from butcher and grocer and coal dealer, and leave them weeping with joy and gratitude and you will find out a little of where heaven is."

"It is more blessed to give than to receive." We never reach the true standard of giving until we give till it hurts, and then keep on until it ceases to hurt.—A. B. Simpson in an *Asher Tract*.

THE PENALTY OF NEGLECT

"The world abounds in ruins from neglect; and perdition is reached as certainly by it as any other means. A neglected child grows up for ruin; the neglected business fails; the neglectful engineer wrecks his train; the neglectful sailor strands his vessel; the negligent general is certain to be overthrown; and 'how shall we escape if we neglect so great salvation?'"

THE RESTITUTION HERALD

VOLUME 23

OREGON, ILLINOIS, MARCH 6, 1934

NUMBER 23

THE KIDNAPER

By Richard LeCrone

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus 2:14.

RECENTLY there has been a great deal of kidnaping going on in this broad land of ours. Men, women, and children have been seized by unlawful men, and huge sums of money demanded for their release. In some cases, even when the sums have been paid, the victims have not been safely returned to their loved ones.

All of this has made our liberty-loving people very indignant, and many are demanding that capital punishment be made the penalty whenever these lawless and cruel men are caught, and perhaps their request should be granted.

Be that as it may, only comparatively few are in danger from such kidnapers, because only the rich can pay the ransom which makes their activities worth the risk.

There is, however, another kidnaper who spares neither rich nor poor, and to whose absolute ruthlessness and impartiality all are sure to sooner or later become victims. No amount of money will free us from his clutches. He is known to us as the "grim reaper," death. He scorns the wealth of the world and continues his depredations in spite of all that man can do. "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. For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others."—Psalm 49:6-10.

Death, though the most ruthless and uncompromising of all kidnapers, has, however, an element of negative kindness in him. He never tortures his victims. He keeps them unconscious while in his power. "Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death."—Psalm 13:3. "For the living know that they shall die: but the dead know not any thing."—Eccl. 9:5.

Many and varied are the victims of Death, and millions have been in his power for thousands of years, but he is not impregnable, and we are promised that he will one day

be forced to release his countless victims. Then even Death himself shall stand before the bar of justice, and capital punishment shall be his lot. The ransom has been paid, but the release has not yet been effected. That will come in due time. "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—1 Timothy 2:5, 6.

"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. 15:54. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."—1 Cor. 15:57. "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men."—Eph. 4:7, 8.

"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." Christ has led that awful kidnaper whom we call Death captive, and will in due time release his victims, and then the grim reaper himself (as was revealed to John) shall receive capital punishment. "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:13-15. "The last enemy that shall be destroyed is death."—1 Cor. 15:26.

Wherefore, brethren, let us not fear the captivity of Death, but let us rather prepare ourselves for the judgment following our release from his prison. We cannot withhold our loved ones from his grasp, but we can prepare them for eternal freedom from him when Christ shall bring about their release.

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 have caused thee to see it with thine eyes."—Deuteronomy 34:4.

IN MEMORY OF HIS DEATH

INFINITE Father of grace and truth, we meet with heartfelt gratitude on this occasion to commemorate in fitting symbol the death of Jesus Christ on our behalf. Forgive, we pray Thee, at this solemn hour our every sin. Create within us clean hearts, O God, and renew right spirits within us. Quicken our perceptions that we may understand more perfectly the sacred significance of the service in which we are engaged. May we recognize in this bread the body of our Lord, broken for us. May this holy cup bring to us something of the spirit of Thy Son. Keep us ever faithful, watchful, and prayerful, until He whose sacrifice we celebrate shall come again. Amen.

PAGEANTRY OF CHRIST

OF THE many great teachers the world has known it is universally acknowledged that Jesus Christ was the dean of them all. So masterly was the presentation of His lessons that persons of all ages and degrees of intelligence were attracted to Him and benefited by His teaching. Vast multitudes followed Him about, witnessing His miracles of power and listening to His words of strangely impressive power.

The secret of His success perhaps may be found in the fact just noted: The multitude both *saw* and *heard*. The lessons of Jesus were profusely illustrated, and when it comes to imparting truth to others the old Chinese bard was not mistaken when he said, "One picture is worth ten thousand words!"

When we say the lessons of Jesus were profusely illustrated, we are not referring to the many parables He used to such good advantage, but rather to the *pageantry* He so frequently employed, and which gave so much color and life to what He said.

The heavenly Father also used such visualizing methods on occasion, as for instance when He caused the Holy Spirit to descend upon Jesus in the form of a dove. Here was something that could be *seen*, while the voice that rang through earth and heaven, saying, "This is my beloved Son," was something that could be *heard*. To hear the truth and at the same time to see it enacted in one's presence makes an appeal to one's mind that can be equaled by no other method.

When the disciples questioned Jesus as to who should be the greatest in the kingdom of heaven, "Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child"—can you not see the tender hand of the Master raised and placed on the curly head of that youngster as He spoke those words?—"the same is greatest in the kingdom of heaven."—Matt. 18:3, 4.

Here was a *living object lesson* that all could understand.

On another occasion the Herodians asked Him if it was right to pay tribute to Caesar. After reproving them for their obvious duplicity in attempting to entangle Him, He said, "Shew me the tribute money. And they brought unto him a penny." Holding the coin in His hand, He asked them to observe it closely and tell Him whose name was engraved upon it. "Caesar's," was the reply. "Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."—Matt. 22:17-21.

How much more effective this lesson must have been when accompanied by a visible demonstration!

To direct attention to all the pageantry used by Jesus in His teaching would be to recall every miracle He performed as well as the many other incidents similar to those already named, for when He healed the sick and raised the dead our Lord but caused to be enacted in a living picture before His disciples some of the events that would take place in the kingdom of God of which He preached.

Baptism meets all the requirements of a beautiful pageant. It paints a remarkably accurate and detailed picture of the entire process of individual salvation and its *final* results. It presents death in two forms: death to sin, and actual physical dissolution and burial. It visualizes likewise two forms of resurrection: first, a resurrection to the new creature life in Christ Jesus, which in turn gives promise of a glorious bodily resurrection to immortality. In addition to this, the very element used in the baptismal pageant, water, suggests the thought of cleansing, the washing away of sins.

What is true of baptism is equally true of the Lord's supper. Both of these ceremonies established by Christ are valuable, not because of what they actually are, but because of what they represent and picture.

Jehovah's Covenant With Abraham

SOME attention should be given to the native setting of this narrative, and by so doing it will be seen that the two men brought into prominence are Abraham and his nephew, Lot. Abraham had become very rich in cattle, silver, and gold after his return from Egypt (Gen. 13:1-3).

Lot, also, had much possessions in flocks, herds, servants, and tents. Their substance had increased to such an extent that the country was not sufficient to sustain them. A quarrel resulted between the herdsmen of Abraham and those of Lot. A land feud ensued. That was by no means the first of its nature, and certainly not the last. The earth has been soaked and deluged in human gore again and again because of the greed for territory, and the end is not yet. But blessed be the Lord, He will settle the long-disputed land question when He shall give the kingdom under the whole heavens to His saints (Dan. 2:44; 7:18, 22, 27).

In the midst of this disputation, Abraham became peace-maker, and besought his nephew that there should be "no strife" between them. Abraham was the man of faith in God, and faith is ever magnanimous and generous; so he wished Lot that he might choose his inheritance of the land, and they separated to go their ways (Gen. 13:9). Lot had the first selection, but the *first* is not always the *best* choice, as alas! it proved to the harm of the man Lot. Lot was a shrewd business man; so after a survey of the lay of the country, he chose the well watered valley of the Jordan, and moved his possessions east to the plains of Jordan. Here were located some five prosperous cities known as Sodom, Gomorrah, Adma, Zeboim, and Bela. Here we part company with Lot. We know only too well the issue of his choice.

II

We would seek the divine level of the great purpose of God in His friend Abraham, the man of faith. Was it not in the very midst of those things we have briefly narrated of Lot that the Almighty appeared to Abraham in the covenant so graphically told in the Scripture we are considering herewith? "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust

of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."

We are greatly interested in the result which followed the lifting up of the eyes of this man of faith. He was simply told to look in all directions, and take in every point of the compass. Cannot you, in mental vision, see him as he stood there by his tent door? His physical vision would not penetrate far into the regions of the north, for the mountains were before him. Turning south, he knew that Egypt, from whence he had but recently come, was in that direction. Looking east, he would gaze over the country in the direction toward which Lot had just gone. Looking west, his vision would reach the uttermost confines of those lands with the great sea stretching out and beyond. What, then, did those *physical* eyes of God's obedient servant see that day? He saw all those lands in the north, and in the south, and in the east, and in the west, in the occupation of others. As the patriarch stood there in the center of territory in the possession of tribes hostile to him, had he stated his claim, *not a foot of it did he possess*. That, then, is what his physical eyes beheld.

III

Ah, yes, *faith* has evermore a keener perception, a finer outlook. *Faith* in its far-seeing vision yoked him to the divine purpose, and enabled him to see all those lands as

his own, as he embraced them within the covenant promise. The man of faith saw all those lands which his nephew had chosen. All that territory stretching north, occupied by strange, strong, hostile tribes. All those lands lying south on the way down to Egypt, and all those fertile borderlands that lay westward to the seaboard. All, all were his by virtue of the covenant. Yea, more by far than these, he saw the entire habitable earth as his possessions (Rom. 4:13). Abraham's faith embraced infinitely more than his physical eyes beheld. Does yours? Mine does. Ah, yes, that man I see moving along and pitching his tents for the night on land occupied by others is the owner by virtue of deed and bequest of the Almighty.

Has Abraham possessed the promised inheritance? The Scriptures must answer the question, or it is not answered at all. The great Patriarch (*Please turn to Page Nine*)

A Child's Hymn

God make my life a little light,
Within the world to glow;
A little flame that burneth bright,
Wherever I may go.

God make my life a little flower,
That giveth joy to all,
Content to bloom in native bower,
Although the place be small.

God make my life a little song,
That comforteth the sad;
That helpeth others to be strong,
And makes the singer glad.

God make my life a little staff,
Whereon the weak may rest,
That so what wealth and strength I have
May serve my neighbors best.

God make my life a little hymn
Of tenderness and praise;
Of faith, that never waxeth dim,
In all His wondrous ways.

—M. Betham-Edwards.

Like Priest, Like People

THE old statement that a river will not rise higher than its source will ever remain true until there is a change in the law of gravity. The people will never become more moral than the morality of their spiritual teachers, is likewise a fact. It will remain so until there is a change in human nature. Human nature is as fixed as is the law of gravity.

The airplane starts out with a full tank and defies the law of gravity. For a time it is successful. But finally the law of gravity wins, and the plane comes down, either safely or tragically; but in either event it must yield to the mandates of gravity.

People will grow no better than their spiritual teachers. If they follow immoral spiritual teachers they, as a people, will become immoral. If the leaders are moral, then the people, as a people, will become moral.

TWO PHASES

We have come to think of Christianity as teaching two distinct lines of conduct: one doctrinal, the other spiritual. In thus thinking we designate the doctrinally sound as being the one who is sound in believing that Jesus is the Christ, that the Bible is the actual Word of God, that Christ died for our sins and arose from the dead. These are some of the fundamental things that he believes. If we are doctrinally sound we not only believe on Christ, but we accept Him as our personal Savior, we confess our faith in Him and are by baptism buried with Him and raised to walk in newness of life.

THE NEW LIFE

This walking with Christ in newness of life is the spiritual side of Christianity. Here is found the prayer life. We add all the Christian graces of love, joy, peace, long-suffering, kindness, goodness, modesty, chastity, and the many other Christian virtues.

LAX LEADERS MUST BE OUSTED

When those in places of spiritual leadership become lax doctrinally, then the people ease up on rigidly following the thus saith the Lord in doctrinal matters. The people, as a people, will not be more doctrinally sound than their spiritual leaders. Hence, it is easy, if we know the mind of the people of today, to tell accurately what was the doctrinal position of the leaders of yesterday. Likewise, by knowing the doctrinal position of the spiritual leaders of today, we can accurately prophesy what will be the doctrinal position of the people tomorrow.

The infidelic doctrinal position of so many of the spiritual leaders of yesterday is the reason we have so much laxness in doctrinal matters today. This condition will con-

tinue growing worse and worse until those who are sound in these matters exert themselves sufficiently to counteract the influence of the doctrinally unsound and place into positions of leadership those who are sound doctrinally.

A spiritual leader may be unsound doctrinally and at the same time moral. But this is not the rule, for one who is not sound doctrinally does not have as much to hold him morally as does the one who is fully committed to those fundamental principles of Christianity in belief and practice.

MEN-SERVERS

Here is a minister. He is sound in his doctrinal preaching. By inherited weaknesses, or otherwise, he fails to develop the true spiritual life. He is more anxious to please men than to please God. He is looking more for number of additions during his meeting or pastorate than number of real conversions. He becomes so absorbed in seeking for the plaudits of men that he conducts himself so he cannot receive the blessings of God. He remains doctrinally sound in his preaching, but is growing more and more lax in morals. Before he realizes it he falls an early victim to criminally immoral man or woman.

If he is unrepentant and the church where he holds his membership disapproves of his immoral conduct, then he takes membership in a congregation where he will feel at home. (If he is repentant, he will make restitution and do works worthy of repentance.)

Even with all this background he may continue to remain doctrinally sound in his preaching, and people are turned to Christ. The numbers may be large. The church for which he labors, either as pastor or evangelist, may grow in numbers,—but.

IN YESTERDAY'S SHADOW

Let us at this point remember that the members of the churches of America today are no more moral than were the preachers of the churches of America yesterday.

While the gas supply held out, the airplane could successfully defy the law of gravity. Until the inherited prestige of godly men wears out, the immoral leader may be able to maintain a leadership; but his influence cannot long be other than bad.

A GREAT RESPONSIBILITY

These self-evident truths compel us to conclude that it is the duty of the eldership of every congregation to see to it that no immoral man or woman be permitted to assume either temporary or permanent leadership in their congregation, lest the congregation over which the Lord has made them bishops shall be spiritually degenerated.

“Like priest, like people.”—*World Evangel*.

Our Stewardship

By James A. Patrick

“AND you know also, O Philippians, that in the beginning of the glad tidings, when I departed from Macedonia, no congregation communicated with me in the matter of giving and receiving, except you alone; and that to Thessalonica, you sent once and a second time also, for my need; not because I earnestly seek the gift, but I earnestly seek that fruit which abounds to your account.”—Phil. 4:15-17, Emphatic Diaglott.

Paul here states that no church communicated with him in the matter of giving and receiving but the Philippians. What were they to give and what to receive? Whatever they gave was for Paul's needs. What would they receive? He said that he sought fruit that would abound to their account. Whatever they got was something placed to their account for future payment. What was Paul seeking? With all the power he had, Paul was preaching the gospel, and he tells us that nothing else counted with him. What would be the fruit of such labors? The gospel of Christ “is the power of God unto salvation.” The fruit of Paul's preaching would be saved ones, and the Philippian brethren would have some of this fruit placed to their account, because they made it possible for Paul to do the preaching—they were preaching through Paul's lips. Those Philippians could not go out and preach the gospel, but they could have fruit in the labors of others which would be placed to their account.

It ought to be borne in mind that every act that we perform should be done with a view of promulgating the gospel. Whether we pay the preacher, build a chapel, buy an organ or piano, print a paper or tract, or build a Golden Rule Home; all should be done with the one object in view—the promulgation of the gospel. It might be asked how we can preach the gospel by building a home for the aged and alone ones. Suppose there is an aged brother or sister in the poorhouse and our people provide the means and he or she is taken out of that poorhouse and sent to the Home. People at once begin to inquire, “Who is doing this?” And when it is said that it is the Church of God, this church at once rises higher in the estimation of those people and they will be willing to listen to any preacher of the Church of God. But suppose there is a poor, unfortunate one that has no home and no means of support and he belongs to the Church of God, and the time comes when he must be sent to the poorhouse. Some one asks, “Does he belong to any church?” “O yes, he belongs to the Church of God.” “Then I don't think much of the Church of God, and I don't care to hear any of its preachers.” What good does it do to preach the gospel

“Is it possible for anyone to be a child of God and not bear fruit?” Mr. Patrick herein answers his own question. The article formerly was published as a tract by the National Berean Society, but is now out of print.

to people if they see us saying to the needy one, “Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?”

The fruit we are to bear is what results from preaching the gospel, and everyone must bear some fruit. And this fruit is not the saving only, but the keeping of that which is saved by the preaching of the gospel. So homes for the aged and dependent are a part of this great work.

Is it possible for anyone to be a child of God and not bear fruit? In John 15:1-8 we learn that the fruitless branches are cast forth and become withered and men gather them and they are cast into the fire and are burned. Those that abide in the vine bear fruit and those that do not abide in the vine do not bear fruit but come to destruction. This is a very serious matter—a matter of life or death, isn't it?

“Let him that is taught in the word communicate unto him that teacheth in all good things. 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.”—Gal. 6:6-9.

In this language Paul tells us that the one taught should communicate to the teacher in all good things. There is a difference of opinion, sometimes, as to what is meant by the “all good things.” Sometimes it is said this means that the one taught should teach the teacher, or give back in kind. But this is not the case, for the word rendered “things” means: first, moral qualities; second, temporal things, wealth, etc. And when Paul says, “all good things,” we can readily see that he not only wants the one to render moral conformity to the teaching, but to render temporal things to the teacher as well. This thought is clearly brought out by his teaching to the Corinthian brethren. “Have we not power to eat and to drink? . . . Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? . . . For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care of oxen? or sayeth he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we

shall reap your carnal things?"—1 Corinthians 9:5, 7, 9-11.

Nothing can be clearer than that in these verses and the ones considered in Galatians 6, Paul has in mind the giving of temporal things by the one taught in exchange for the spiritual things of the teacher. What is the result if this is not done? "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." To whom is Paul writing? The Galatian brethren, and not to the world. About what are they not to be deceived? Communicating to the teacher in all good things. And he that withholds the good things and uses them for his own gratification is sowing to his flesh and shall of the flesh reap corruption. When will the reaping take place? In this same connection these brethren are told: "And let us not be weary in well doing: for in due season we shall reap, if we faint not." The reaping time is at the resurrection, and the one that sows to his flesh will reap corruption. So you can see, dear reader, just what a serious matter this is.

Since this is a matter of so much importance and means so much to us, we ought not to pass it by lightly. What is our portion and how much are we to give are questions that should be very carefully considered. People are always wanting to do things their own way and sometimes try to find proof for their actions in the Bible. Isaiah tells us, 53:6, that our own way is iniquity, so we ought to want to find the Lord's way and walk in it.

We are often referred to the ninth chapter of 2 Corinthians for proof that one can give what he pleases. Please turn and read the first eight verses. Now notice again the sixth and seventh. "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give." Many times the reader stops and exclaims, "There, I told you, Paul says, 'According as he purposeth in his heart,' so he can give what he pleases." Not so fast, my friend, read all the verse. "Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity: for God loveth a cheerful giver." If a man is going to give, let him purpose in his heart to give willingly, not grudgingly or of necessity; "for God loveth a cheerful giver." Paul, here, is not taking into consideration the amount to be given, but the manner in which it is given.

In 1 Corinthians 16:1, 2 we have the thought of proportionate giving. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

Lay by in store as God hath prospered you. Here the Corinthian brethren are told to lay by in store in proportion as God has prospered them. But this does not tell what the proportion is. In 1 Corinthians 9 we have something along this line. After asking the Corinthian brethren,

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Paul goes on to say: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." How were the temple and altar services provided for? By the tithes and offerings. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." The Lord ordained this matter and it behooves us to take heed. This is in accord with what Christ said to the Pharisees: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Some might say that tithing isn't so important, because Christ said the other matters were weightier. In what way were they weightier? He said that tithing ought to have been done. Judgment and mercy were weightier because tithing could be done as a form which would avail nothing with the others, which arose from impulses of love without which no act counts with God. In this connection read 1 Corinthians 13. Nevertheless Christ said they had done right in giving the tithe, thus putting the stamp of His approval on tithing. Many times it is said by those who try to evade the force of this statement, "Yes, but this was said under law regime, and we are not under law, but under grace." Yes, but the Sermon on the Mount was under law regime and under the same order the Master said, "Except ye repent, ye shall all likewise perish." Most of His teaching was done under the old dispensation. Let us not try to evade the force of these scriptures.

This matter of stewardship is as much a life or death matter as repentance, baptism, or any other act of our Christian experience. I have come to the conclusion from observation and a very careful study of this subject from a Bible standpoint, that neglect of this matter will cause the loss of eternal life to more professors than any other of their shortcomings. Dear reader, will you not give this matter very careful consideration? In the words of the poet Eller we say:

"Give as you would if angels awaited your gift at the door,
Give as you would if the morrow found you where giving is o'er,
Give as you would to the Master, if you met His searching look,
Give as you would of your substance if His hand your offering took."

Sometimes we are told that to tithe takes us back under the law. But it does not. Tithing came into God's economy long before the law. Abraham paid tithes to Melchisedec, God's high priest, many years before the law was given. Under which priesthood are we? The Aaronic or the Melchisedec? God said of Christ, "Thou art a priest for ever after the order of" (Please turn to Back Page)

Signs of the Times in the Religious World

WHETHER we regard this entire list of sins as having reference to the church or not, the fact remains that self-love, covetousness, boastfulness, unthankfulness, unholiness, and pleasure loving, as well as many of these other sins, are found today in the professed Christian church to an unprecedented degree. Since the middle of the last century these things have been more and more in evidence in the religious life of the people.

In the very period in which we have seen the appalling increase of crime, we have seen the spirit of self-love—grasping after worldly wealth and running after worldly pleasures—developing among the professed followers of Christ to an alarming degree.

It would seem from the reading of the prophecy that the entire charge was made against last-day religionists, for notice that without any break between the fourth and fifth verses, it says they will be "traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."

Many, if not all, of the troubles of the days in which we live, together with the distress of nations that we are now seeing, are the direct result of undermining the faith of the people in the Word of God by so-called doctors of divinity and philosophy. We say that the world must get back to God if it would be saved from the present distressing conditions; but is it not true that the turning to God must begin with the church?

Of course, if we deny the supernatural power of God in Christian experience, the result will be an expression of the natural in our lives, and that means self-love, covetousness, pride, a craze for pleasure, etc.; and these are the very things that have brought the world into such sore straits. These the prophecy says are the perils of the last days.

My friends, we cannot please God with a mere form, no matter how good the form.

The church can only give in harmony with what it has. It can give no power, unless the power of God is present in those who make up its membership; and Jesus plainly declared: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses."

The church cannot be a witness for God until the power of the Holy Spirit has come upon the people.

They may witness to morality, to form, to doctrine and ethics, but not to the power of Christ.

Now to such as call themselves fundamentalists, let us sound a warning.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

Fundamentalism means to too many today simply an adherence to the doctrines of the Book, that is: to creed without regard to its application to everyday living.

Professed Christians can get angry, sow discord among brethren, speak in an uncharitable manner, be palpably covetous, and still be regarded as fundamentalists. They can be filled

with self-love, the love of the world, can run after the pleasures of the world, and make worldly people their associates, and still be members in good standing of a fundamentalist church.

What the church today is forgetting is that spiritual standards are just as fundamental and positive as the doctrines of the virgin birth or the resurrection of the dead. Without the spirit of Christ we are none of His, and God makes an absolute condition of sonship that we come out from the world and be separate.

The church that is not founded on the spiritual truths of this Book must fail; but it will not simply fail, it will also contribute to the perils of the last days.

Jesus said: "Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: . . . it fell: and great was the fall of it."

Please notice that Jesus did not make the question of believing what He said the important thing, but doing what He said; and He said, "They are not of the world, even as I am not of the world." He said to let your light so shine before men that they, seeing your good works, shall glorify God. He said to seek first the kingdom of God—that is: to make Christian life come first in your plans, deeds, and thoughts.

The Christian life is an experience of power, and many by denying the power are making it a thing of weakness, thus robbing the church of its influence, removing the greatest check to crime the world has ever known, and making the times perilous. There is but one comfort in all this, and that is that Jesus said concerning these very perils: "He that shall endure unto the end, the same shall be saved." It means much to endure in the face of ridicule and the charge of narrowness that must be borne from those who call themselves modernists; but it means salvation in the end.

I feel especially concerned for the young people of our age, in their constant contact with skepticism in high school and college during the week, and a powerless modernistic church influence on Sunday. Miracles are rejected by these churches because they say (*Please turn to Page Nine*)

Bible Study for Personal Spiritual Growth

THE spirit of devotional Bible study should be an earnest of intense spirit. Ruskin says, "He who would understand a painting must give himself to it." He who would understand the deep things of God must give himself to them.

(2) It must be a spirit of dependence upon the Holy Spirit. The Spirit must interpret what the Spirit has inspired.

(3) This suggests that it must be a prayerful spirit. George Mueller, in writing of his experience in Bible study, says: "Spending three hours on my knees, I made such progress that I learned more in those three hours than in years before. From that time I became a lover of the Word of God." Does he mean that he learned more facts in three hours than in years before? No; he means that he spent enough time with the light of God's presence shed upon the Word to have revealed to him a secret which in turn unlocked other secrets, and thus to have opened before him a whole vista of truth. Many times we need to turn from the sacred pages with this prayer: "Open *thou* mine eyes, that I may behold *wondrous* things out of thy law." We can see the ordinary things without the help of God; but the unaided intellect, at its best, is absolutely unable to grasp the wondrous things of God.

(4) It should be a childlike spirit. Bacon urges, "One must enter the kingdom of the natural sciences like a little child." Christ insisted, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," still less understand its deep mysteries.

(5) It should be an obedient spirit. We must be willing to let the Bible mean what it wants to mean. We must be willing to have our lives changed, cost what it may. "The organ of spiritual knowledge is an obedient spirit."

(6) Finally, it should be a practical spirit. This term is best defined in the Scripture language, "All that the Lord hath spoken we will do." If we would determine at once that henceforth in our Bible study, as we come to commands which we have not obeyed, we would with God's help obey them; as we come to precepts which we have not heeded, we would in His strength heed them; as we see examples which we have not imitated, we would under the Spirit's influence imitate them—our lives would grow by leaps and bounds.

TIME FOR DEVOTIONAL BIBLE STUDY

(1) Let it be a regular time. We should have a Median and Persian hour, that is, an unchangeable hour. It is a well known law of psychology that to form a habit we must suffer no exceptions.

(2) Let it be a daily time. Some of us may have a regular time, for example, once each week; but the daily plan is the more excellent one. The world pulls us daily. Satan spreads his snares for us more than once each day. Self asserts itself many times each day. Therefore, we should

fortify our lives spiritually at least once a day.

(3) Let it be an unhurried time. We should give ourselves believing time. It takes time to become spiritual. Spirituality is not a matter of chance; it must be preceded by an adequate cause. If we would have large spiritual results in our lives, there must be sufficient spiritual causes. There is natural law in the spiritual world. But some one asks, How much time is unhurried time? We trust that it will not mean less than half an hour each day for any of us. Yet more important than this, it means time enough to forget time; time enough to forget the watch and the clock; time enough to forget the thing we have been doing, and the thing we mean to do next; time enough to meet God, and to hear Him speaking to the depths of our lives. We are not pleading for a mere form, but for an actual, personal, daily meeting on the part of each soul with its God.

(4) Let it be the very choicest time in the day. When is that? We used to think it was the last thing at night, but we found that usually the mind was tired or occupied with the many things which had taken place during the day. Then we tried the middle of the day, but found it impossible to avoid interruptions at that time. At last, several years ago, when we were at Cambridge, we heard of the Morning Watch—the plan of spending the first half hour or first hour of the day alone with God—and adopted the plan. With some of you who are following the same plan, we firmly believe that it is the best time in the day. The mind is less occupied. The mind is, as a rule, clearer, and the memory more retentive. But forget these reasons if you choose. The whole case may be staked on this argument; it equips a man for the day's fight with self and sin and Satan. He does not wait until noon before he buckles on his armor. He does not wait until he has given way to temper, or to unkind words, or to unworthy thoughts, or to easily besetting sin, and then have his Bible study. He enters the day forewarned and forearmed.

John Quincy Adams, President of the United States, noted in his journal, in connection with his custom of studying the Bible each morning, "It seems to me the most suitable manner of beginning the day." Lord Cairns, one of the busiest men in Great Britain, devoted the first hour and a half of every day to Bible study and secret prayer. We have all heard how Chinese Gordon, while in the Sudan, had a certain sign before his tent each morning which meant that he must be left alone. A friend recently saw his Bible in the Queen's apartments at Windsor, and told us that the pages of that book, which was his companion in the morning watch, were so worn that one could scarcely read the print. He always reminds us of Sir Henry Havelock, who took care to be alone each morning to ponder some portion of the Bible. When on the heaviest marches it was determined to start at some earlier hour than that which he had fixed for his devotions, he arose quite in time

to hold undisturbed his communion with God. Ruskin, in speaking to the students at Oxford, said, "Read your Bible, making it the first morning business of your life to understand some portion of it clearly, and your daily business to obey it in all that you do understand." Francke spent the first hour of every day in private devotions. Wesley, for the last forty years of his life, rose every morning at four o'clock, and devoted from one to two hours to devotional Bible study and prayer. Rutherford was accustomed to rise every morning at three o'clock, and the whole of the earlier hours of the day were spent by him in prayer and meditation and study. Greater than all, we have it on the best of evidence that Christ rose a great while before it was day to hold communion with God. What He found necessary or even desirable can we do without? Spirituality costs. Shall we pay what it costs?—*John R. Mott.*

SIGNS OF THE TIMES IN THE RELIGIOUS WORLD

Continued from Page Seven

they are contrary to law; but are they?

Augustine, that great servant of God of the third century, who was himself a miracle of God's power to transform the life, said, "Miracles are not against nature, but only against nature as we know it." Fifty years ago, to speak around the world would have been a miracle to us, because it was contrary to nature as we then knew it. It is in reality only an extension of law into a field of which we had hitherto been ignorant.

There is a life of power of supernatural keeping, of joy that is unspeakable and full of glory. This, if you believe the Bible, is only a normal Christian experience.

Creation was a miracle, and even the modernist claims to believe in God as the Creator. But grant us a God who was capable of creating a world like this, and no miracle is too hard for Him to perform.

These men who call themselves Christian, and yet who deny the power of God, take from religion all the joy of the Christian life, and leave us nothing but the husk of duty. There is no greater comfort in the Christian life than to know that God answers prayer, and no greater joy than is found in communion with God; but much of present-day religion destroys all this.

These signs in the ecclesiastical world might not in themselves be convincing, but when you remember that Christ said it would be the condition of the church in the time following the age of persecution, and during a time of abounding iniquity, while the gospel of the kingdom was being preached in all the world as a witness, the whole prophecy dovetails together in such a remarkable manner that we cannot doubt this sign is here now.

In closing, let me ask you, As a professed Christian have you the power of God in your life, or is your religion simply a form? If only a form, then you are a sign of the times.

Did you once love the Lord your God with all your heart, but have lost the love and the sense of His presence? Find it again, friends, at any cost, for otherwise your religion is vain. Are you lukewarm in your religion? Then there will be nothing for you but to be spewed out of the mouth of God (Rev. 3:16).

Friends, we beseech you, do not constitute one of the perils of the last days.—Dr. Irving F. Barnes in *World's Crisis.*

JEHOVAH'S COVENANT WITH ABRAHAM

Continued from Page Three

Stephen is speaking: "And he (God) gave him none inheritance in it, no, not so much as to set his foot on."—Acts 7:5. *Not a foot* of it. Listen to the Apostle Paul's comment: "By faith he (Abraham) sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise . . . These all died in faith, not having received the promises (the fulfillment of them), but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."—Heb. 11:9-13. No possession but a grave, and that resting place was *purchased* for coin current with the merchants (Gen. 23:1-9). The people of Heth would gladly have given the patriarch a place to bury his beloved Sarah, but no, he could not receive it as a *gift*, for it was already his own by virtue of the covenant.

IV

Has the Almighty forgotten His covenant? No! And Abraham greeted it from afar, and saw the ultimate realization in some future time, and with that confidence becoming a man whom God has been pleased to call his "friend," he pillowed his head upon the hope, and died, not having obtained possession. But as surely as God liveth, this old-time covenant sets aside every other right or claim to any other inheritance. The advocates of the so-called "Zionist Movement" may have in their propaganda the return of the Jews to their fatherland, but the Word of the Lord declares their national inheritance has been forfeited by reason of their rejection of the holy Son of God when He came to them as their long promised Messiah (Matt. 21:42, 43). The conditions of inheritance were clearly stated by Moses in Deuteronomy 28 and 29, and those conditional claims have been violated, consequently their polity is gone. There is no land to which the Jewish people can lay any legal claim, for *all* the land is embraced within the covenant made unto Abraham. Their nationality is now a thing of the past, and not until the "bottle" which the Prophet Jeremiah was told to break in the presence of the people of Israel can be put together again, can the Jewish nation be restored (Jer. 19:1-12).—Samuel Forsby in *The Messiah's Advocate.*

Abreast of the Times

“As the World Seethes With Unrest”

“They shall not prosper: their everlasting confusion shall never be forgotten.”—Jer. 20:11.

CHICAGO, Ill., March 1.—“Riots in France . . . civil war in Austria . . . unrest in Germany. . . Italy armed and waiting . . . Britain slapping back at France’s trade duties . . . Russia alert for action on the Japanese border . . . throughout the globe a growing fear that a new world conflict is in the making.”

Thus *The Chicago Tribune* calls attention dramatically to the chaotic conditions prevailing everywhere. In its news columns and editorials this paper shows a commendable spirit of conservatism, but in its advertising sections, in which the preceding statement appears, it speaks more freely and warningly of the situation.

“At no time since 1918,” the paper continues, “has world news held such wide interest for Americans. Every day brings new developments in the amazing world picture. The march of events sweeps forward with quickening tempo. Today’s petty incident may prove to be tomorrow’s second Sarajevo.”

From every capital of the world comes the sound of confusion and uncertainty as never before. It is no longer possible for the “watchman on the walls of Zion” to keep “Abreast of the Times.” The following abbreviation of news reports from various parts of the world strongly confirms the analysis made by *The Chicago Tribune*.

From Tokio, under date of February 28, comes the announcement that Russia and Japan “exchanged sharp protests concerning military airplane flights over each other’s territory.” The Japanese Government protested that Soviet planes had recently flown over Manchukuo and Corea, while Russia complained that Nipponese planes had violated Soviet territory near Pogradichnaya and Iman, and at the same time denied the allegation of Japan.

To allay the fears of the world a Japanese official declared that “the world need not be afraid that Russia and Japan are on the verge of war. All of these protests and the noisy fuss are a good sign that the danger of war is far away. When both sides are silent, look out.”

Also from the capital of Japan came the report of the coronation of Pu-Yi, twenty-three years old, as the Emperor of the new Manchurian state. The Emperor will hereafter be known as “Kang Teh.” Observers generally recognize the new nation as a future province of Japan, and a probable menace to the peace of Asia, especially with reference to the relations of Russia and the Sunrise Kingdom.

Vienna continued nervous and excited as the Nazi ultimatum that they be given positions in the Government expired. Troop movements continued throughout Austria and talk heightened of a restoration of the Hapsburgs.

Paris reports the demand for the immediate construc-

tion of a new 26,000 ton battle cruiser of the same type as the *Dunkerque* to match Germany’s 10,000 ton “pocket” battleships, as a part of the Government’s new defense policy, which undoubtedly is aimed at Germany.

Referring to the present European situation as it is pictured in the press, the *Christian Herald* remarks editorially in the current issue, “It is an ugly, ominous, disheartening page. The world, which killed the last generation of young men, appears to have learned nothing. It is preparing itself, feverishly, to make the same sacrifice of the present generation.”

May Renew Relations With Vatican

“Because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear.”

ROME, Italy, Jan. 26.—It is of special interest to those who look for political developments in the old Roman Empire to take on a religious appearance just before the Lord comes, to learn that the rumor persists in Rome that there may be a renewal of diplomatic relations between the United States and the papal authorities in the near future.

The legality of such a movement was recognized in the fact that since the United States’ last official intercourse with the Pope, which ceased in 1867, the temporal power of the Bishop of Rome has been established over Vatican City and a small contiguous territory, thus creating a new sovereign State in the midst of the Italian kingdom.

However significant or insignificant the recognition of the Vatican State may be, the student of prophecy will observe with keenest interest all that takes place within the borders of the ancient Roman Empire.—*Item selected by Sr. Elta M. Fitz.*

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Canada Rebukes Nazi Envoy

“They that seek my hurt speak mischievous things, and imagine deceits all the day long.”—Psalm 38:12.

OTTAWA, Canada, Feb. 28.—“Grossly offensive” was the way in which Sam Jacobs, Jewish member of the House of Commons, described a publication entitled, “Germany’s Fight for Civilization,” which Dr. Ludwig Kempf, German Consul General in Montreal, is alleged to have caused to be distributed in this country. So serious were the objections to the publication that for a time it appeared that the Canadian Government might be forced to ask Germany to replace Dr. Kempf with a representative more acceptable to the Jewish citizens of the Dominion.

The Government, however, according to press dispatches, “has asked and received assurances that no further copies will be circulated” of the offensive anti-Semitic literature.

National Berean Department

Miss Genniel Carpenter, Editor, Oregon, Illinois

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WORDS OF COMFORT

"Ah Christ, that it were possible,
For one short hour to see
The souls we loved, that they might tell us,
What and where they be!"—Tennyson.

Death, the grim enemy of mankind, has entered your home and cast the dark shadow of his presence over your heart. We most deeply sympathize with you, because we have passed through the same sad experience ourselves. While we realize the futility of attempting to bring you comfort by words only, yet we hope that you will find some degree of solace in the knowledge that you do not weep alone.

A curtain, which our eyes cannot penetrate, has been lowered between us and our loved ones on the other side, and nothing but the mighty power of God's eternal Word can draw it aside. Let us, therefore, seek therein for the assurance which it alone can give.

Death is a most dreadful reality, a most relentless enemy! The ordinary problems of life sink into comparative nothingness when we stand face to face with this, the greatest of all mysteries! We would not deceive you, even in our desire to comfort; for such would but add to your distress. So we shall speak plainly, as God speaks in the Scriptures.

Death is real! Death is terrible! Of this there can be no doubt. The Bible calls it the "last enemy" of man. No! Death is not a friend sent by the Father to usher our loved ones into eternal bliss. God must not be held responsible for our sorrow. He who loves us, He whose heart is filled with tender pity for our distresses, surely would not bring this evil into our lives, for "God is love!"

What, then, brought death about? Paul answers our question very clearly: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Sin, therefore, brought death into the world, and God is not the author of sin. Then let us not blaspheme the sacred name of our loving heavenly Father by saying, "God has robbed us of our loved one!" God is our Friend and "very present help in trouble"; and He assures us that He has "no pleasure in the death of him that dieth." Man brought sin into the world, and sin brought death, for "the wages of sin is death." But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The same blessed Lord, He who suffered and died that

we might live, is coming again in like manner as He went away—literally, visibly, gloriously—and those who have served Him here, those who have believed in Him, those who have obeyed Him, "though (they) be dead, yet shall (they) live: and whosoever liveth" in that glad day "and believeth in (him) shall never die. Believest thou this?" "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

"Words of Comfort," written by G. E. Marsh and first published as a tract by the Churches of God at Niagara Falls, New York, and Fonthill, Ontario, about 1925, has been republished in tract form by the National Berean Society. Copies of this new edition may be secured in quantities, free and postpaid, by addressing the Society at Oregon, Illinois.

REPORT OF ROCKFORD BEREANS FOR 1933

THERE were forty-four regular meetings held during the year with an average attendance of twenty. We studied the Senior Berean Book No. 1, *The Gospel Plan*. On February 17, there was a junior Berean class organized with John Railton as teacher and a primary class with Verna Thayer as teacher.

On February 10, the class enjoyed a Valentine party which had been planned as a surprise at the close of the lesson.

On May 26, the review lesson was conducted in the form of an old-fashioned spelling-bee.

Instead of the regular lesson, June 30 the class enjoyed listening to a debate, "Resolved: That the righteous do not go to heaven at death."

Brother Marsh came up from Oregon on October 20 and gave a very interesting talk on prophecy.

On November 3, after a short devotional service, the ladies of the Dorcas Society held a pie social.

Esta Starbuck had charge of the meeting December 22. She presented a Christmas service which was effective.

The following officers were elected for 1934: Esta Starbuck, president; Earl Mogle, first vice president; Ruth Starbuck, second vice president; Bess Kasper, secretary-treasurer.

—Bess Kasper, Secretary.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Of a truth thou art the Son of God."

WHAT LOVE AND FAITH CAN DO

A BUSY man was Jesus. Not one idle moment in His life, scarcely enough time for rest! The time between our lesson of last Sunday and this was filled to overflowing with deeds of kindness—feeding the five thousand, healing the sick and crippled, feeding also four thousand people, teaching, and preaching.

All of this came within His mission, which was to preach the kingdom of God. For in the kingdom of God there will be no sickness, no cripples, no hungry people, none who do not know about God and His Son Jesus. And the best way Jesus could explain God's kingdom to the people was by healing them, showing them God's love in their own lives.

You know, Jesus was sent especially to the Israelites; the "lost sheep" they were sometimes called. But here in today's lesson He helped one who was not an Israelite. Perhaps it is given to show us that we, too, can come to Jesus and ask for help, even if we are not Israelites or Jews, as we call them.

Jesus had gone away to rest and to talk to His beloved apostles for a little while. Even then He wasn't selfish, but gave of His healing power when it was asked. There was one thing He required, though. Do you know what that was?

Let's see if we can find out just what faith is. Most of you have been sick and Father has called in the doctor at some time or other. The doctor studies your case, decides just what is the trouble, and leaves some medicine for you to take.

You haven't the least idea what kind of medicine it is, and you can hardly swallow the bitter stuff sometimes. But you take it right down, because you think your doctor knows what he is about, and if you follow his directions you will soon be well.

Why, that is just what faith is! You don't understand all about it, but you believe just the same. And that is what Jesus requires—faith. Really, one who doesn't have faith in Him isn't worthy of the things Jesus can give, is he?

This mother in today's lesson didn't hesitate because she thought Jesus had come especially to help the Jews. She had heard of His wonderful love, and she may even have seen Him over near the shores of the Lake of Galilee. So, when He came to her country, she hurried to ask Him to heal her little daughter.

As you read the story over in your Bibles, you may think at first that Jesus didn't want to help her. But, remember, Jesus never refused anyone who asked, and He was happy when they wanted His help. So read the story over again.

At home was the little girl "out of her head," as we say, not having her right mind. There was Jesus, able to heal any and every disease. Here was the mother, who loved her little girl and was so sad because of her illness. What more natural thing than that she should ask Jesus' help, even if they were not Jews?

Jesus didn't heal the little girl after the mother's first request. Not because He wasn't sorry for her and didn't want to help her, but to see how strong her faith was. And she didn't give up, did she, until she had Jesus' promise? That was strong faith, the kind of faith that pleases God.

Can you picture the little home when the mother got back? She had left her little girl "out of her head," perhaps not knowing even her mother. She came back and found her well and happy, most likely trying to do a little work around the house.

And we are sure the mother told her all about Jesus and how He had healed her. They must have loved Him above all else, and told others about Him, too. That's what love and faith can do, if we ask Jesus to help.

Our Savior is just as willing to help us today as He was those about Him when He walked over the hills of Judea and along the sandy shores of Galilee. He will help us each day if we only ask Him—help us in our work at school, in our play to act fair and square, in our Sunday school lessons, in everything.

But Jesus doesn't want us to sit down and wait for His help. The way to show that we have faith in Him is to ask for His help and then go ahead and do things with all our might as nearly as He would have us do them as we can. That's being real "Sons and Daughters of the King."

And now, listen, there is a knock at our clubhouse door! Go quickly and open the door, Jeannette, for it's cold outside. A girl and a boy from up north, Hector, Minnesota, ask to enter and become members. Come in, Ruth and John Anderson, we're very glad to have you join us. Let's widen our circle, girls and boys, and make room for them. Ruth is seven, and John is eleven.

As soon as I get more seals you will receive your membership cards, Ruth and John. Remember to study your lesson every week and try to follow our King every day.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 11. — March 18, 1934

JESUS RESPONDS TO FAITH

Matthew 13:53 to 16:12

Devotional Reading: Psalm 4

GOLDEN TEXT

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Matthew 7:7.

A STUDY OF THE SUBJECT

Aim: To impress upon the pupil's mind the importance of faith in God and in the Lord Jesus Christ.

Basic Truth: "Be not afraid, only believe."—Mark 5:36.

I. The Reward of Faith. (Matt. 15:21-28.) In the persevering faith of the Gentile woman whose story is so graphically told in our lesson, and in the grace which Jesus showed in finally granting her repeated appeals, we have one of the most wonderful lessons our Lord has left us. This was Jesus' only excursion beyond the bounds of Israel, and apparently the first thing He did was to respond to the prayer of one who had no legal claim upon His mercy. Cornelius, although "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway" (Acts 10:2), was still a Gentile "in the flesh" and an alien "from the commonwealth of Israel," a stranger "from the covenants of promise, having no hope," i. e., no legal claim on God's promises, "and without God in the world." Yet his prayers were heard by the Father of mercies, and he was led into the fullness of knowledge of the gospel and into obedience to it. While the contention of the blind man is true, and "God heareth not sinners" (John 9:31), our Father is infinitely merciful, and, moved entirely by grace, will hear and answer the prayer of the humble, whether or not they have as yet met all the conditions of eternal salvation. Such an answer does not carry with it the assurance of salvation, however, but is an evidence of God's universal love.

II. Our Lord's Resistless Power. (Vv. 29-31.) No disease could withstand the healing power of Almighty God, and that was the power wielded by His Son our Lord. Every affliction, even though it meant the restoration of a lost hand or foot or arm, was healed with equal ease by Jesus Christ. This same resistless force will be brought to bear to eradicate the sorrows and weakness of the whole world, "when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ" to bring about the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21).

PRACTICAL APPLICATIONS

A Definite Work. Jesus had a definite work to do. His work was confined to the "lost sheep of the house of Israel." He came unto His own (John 1:11). His work was cumulative and progressive, outlined and defined. His life's work of accomplishing a set and predetermined purpose can well be patterned after. Unless we have some definite purpose

in view, our labors are more or less at random. Every person, every church, every Sunday school, every Bible class should have a definite and prearranged purpose always in mind; and then every effort should be bent to attain unto that end. Of course, our plan should coincide with the plan of the Father.

Despair. The woman from Canaan was in despair. She had been passing through the valley of trouble. Her daughter was grievously vexed with a devil. They needed help. All previous attempts had ended in failure. The Son of God was her only hope. There was a great chasm between her and the "lost sheep of the house of Israel," but that could not stop her. She would bridge that gap ahead of other Gentiles, and she did it by her faith. Many times it requires extreme circumstances to bring people to the realization that they need the Son of God. Like the Master, we are oftentimes led unto perfection through the garden of suffering and humiliation. If such accomplishes the task, it has not been in vain. Despair may be a door of hope to us as it was to the woman of Sidon.

Glorifying God. The works of Jesus were a source of glory to the Father. He glorified the Father by doing the Father's will. Men saw His good works and glorified the Father (Matt. 5:16). This is the sum total and grand finale of a successful life (Rev. 4:11). All our efforts should be to the end that the Father may be glorified. Self should be submerged in the glory.—C. E. R.

GOLDEN TEXT

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—Matthew 7:7.

There is an old saying that "one sees the thing he is looking for, even if he looks in a mudhole." How truly this applies to our text: if one is looking for good, he usually sees it; if he looks for underworld things, he finds them. If we seek Christ, we are sure to find Him; if we ask of the Father in His name, we have the promise of receiving; if we knock at the door of Christ, it swings open.

All this takes faith and persistence as the woman in today's lesson showed her faith. Simple, childlike faith brings its reward. Try it in sincerity and reap the results of an ever abiding faith. It will pay a hundredfold in this life and in the life to come, everlasting life.—L. A. R.

YOUNG PEOPLE AND ADULTS

Faith Tested and Triumphant

Faith is the one thing that will make us pleasing to God (Heb. 11:6). Man is so evil by nature that he cannot hope to please God by his goodness. God is fully aware of the car-

nal nature of man and has, in His mercy and love, made it possible for him to have a substitute for the righteousness he is unable to attain; but no substitute is available for the righteousness man can attain but doesn't. God expects man to do his part.

The substitute is faith. Paul tells us that "Abraham believed God, and it was counted unto him for righteousness. . . . Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised our Lord from the dead."—Rom. 4:3, 23, 24. Cf. Eph. 2:8, 9. "Now faith is a confident assurance (the ancients used this word for 'title-deed') of that for which we hope, a conviction of things which we do not see. By it the saints of old won God's approval."—Heb. 11:1, 2, Weymouth.

Faith is essential to salvation, but it must be the variety that will stand testing. Peter encouraged those of his day with these words: "Ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."—1 Pet. 1:6, 7. See also 1 Pet. 4:12; Jas. 1:2, 3; 1 John 5:4.—H. A. S.

PRIMARY CLASS

Topic: Jesus Helps a Roman Soldier.

Memory Verse: "Ask, and it shall be given you."—Matt. 7:7a.

Once when Jesus had come into Capernaum, a centurion came to Him. A centurion was a man who had charge of 100 soldiers. The centurion said to Jesus, "Lord, my servant is very sick of the palsy."

Jesus said, "I will come and heal him."

"No," said the man, "I am not worthy to have You come under my roof; but if You speak, my servant shall be healed." He had great faith in Jesus, to think that He could heal his servant without even going to his house.

Jesus thought he had great faith, too. So He said to the man, "Go thy way, it shall be done." And the servant was healed.

This man asked a great favor of Jesus, and Jesus granted him his wish. Our Father in heaven is waiting for us to ask things of Him. The Bible says, "Ask, and it shall be given you." Let's all repeat it together.

But that doesn't mean we get everything that we ask for. For sometimes we ask for things that we should not have. Rather let us say, "If it is Thy will, may we have so and so."

God will grant us all we need and all He thinks best for us. Remember, "Ask, and it shall be given you."—V. C. T.

AMONG THE CHURCHES

1934 GENERAL CONFERENCE 1934

Each succeeding year brings us just that much closer to the last General Conference of the Church of God, when the faithful of all ages shall meet in the presence of the King. As we realize the passage of time, the shortening of opportunity for labor, and the importance of preparation for the glorious consummation of all our hopes we naturally are moved to deeper consecration and to more earnest service.

The time will soon be here for another great meeting at Oregon, Ill., like those that have been held for so many years in the past. The date has already been set, July 31 to August 12, inclusive, and plans are being mapped out for the most blessed assembly of our people in history.

Pray now for the success of the gathering, and begin at once to budget your time and resources in such a way that, by the blessing of God, you may be able to attend.

Remember the date—July 31 to August 12, 1934.

G. E. Marsh, Secretary.

A CHANGE IN THE OFFICE FORCE

Miss Hazel Wilde, who for a number of years has been the bookkeeper of the National Bible Institution, and has also acted as assistant treasurer, being appointed to that position by Treasurer T. J. Ellis, has resigned her position with us to accept a flattering offer from the Ogle County Farm Bureau.

Miss Wilde, although not a member of the Church of God, has proven herself an exceedingly efficient and conscientious member of our headquarters force. In fact, we could not hope to find a person in or out of the church who would have manifested a greater interest and concern over the success of our general work than has Miss Wilde, and she goes from us with the hearty good wishes of all who have known the splendid service she has so long rendered.

The board at a specially called meeting recently took up the matter of arranging for a successor. The entire board was present and discussed freely the needs of the Institution in this regard, and finally decided on the appointment of Bro. Arlen Marsh as bookkeeper and assistant treasurer in place of Miss Wilde. Bro. Arlen has been employed on an hourly basis as proofreader for some time, at the lowest figure allowed by the NRA. He now goes on full time at a weekly wage of less than two thirds of what was formerly paid for bookkeeping alone, and carries the proofreading, bookkeeping, stenographic work, and assistant treasurer's duties. This means an appreciable saving to the Institution.

RECEIVED ON NEW INDEBTEDNESS FUND

To date	\$239.50
Mr. and Mrs. M. Feters	5.00
Mrs. Virtie V. Sitler	25.15
Lillian Sweeney	5.00
Mr. and Mrs. G. B. Sprinkle	2.00
E. E. Elton	50.00
Lottie E. Young	100.00
Total	\$426.65
Total pledges	504.00
Total pledges and contributions	\$930.65

RENSELAER, INDIANA

A baptismal service was held at Rensselaer, Ind., on Sunday, Feb. 11. Sylvia Eileen Eldridge, young daughter of Bro. and Sr. Korah Eldridge, was baptized by Bro. Paul Magnus. Sylvia has attended the Church of God Sunday school at Rensselaer for some time.

Mattie H. Scott.

REPORT FOR FEBRUARY

Sermons: Pleasant View, 10; Rensselaer, 2; Hillisburg, 2. Funerals, 2. Marriages, 1. Money received: Pleasant View, \$20.50; Rensselaer, \$24.60; Hillisburg, \$15.00. Expenses, \$10.45.

Because of bad weather we were unable to get to Plymouth and North Salem for services on the fourth Sunday.

J. H. Anderson, Indiana Evangelist.

MORA, MINNESOTA

The congregation at Mora, Minn., greatly enjoyed the two services conducted Thursday and Friday evenings, Feb. 22 and 23, by Elder Adna Hoskins of St. Cloud. The meeting Thursday night was at the G. W. Randall home, where Bro. Hoskins showed pictures with a magic lantern of his trip east last fall to Niagara Falls and Fonthill, Ont., Can. These, with a song service, Scripture, and prayer, and a running comment as the pictures were shown, made a full evening. The next night preaching services were held in the McKinley Schoolhouse with nearly as many present.—A chart was used and a good sermon enjoyed.

Bro. and Sr. William Ecklund of Mora celebrated their silver wedding February 20. They were tendered a surprise reception with a program of music and talks. Refreshments were served and the honor guests presented with a purse of money, both responding with a few words of appreciation.

Mrs. E. J. Randall.

GRAND RAPIDS, MICHIGAN

Full audiences have been attending the Sunday morning chart sermons on The Plan of the Ages. The Sunday school, Berean, and Dorcas departments are also showing increased interest and activity and every attempt is being made to cope with the problem of providing room. Some real plans are in the minds of our workers and we hope to be able to announce something definite soon.

On February 28 a meeting of Sunday school teachers and officers was held. Supt. Townsend has in mind another church census of our community in the near future.

The Sunday night service of February 25 was made a matter of spiritual strength to all of us by the obedience of Mrs. George Witham, 225 Himes St., S. E., and Mr. and Mrs. Hopkins, 250 Walter St., S. E. After their baptism they were welcomed into the church by the hand of fellowship. We are thankful to have these parents as part of our church group.

F. E. Siple, Pastor.

CONTRIBUTIONS TO N. B. I.

Mr. and Mrs. Frederick Claussen	\$10.00
J. W. Sweet	1.50
Maurertown, Va., Sunday School	1.50
Orland F. Marsh	3.00
Mrs. Chaffee	.50
C. E. Hatch	3.00

ASHLAND, OHIO

I have just been reading and rereading some of the articles in The Herald of February 20. I think this issue is especially good. All are good, but this one is especially good, because it lays stress upon what seems to me a neglected subject among our people; that of the spiritual phase of the Christian life. I don't think anyone can accuse me of neglecting the doctrinal side, for I have been one of the strongest doctrinarians among us. Some of our people have said that we have neglected the spiritual side for the doctrinal, and that is true to a certain extent; yet I think we can develop the spiritual without in any way minimizing our teaching of the doctrinal. My thought is that we study the Scriptures in such a way as to make them a part of our very being so that we live the doctrines of Christ.

Take for instance the doctrine of the coming of Christ with the resurrection of the dead and the setting up of the kingdom. These are THE doctrines of the Bible. These are the center, and everything else revolves around these. If we study these aright our very being will be thrilled, and as Dr. Barnes says in "A Great Denominational Need," "If we were boiling, fervid in spirit, there would be little trouble in paying the bills necessary to the conduct of the work of Christ." Dr. Barnes says that the Greek word "zeo" rendered "fervent" is defined, "To boil, be hot, fervid." What will make us boiling more than a diligent seeking after the purpose of God in a study of the glorious coming of our Lord, the resurrection of the dead, and the appearance of His glorious kingdom? The contemplation of such things ought to thrill us through and through. I guess the trouble is we do not meditate day and night as David said we should. The cares of this world and the deceitfulness of riches choke out the word before the fire can be kindled.

Everything is going with us about as usual. I am hoping to be able to attend the General Conference this fall.

Your brother in Hope,
James A. Patrick.

Begin to plan now to attend your state and national conferences this next summer. You need the inspiration these great gatherings give.

FINKBEINER - HOLLY

It was our privilege on February 18 to officiate at a very pretty home wedding at the farm home of Mr. and Mrs. Henry Holly when their older daughter, Olive, became the bride of Mr. Sammie I. Finkbeiner.

This spacious farm home is well known to many of our people, having been for years in the past the home of Bro. and Sr. George Holly, parents of Henry and grandparents of Olive, and nearly all of our ministers who have worked in Michigan at any time have enjoyed its hospitality.

The home was daintily decorated for the occasion, and some fifty relatives and close friends were present.

Olive is a bright, industrious girl, and Sam a very steady, dependable young man; so we feel very safe in predicting a happy, successful life together.

May God tenderly guide them all the way.
F. E. Siple.

BETWEEN YOU AND ME—

The National Berean Society is publishing a new tract for free, postpaid, distribution: "Words of Comfort," by G. E. Marsh. Read it on the Berean Page of this issue. Copies will be mailed as soon as printed upon request to the Society at Oregon, Illinois.

Without asking permission to do so we are publishing in another column a letter from Elder James A. Patrick, former president of the General Conference. This letter is so exceedingly helpful in its suggestion that we call your attention to it specially. Another article from Bro. Patrick's hand will also soon appear.

"Betty Jean" is the young lady's name, and she arrived with the sun last Wednesday morning, Feb. 28, 1934, at the home of Bro. and Sr. Frederick Claussen in Oregon, Ill. She has been invited to stay as the playmate of little Barbara Ellen who preceded her by a couple of years. Bro. Claussen is one of our print shop operators.

Speaking of the election of new Sunday school officers, which in this instance included two young men, Sr. Dorothy M. Demmitt, Tippecanoe City, Ohio, remarks, "We are glad to see these capable young men take hold of their new offices so willingly and earnestly." Young people should be encouraged to assist in every department of church and Sunday school work. The churches need their energy and progressiveness.

Pledges and remittances continue to come in to the New Indebtedness Fund for which the board is deeply grateful. Come on, brethren, and we'll go over the top together!

It is an indication of spiritual growth to find several of our churches endeavoring to build up and strengthen the worship part of their services, and to enter upon the study of prayer as systematically as they do that of any other subject. The Church of the Golden Rule, Cleveland, Ohio, we understand, is now arranging such a course of study. It cannot be other than beneficial.

We are glad to receive so many helpful articles from former members of the Training School. Our readers always welcome the work of these young people, as they handle their subjects in a fresh and interesting manner.

Many appreciative letters reach us concerning the Children's Page, conducted by Sr. Mary A. Gesin. Mrs. G. B. Sprinkle, Cheyenne, Wyo., says, "I often read the Children's Page to my little Sunday school class, and it proves of much interest to them."

Arthur Gilbey of the Fonthill, Ont., congregation reports that he recently accompanied Elder F. L. Austin to Penfield, N. Y., where Bro. Austin delivered two addresses at the Advent Christian Church.

Sr. Catherine Davis, Freeport, Ill., says that as soon as she has read her Restitution Herald each week she passes it on to others, and thus doubles its circulation and usefulness. Surely that is a form of missionary effort that many others might well engage in.

In a letter asking that her paper be discontinued we learn of the death of Mrs. Margaret Allen, of Sac City, Iowa, which occurred December 27, 1933. Sr. Allen was eighty-nine years old, and our informant declares, "She had strong faith in her belief." She therefore rests in hope, awaiting the Master's call. We regret we had no earlier information concerning her death, and that no obituary has reached us.

The second of the series of sermons on the church which the editor is presenting at Oregon was received by an unusually large audience last Sunday night. Nearly half of those present were not of the church membership. The pastor compared the church to the Government Civil Service Commission, by which the workers of the Government are chosen. The church is God's instrument by which future kingdom rulers are being selected and qualified. The subject next Sunday night will be "The Waning Belief in Heaven and Hell."

MRS. JOHN DAVIS

Mrs. John Davis passed away with a heart attack at her home in White Salmon, Wash. (date unknown). She was born in Freedom Township, Carroll County, Ill., in 1864, the daughter of David and Elizabeth Renner. United in marriage to John H. Davis in 1887. Husband and two sons preceded her in death. Surviving are three sons: Robert, Howard, and Leo Davis, residing in the West. One daughter lives in Alaska; three brothers, Reuben, David, and John Renner in Wisconsin; four sisters, Mrs. Ella Tracy in Wisconsin, Mrs. Sarah Keyser, Centralia, Wash., Mrs. Ida Barker, Portland, Ore., Mrs. Catherine Davis, Freeport, Ill.; and several grandchildren.

Sr. Davis united with the Church of God in her nineteenth year, baptized by Elder T. J. Whitesitt, and often expressed her faith in the soon coming of our Lord. She was a devoted mother, a true wife and friend. She was laid to rest February 22 beside her husband and son to await the call of the Master.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep:
A calm and undisturbed repose,
Unbroken by the last of foes."

Mrs. Catherine Davis.

HERALD RECEIPTS

Mrs. R. E. Arthand (for self and another); John D. Davis; J. E. Herriott; Mrs. Jennie McDonald; G. A. Carpenter; Thomas Davis; Freeman Fike (for others); Mrs. John Coyner; William Moore; Mrs. Frances Wynn; Mrs. W. L. Robbins (for another); J. W. Cooper; Mrs. Eva L. Underwood; Mrs. Sarah Manuwal; Mrs. Alice Aken Price; Mrs. Jesse Weaver; F. C. Stilson; S. A. Dorris; Mrs. Edwin Crosby; D. G. Harvey; Mrs. J. M. Reid; Samuel T. Kee; Mrs. Eva C. Collins; Mrs. Claude A. Graham; C. E. Hatch.

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OUR PRESENT GOAL

As our president and manager announced when the present Indebtedness Fund drive was inaugurated, the goal of our effort at this time is to secure pledges and contributions of at least Two Thousand Dollars within ninety days of the date the appeal was sent out. If this amount can be raised in that time it is believed that a satisfactory settlement can be made at a great saving of money to our brethren with the defunct bank that holds the notes of the Institution. This debt must of course be met, but if the amount mentioned can be secured at once it is thought a more favorable adjustment can be made with the receiver.

Please remember that any who pledge funds for this particular purpose may have their pledge cancelled or, if they have sent in the amount in cash, their money returned to them, if the amount needed is not fully raised, providing they express such a desire.

This is a splendid opportunity to help free your Institution of debt, and start it out with a clean slate into the great task of evangelistic service and publication work.

Let's
climb
the
Ladder
to
Success

\$900
\$800
\$700
\$600
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\$100



OUR STEWARDSHIP

Continued from Page Six

Melchisedec." Under which priesthood was tithing instituted? Think it over.

There are two kinds of precepts in law: the moral and positive. A moral precept is one that is commanded because it is right. A positive precept is one that is right because it is commanded. A moral precept is one that always was right and always will be. A positive precept is one that is only right for the time of its operation under the command. To illustrate: "Thou shalt have no other gods before me." This was right before it was commanded and always will be right. Circumcision was not right before it was commanded nor is it right since the command ran out by limitation. That tithing was right before it was commanded in the law is shown from the fact that it was practiced by the friend of God; and by the one who was named Israel because he prevailed with God, long years before the law was given. Dare anyone say it is not as binding today?

Again, we hear it said that Paul never took wages for his work. The first quotation made from Philipians would disprove this assertion. Besides, he told the Corinthians, "I robbed other churches, taking wages of them, to do you service."—2 Cor. 11:8. And in the thirteenth verse of chapter 12 he asks them "to forgive me this wrong." How was he wronging them? By taking wages of other churches to do them service. But how was this a wrong to them? By not giving them the opportunity of seeking fruit that would abound to their account.

Again it is objected: "But you make it a matter of compulsion." I am only trying to tell you what the Bible says about it. You don't have to do it unless you want to. But Paul says, "He that soweth to his flesh shall of the flesh reap corruption," and he was speaking of this matter of giving to the cause of Christ. "But," says the objector, "you are making it a matter of compulsion. If I don't give what God requires I will lose eternal life." Well, Christ said, "Except ye repent, ye shall all likewise perish." You don't have to repent, do you? No. But if you do not you realize there will be no eternal life for you. Again, Christ said: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." You don't have to believe, do you? There is no compulsion about it, is there? Then why do you do it? Are you looking only at the reward? Isn't it because you have learned to love God? Isn't it a spontaneous act because of your love for the Father?

When we come to the Word of God and learn of Him as the omnipotent One that brought the universe into existence and gave us our being, we at once believe, or have faith, which is the first step in pleasing Him. Then, when we behold His purity and holiness, our sins stand out in contrast as did Isaiah's (Isa. 6), and we see that we are undone. And as we begin to take stock of ourselves we find that we have nothing of our own—even our very lives are forfeit. Then in love He points us to the One who gave

Himself a ransom for all, and when we behold the great sacrifice of our Father and of His Son our Savior, we are led to cry out, "What must we do to be saved?" Then in love we are told that it takes "repentance toward God, and faith toward our Lord Jesus Christ." And as we come to know more and more of the love and sacrifice bestowed on us, the death to sin and burial in the waters of baptism become a matter of joyful service in obedience to His commands, and we rise from the watery grave and cry: "Lord, what can we do to serve Thee?" The reply comes: "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." How much compulsion in it all? Didn't we gladly and joyfully yield? Is there anything that He requires that we will not as joyfully give? And let us not talk about giving anything until we have paid our debts and done it joyfully. When we have done this we will be in a position to make an offering to the Lord.

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 "THE soul who cannot pity those in affliction will some day need others to pity it."

THE BEAUTY OF SERVICE

By Mildred L. Crofton

—0—
 "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.

I GO to church on Sunday, perhaps I sit in the front pew. I listen attentively. I may compliment the preacher on his sermon if I feel so inclined. I go through all the necessary ceremonies, sometimes sincerely, sometimes mechanically. My conscience is soothed. I feel somewhat inspired and closer to God.

Or I write an article for my church paper and use my best English and my most flowery language. I air my knowledge of prophecy and ancient history and the events of the day.

But how often am I seen hovering over a sick bed and cooling a fevered brow, or uttering kind words of sympathy for some poor aching heart, or drying the orphan's tears, washing dirty little faces, and soothing hurt little fingers, or trying to lighten the load of some more unfortunate brother and make him happier, or helping any of the poor and needy ones?

Insignificant and menial tasks, perhaps; but until we have learned to perform them graciously, joyfully, and lovingly we are far from Christianity, for these things are the very core of Christianity itself.

How clearly these words of the Master ring down through the ages, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

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THE NATURE OF MAN

WE cannot suppose that all bodies are the same, and that it is the life imparted to them that makes the difference. These differences are in the cells from which the different beings proceed. Scientists no doubt affect to regard these primordial cells as all alike, and argue that because man proceeds from a cell and the simplest life also proceeds from a cell which looks exactly like it, therefore man and the simplest life are really linked together in a chain of evolution. But the cell of man grows up into man only, and never under any circumstances could become anything else. It is really as different in its constitution from other cells as man is from the complete animal or tree.

The essential differences between living things are from the first in the protoplasmic cells with which they begin. Life only gives them a chance to develop. Thus we see that there is absolutely nothing in Genesis 2:7 to give the smallest support to the Platonic doctrine that man is a spirit-being incarnated in a body as in a house. Acknowledging this fact some have sought for the proof that man is a "spirit-being," or may become one, in the act of regeneration. If that were so then it follows that only regenerate persons would be "spirits," and not the unregenerates.

Man, who has become carnal and "earthly" through sin, by the operation of the Holy Spirit becomes spiritual. So it is imagined that a spirit-being has been born in him. But this is by no means the only or the most satisfactory explanation, since man would thus become two beings blended into one in some strange way, and we are given to understand that it is not a part of man but the whole of him, "body, soul, and spirit," that is renewed in regeneration.

The body is to share in that renewal as well as the "soul." Paul tells us in Romans 8:23 that we are "waiting for the adoption, to wit, the redemption of our body." This will be completely realized in the resurrection, for it is certain that resurrection does not mean some spiritual change taking place at regeneration as some have argued when hard put to it to make current ideas square with Scripture state-

The Herald commends this essay by H. Temple Wills, M. A., not only as a scholarly treatment of a familiar subject, but as a fragment of really good literature. The article was selected by R. A. Curtis from "Resurrection and Other Essays."

ments. Something of this kind was probably the error of Hymenaeus and Philetus who said (2 Tim. 2:18) that "the resurrection is past already." To sum up, tradition says man is essentially a spirit-being condemned to occupy a material body as a house or tent for the probationary period of this life and then to be released by death, and immediately, apart from resurrection and judgment, glorified in the very presence of God, or consigned to prison in hell, and yet can also be in some degree in touch with this earth and able to influence those left behind, thus establishing the claims of Spiritism.

The Bible, on the other hand, says man is essentially a body to which the spirit, or breath of life, has been imparted, and that in consequence he has become, he is, a living "soul" or creature; and that this man, having forfeited his life through sin, suffers death in body and soul; that from this death he will be restored to life by resurrection, when he will be judged for reward if among the "just" at the coming of Christ, or for punishment if among the "unjust," at the end of the millennial reign. Tradition says that man being a spirit can never die or be destroyed.

The Bible again and again reiterates the fact that "the wages of sin is death," and that the possession of eternal life is conditioned by faith in the full atonement of our blessed Lord and Savior.

It must surely be clear to any unprejudiced reader that these two positions are opposed and contradictory. Both cannot be true at the same time. So if Plato and the traditional views based on his philosophy are right, the Bible, and our Lord and the apostles who support its teaching, are necessarily in serious error. Surely no one who realizes what this alternative implies can say or think for a moment that this is not a vital matter, and that men should be left to go on in their denial of Bible truth without a protest, or a serious attempt to point out their error!

We are sure that Satan will leave no stone unturned to lead the best of men astray; (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

"Lo, children are an heritage of the Lord: and the fruit of the womb is his reward."—Psalm 127:3.

A PRAYER FOR OUR CHILDREN

Most gracious Father, with a constantly deepening sense of gratitude we approach Thee by that most beloved of all titles, to thank Thee for the children Thou hast given unto us. Thou hast placed their lives in our keeping, Thou hast entrusted their future to our hands, and how inadequate we feel for the task assigned us! Yet we know this to be our duty and our opportunity. Through them may we bring blessing and comfort and spiritual light to generations yet unborn, should the Lord delay His coming. Help us, we pray Thee, to guide their youthful energies aright, to direct their opening minds to the truth that endures throughout eternity, to fit them to become useful, God-fearing men and women who will be prepared to hand down to their children the lessons we have learned of Thee. For Jesus' sake. Amen.

—0—

OUR CHILDREN

PERHAPS no people in the history of the world appreciated their children more than did the people of Israel. To them in a very peculiar way, children were "an heritage of the Lord," they were the gift of Jehovah, an indication that the parents had found special favor at Jehovah's hand. To be unblest with children was looked upon as evidence of the withdrawal of God's favor.

It remained for Jesus, however, to place children on the exalted plane to which Christianity has ever assigned them. He taught by precept and example that children were worthy of every attention and of every care. No hour could be so occupied with the teaching or with the healing of adults that time could not be found to take a little child in His arms to comfort and to assure it. Love, sympathy, understanding—these are the keys that unlock the child-heart!

In many localities the Church of God Sunday schools are drawing hundreds of children from homes outside of its church membership, and with the aid of our *Truth Seekers' Quarterly*, which places the strongest emphasis possible upon the splendid truths for which we stand, great good may be accomplished. With people hungering for the Word of God as is the case in these days, and with so many churches ignoring their desire, the way is open as never before for the presentation of the truth.

A FRIENDLY GESTURE

AT A TIME like this when the entire world is in a state of political, social, and religious unrest; when the general tendency is toward division and away from unity; when suspicion and uncertainty mark the attitude of nation toward nation, and man toward man, it is gratifying indeed to be able to call attention to the following friendly and fraternal suggestion which appeared in the editorial columns of the *Present Truth Messenger*, an Advent Christian weekly, published in Live Oak, Florida.

"One thing this writer would like to see is for all of the Adventist bodies that hold to the true Bible position on the life and death question and the true position on the two covenants to unite their efforts in these latter days. There is no sound reason why the Church of God people with headquarters at Oregon, Illinois, and the Advent Christian people should not unite their forces and thus greatly strengthen the effort of both to give 'meat in due season.' The opinions of a cross section of the membership of both groups would reveal an astonishing agreement in matters of faith and hope. Both bodies have passed beyond the controversial stage of their development. What marvelous strength this would give to both bodies could they but function as one. It is also interesting to note that the institutions of both groups fit admirably into a single program. Think of what Aurora College (Aurora, Ill., sixty-three miles east of Oregon) would mean to our Church of God folks and in turn think of what that fine paper and publishing house at Oregon, Illinois, would mean to Aurora. The same possibilities apply to all departments."

Our older brethren will recall that many of our early evangelists came to the Church of God through Advent Christian channels, and for the most part were men strong in faith, courage, and biblical knowledge. It is not at all strange, therefore, that with such close and sympathetic relations in the past there should still exist between these bodies a deep feeling of fraternity. And while complete organic union between us may be neither feasible nor altogether desirable at this time, nevertheless an effort should be made to strengthen that spirit of brotherhood which has been allowed to languish for many years, and for us to endeavor to become better acquainted with each other. For, as Editor Burr Bixler suggests, when it comes to the matter of biblical understanding there is much more that unites us than there is that keeps us apart.

The Land of Palestine

Views of the Nineteenth Century

By D. M. Hudler

IF England had no Ireland, and the world no Palestine, the history of both would be materially changed. Though many countries invite our attention, and command the interest of men and nations in general, none can compare with Palestine in this respect.

How limited and barren the Bible would be if naught was said of this land of Canaan, and of the Jews and Israelites. Especially would this be true of what we call the Old Testament. We will agree that this country has had a peculiar history, and that prophecy and the human instincts of this age are interested in the future glory and condition of this wonderful land. Its history is not yet complete.

It is a theater of the future, in which God will yet enact, through His people, great and marvelous deeds.

The simple fact is, God has reserved to Himself 192,000,000 acres of land, out of the 640,032,000 that compose the land surface of the earth.

Having thus preempted this three million square miles, He has forever forbidden it to be sold! This you will see if you read Leviticus 25:23: "The land shall not be sold for ever: for the land is mine."

This land was given unto Abraham and his seed forever. Am I to believe that this land was really given unto Abraham and his seed forever?

Several times the covenant, or bargain, is restated and referred to in the sacred Word. The gift I take to be a *bona fide* one, an actual, literal gift. The articles of the covenant, as you may read for yourself, made their uninterrupted possession of the same conditional.

Had the seed of Abraham proved faithful, they could have kept that land even to this day. They, however, as we know, broke their part of the covenant, and because of their unfaithfulness, they were by degrees exported, and scattered among the nations of the earth.

Ten parts of Abraham's seed, after their exportation, were to become lost to themselves, and to the rest of the world, for hundreds of years. That these ten tribes are lost, I think no one can doubt.

All along the whole line of controversy, this fact is admitted. Those who are trying to identify them are proof of that, and our opponents, by their vigorous protests against such an effort, prove the same.

They declare most emphatically that the lost tribes are

neither found nor identified as yet. Be it so, all agree that they have been lost, as afore told by the mouth of the prophets, and all agree that they are lost, up to the present time.

Our sympathies and honor prompt us to wish that the Jews had been lost as the ten tribes—then, indeed, judging, humanly speaking, they would have saved much unjust persecution and much suffering. Our honor would have been purer and brighter and our heritage more noble, had not the Christian church, so-called, so shamefully stained her hands with innocent blood, and so unmercifully mal-

treated the brethren of our Lord, according to the flesh. As a bloodhound can scent by trail its victim, so can an honest instinct follow the exiled sons and daughters of Israel down through the centuries.

The hypocrisy and vengeance, labeled with truth and meekness, that wielded the sword of persecution against the wandering children of Abraham are something terrible to think of! Sad, indeed, are the wail and woe, the agony and the blood, that one can see on the page of history—all of which but seals and echoes prophecy.

Why should the Jew have been subject to such strange persecutions, and the limitations of individual and governmental liberty? My brethren in the pulpit in all sects are willing

to take up as an example of fulfilled prophecy the people they call the Jews. Is there a man but will admit that the prophecies referring to the Jews have been fulfilled?

There is a pride in the pulpit all around the earth, in Christian churches, to cite the Jew as an example of fulfilled prophecy.

Is it not folly to expect that prophecies predicted on two tribes of Abraham should be fulfilled, and not expect that the prophecies that refer to Israel, or the ten tribes, also should be fulfilled?

There is no reason why a man should talk about two tribes of Abraham's seed having been on the line of fulfilled prophecy, and when you turn to ten tribes, deny it—as if ten were not as important as two. If it had been the other way, I could have allowed for that kind of reasoning.

That is, if I were the advocate of prophecy that referred to only two tribes, and not to ten, you might say I was weak; but as there are three times more prophecies that be-

Tomorrow Will Never Come

Lord, what shall I do today
To honor my Lord and King?
My child, go forth with the message,
And praise to Jehovah sing.

But, Lord, I toiled all yesterday,
For a hearing ear I sought.
My child, if you slack your hand today
All yesterday counts for naught.

But, Lord, I will go tomorrow;
My feet shall your errands run.
My child, today, if you hear My voice;
For tomorrow will never come.

—Mrs. Ada Nichols in "Present
Truth Messenger."

long to Israel than belong to Judah, why should I cut off the prophecy of the ten tribes as false?

The absence of the Hebrew people for some four hundred years, in their slavery and sojourn in Egypt, did not destroy the covenant nor vitiate their title to return to their land.

Nor does their present absence make void the same title. Hence, God has in reserve 192,000,000 acres of land, that He has given to Abraham and his seed forever, a special heritage.

At the appointed time, God will place Israel in possession of this land, and it will be opened up for settlement of the Jews. Toward this central idea all history, strife, and diplomacy are now tending.

The tide of events that is setting in, is alarming Russia, gives distrust to Turkey, neutralizes France, makes Austria careful, Italy suspicious, Spain indifferent, the United States hopeful, and England confused and divided.

Let us go back some three thousand years, return to the times of Israel. Look with the seer, prophesy with prophets, and listen to the messages of God—for these men of old spake as they were moved by the Holy Spirit.

Then the people, especially our Jewish brethren: what a marvelous career they had, what a wonderful monument in the midst of the civilized nations of today! Ring out the Book, the land, the people, all a trinity of evidence, and make the infidelity and incredulity of the age incomprehensible.

If you come, my friends, to look at these prophecies carefully, you will see that many events they foretell have been fulfilled, and that many are now fulfilling around you, and you see that the gathering elements portending the fulfillment of others that are near at hand. Some of the events they foretell are now being realized; the battle is close upon us, and the victory and glory are now near in their fulfillment.

Jeremiah 33:14: "Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah."

What good thing has God promised? That He will restore them again to this land.

Jeremiah 31:28: "And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict."

No man denies this; no man will object to that kind of prophecy, or to say that it has not been fulfilled, but will you read on—God says, "So will I watch over them, to build, and to plant."

For confirmation, now, if you please, take a few of the special facts and events that have occurred, events that occurred in 1882. You take, for instance, Egypt. How naturally, yet mysteriously and unexpectedly, Egypt went under control of Britain.

Ezekiel 29:12: "And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate

. . . : and I will scatter the Egyptians among the nations, and will disperse them through the countries . . . And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations. And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord God."

Jeremiah 30:3: "For, lo, the days come, saith the Lord, when 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."

Do you believe that? Or do you think that it is nonsense? When they have returned to this land, they are to be one nation and have one king.

Ezekiel 37:22: "And they shall be no more two nations, neither shall they be divided into two kingdoms any more."

Here are the simple statements of God, and these facts of history, and I will repeat, there is not an honest man anywhere who dares say that these things have been fulfilled. And Judah and Israel are to be restored. Israel must be found; and you can talk as you like, God will find her. If these people are not to go back, the last eight chapters of Ezekiel were written for nothing. For the Prophet shows you in thirteen longitudinal strips, each tribe has a provision of land, and provision is also made for the temple, and for the portion of the princes. What would be the use of these last eight chapters if this thing is never to take place?

Isaiah 11:2: a beautiful reference to the same event spoken by the Prophet Jeremiah, referring to the time when Jehovah shall set His hand a second time to recover the people of Israel from the countries in which He had scattered them,—and by this term "a second time" we are to understand this people has once been delivered.

In the sacred page, as well as in history, we have ample evidence of such a deliverance, and when you come to think of it, it is presented to us today by evidence, namely, in the Passover which the Jews keep, and in the Lord's supper which Christian churches celebrate, for no man can understand the Lord's supper without reference to the Passover; and so we are carried through the sacred ceremony, back to the deliverance of the mighty host of the Hebrews from the bondage and slavery of Egypt.

I suppose we will all agree that was the first deliverance. Since that time there has been no great nor general deliverance of the Jew, so far as returning to his own land is concerned; we all know that they are scattered, and yet God, through the mouth of His prophet, does declare that He will set His hand a second time for the recovery.

As the Jews now say, and repeat at their Passover service: "The Lord liveth, which brought us up out of the land of Egypt." God says that they shall no more say, "The

Please turn to Page Nine

Tithing and Spiritual Development

CHRISTIAN stewardship is a subject that has not been in the past, and is not today, very well understood. The average speaker or writer leaves his hearers with no definite understanding that the principle of man's stewardship and accountability to God for his possessions has anything to do with his spiritual development. He emphasizes spiritual growth and omits the very thing that produces it.

Financing the Lord's church has been a bothersome problem, and a large percentage of our brethren have tried to soft pedal the thing for fear that some might become offended. The average Christian minister is not uneasy about offending folk when he presents baptism or the Lord's Supper, but he begins to go easy when it comes to the very foundation stone upon which Christian growth exists. A prominent woman made the statement at a convention: "Our minister is truly a wonderful man; he has been pastor of our church for five years and has never mentioned money." May the Lord have mercy on the soul of this type of preacher.

Our people have had very little education along this line, other than that a man should give as he "purposeth" in his heart, etc. We have not had the courage to speak where Scriptures speak on all matters. We have gone to seed on counting numbers, and have failed to develop. We stop at matriculation, and fail to go on to graduation.

Our churches are facing a crisis. Many of them, notwithstanding the glowing reports we see in the papers, are not holding their own. Men who are constantly coming in contact with conditions know some things they do not read in the papers. Spirituality is at such a low ebb that it is appalling, and all for the reason that our ministers are so everlastingly afraid they will say something about God's law that produces spiritual life. The church member is being constantly admonished "to give a little more," but he is left with no intelligent understanding of God's ownership and man's stewardship.

ROUT DISAPPOINTMENT AND DISCOURAGEMENT

The crying need of the church is a program of education, teaching our people to systematically set aside some definite part for God, a program of teaching backed up by intelligent leadership.

Everywhere we face dissatisfaction and discouragement. Our people are not satisfied with the present lack of system, and our leaders, while claiming to be scriptural in their teaching, are evading the only system God has ever revealed. The golden grain of the mission fields is left to rot, and the homeland is unevangelized and still we cut the budget. Instead of teaching our people to acknowledge God's ownership by setting aside a definite part for Him, we send for a money raiser and put on a day of high-pres-

Money is not the sole object in urging tithing. Here is presented a challenge which, although originally directed in the "Christian Standard" by George F. Bradford to the Church of Christ, defies anyone to show that the tithe system has been divinely abrogated.

sure methods which results in pledges being made that will never be paid.

After all, that is nothing more than mob psychology and lacks the power of a higher obligation. These men-made plans may get money, but they do not

develop spiritual life. It is very much like giving a sick man who has a pain a hypodermic, instead of treating him for removing the cause of the pain. Too many hypodermics will kill the patient.

The average minister has not been fair toward Christian stewardship. He goes out of the way to tell his people that tithing is not fair to the poor man, that it passed with the Mosaic dispensation, that the rich ought to give more than the poor, winding up with "the Lord loves a cheerful giver." The people go home with no intelligent, definite teaching, and their souls have no chance to grow. Then we wonder why people do not attend church and support it financially.

The church member must be taught that the things in his possession are not his. He must be taught that God is the owner, and that man is a steward and will be called upon to give an account of his stewardship. The hour has struck to stop our side stepping and teach our people these truths, and that there should be a fair distribution of the pay check between partners. It is time to teach our people to take God out of the pauper class, and put Him into the partner class. There is no real fellowship with the Lord without a sense of partnership with Him. A man's holdings in the bank vault are under the same direction that controls and inspires his soul when at the communion table. A vast majority of church members are thoroughly paganized in the idea of property, and it profoundly affects their own lives and the life of the church. The man who says "my house" or "my bank" is not using the right possessive pronoun.

Teaching that God is the owner and that man is a steward, and that man owes God a definite part of his income in acknowledgment of His ownership, is not a call for money. *It is not claiming that all that is needed is money.* Right here is where the criticism begins. Those who criticize tithing tell us that money is a secondary consideration, and that when our people become spiritual the money will be provided, etc. Well, a definite part of man's income set apart for God acknowledges His divine sovereignty. It links a man's life up with God. It brings him into a sacred relationship with God and develops his spirituality. *I want to say that we do not preach tithing to get money. We preach it to develop spiritual life. We do not present tithing to raise money for current expenses, nor for missions, nor to pay the debt on the church. Such preaching*

would be an act of violence against the whole Christian structure. The man who teaches tithing in order to raise money, unwittingly cheapens a great message. Tithing is not a pious acknowledgment of duty, but a personal fellowship and spiritual partnership. It is the beginning of a new life. It means the identification of a man with God. It goes back to the secret recesses of a man's heart. It is a participating partnership, and means seeking first His kingdom. The moment a man accepts partnership with God he is driven to the policy of the separate portion. Without it, the claims of the church are shut out of his life. It gives the soul a chance to grow.

WHERE'S THE LORD'S REPEAL OF IT?

I demand some word of fair implication that God's definite financial system has ever been set aside. There is no ingenuity of interpretation by which it can be set aside. The officers of a church have as much right to frame up a man-made law of admission into the church as they have to frame up a man-made financial system. A man has no more right to determine the terms and conditions of his stewardship than he has to determine the terms and conditions of admission into the church.

Our people should be taught that tithing is not giving. Certainly the rich should give more than the poor, but giving comes in after the tithe has been paid. Tithing does not meet the requirements of stewardship. The very poor will pay the tithe, but the wealthy must go far beyond it. The rich man should pay his Lord the debt in acknowledgment of His ownership, and then make gifts. When Jesus mentioned giving, He was talking to those who had already paid their tithes. When Paul said as a man "purposeth" in his heart he was addressing those who had already paid their tithes, and then freewill offerings came in.

This system means a nearness to God and is not a drive for money. It is neither legalism nor compulsion, but loving loyalty. The finite mind cannot grasp it in its unthinkable entirety. It is the very corner stone of character building. It is impossible to set aside the definite portion for the Lord without praying and being drawn closer to Him. We have gone along for more than one hundred years with no definite teaching, and the average church member has never heard anything about partnership with God and the debt he owes Him. How much stewardship teaching, other than "Give all you can," have our churches had within the past seventy-five years? Two of the most prominent ministers in the state of Missouri made the statement that they did not have time for a stewardship campaign in their churches. That is very much like not having time to put the foundation under the house.

I stand for and teach the tithing system for the reason that it links up lives with God. It standardizes and stabilizes the finances of the church. It is understandable and workable. It works no hardships. It solves our spiritual and financial problems and dignifies the church. There is no record nor suggestion that it was ever abrogated, and Jesus left it where He found it.—*Selected by J. W. Cooper.*

NO GIVING, NO BLESSING

THE very establishment of the Christian church implies that ample provision was made in the divine plan for its maintenance. In the Old Testament, all the people were commanded to set aside the tenth and the freewill offerings for the Lord's worship. The Jewish religion, although confined to a single nation, required the tenth for its maintenance. Christianity confers larger benefits on its followers; intended to be a world-wide religion, it calls for no less liberal but even greater provision for its maintenance.

As a matter of practical experience, it has been found that the existence of a church in a community is so closely associated with the provision for its support that any one of its members who declines or neglects to pay his just share toward its maintenance loses, by that very act, the full measure of grace which should come to him from the establishment of the church.

The love of Christ within the soul constrains the individual to deem it a privilege to be a liberal supporter of the means of grace which have been instrumental in bringing the blessings of God into his own life. Hence it is an impossibility for a man whose heart is full of the grace of God to keep his pocketbook closed. Where there is no giving, there can be no blessing. Not that there is a bargain involved, but genuine love in the human heart responding in truth to the love of Jesus Christ demands an opportunity to assert itself in some practical way, and there is no better way than by liberal giving of his substance for the maintenance of the church and for the spread of its influence.

Not only is giving a necessity as a condition of growth in spiritual things, but it must become a habit. Spasmodic or irregular giving is not satisfactory; it can no more bring adequate results than can spasmodic attendance upon public worship or spasmodic reading of God's Word be attended with real spiritual progress. In the true Christian there is a hunger of soul which will only be satisfied by regularity in church attendance, and regularity in the consideration of the great truths of God. This becomes, therefore, the habit of a Christian life and the normal means of its constant growth in spiritual things.

No Christian can afford to withhold doing his just share in a financial way toward sustaining the worship of God and the spread of His kingdom. Giving is the only preservative of the human soul from the canker of greed and selfishness. It is the open door to the vision of larger and better things. Besides all this, Jesus Christ as the Head of the church has entrusted to His followers the great work of evangelizing the world. He expects us to put our best into this great work on earth. Not all can go as missionaries, but each one can give the Lord's portion of his weekly earnings toward the advancement of the kingdom.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."
—*Bible Faith Mission Standard.*

Jesus Is Coming Again

JESUS will come again. There are many reasons why He should, a few of which follow.

If He never comes He will never receive us unto Himself: "I will come again, and receive you unto myself."—John 14:3. He is in heaven now, but did not go there until after His resurrection (John 20:17). No one goes to heaven at death, for a thousand years after David died, Peter said: "For David is not ascended into the heavens."—Acts 2:34. Why not? "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption."—Acts 13:36. Because Paul said that the dead saints will *not* ascend until Jesus descends and resurrects them, and then all will ascend together (1 Thess. 4:16, 17). This being true, Jesus does not receive us to Himself when we die, and for this reason He must come again and resurrect us so He can receive us to Himself.

Jesus says that both good and bad will be in the graves—not in heaven—when He comes, and that they will then come—not from heaven, but from their graves (John 5:28, 29). If the saints enter heaven at death, why is it that He will find them in their graves when He comes again?

The righteous are *not* rewarded at death, for Jesus says: "I come quickly; and my reward is with me, to give every man according as his work shall be."—Rev. 22:12. Not when we die, but when He comes, He will bring our reward—we do not need to go after it—and will give to every man according to his works. As all are to be rewarded when He comes, it is evident that they do not get it at death.

When speaking of his death, Paul said: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—2 Tim. 4:8. He did not expect his reward at death, but said it would be "laid up" from that time; and that he, and all who have loved—or may yet love—the Lord, will get their rewards at the same time—when Jesus comes.

Jesus said: "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."—Matt. 16:27. "And then," when He comes with His angels, and not until then, will we be rewarded.

For good works, Jesus says: "For thou shalt be recompensed at the resurrection of the just."—Luke 14:12-14. This is positive proof that we are not rewarded at death, but at the resurrection of the just, and that will not be until "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 Thess. 4:16-18.

"Comfort one another" with what words? With the words that Jesus is coming again; that the dead saints will then be raised; that the living saints will then be changed, and that all together—not one at a time, but all together—will then be caught up to meet the Lord in the air, and that at that time we will receive our rewards. But few of the preachers now try to comfort people with these words; they try to make them think that their dead friends met the Lord at death. They are entirely out of harmony with Jesus and Paul on this subject.

The wicked do not receive their punishment at death, for 2 Peter 2:9 says: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." As the wicked are reserved unto the judgment to be punished, it is evident that they will not be punished before then. When will the judgment be? Paul said Jesus will "judge the quick (the living) and the dead at his appearing."—2 Tim. 4:1. The wicked are reserved until the judgment to be punished, and as that will not be until He comes, it is evident that they will not be punished until He does come.

Jesus says that when He comes the wicked will then come out of their graves (John 5:28, 29). As they will stay in their graves until He comes, can they be punished before He comes?

Paul said that when Jesus comes "to be glorified in his saints" He will at that time "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."—2 Thess. 1:7-10. This clearly teaches that sinners will not be punished until He comes to be glorified in His saints. Has He so come? No! and the wicked will not be punished until He does come.

Paul and Peter harmonize with Job, when he said the wicked are reserved to the day of wrath and destruction (Job 21:29, 30). Why brought forth to the day of wrath and destruction? "Because he hath appointed a day, in the which he will judge the world in righteousness" (Acts 17:31), when He will take vengeance, punishing the wicked with an everlasting destruction.

Both saints and sinners will be recompensed on the earth when Jesus comes to reward the righteous (Matt. 16:27) and to punish the wicked (2 Thess. 1:8, 9). "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner."—Prov. 11:31. Why recompense them on the earth? Because "the heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men."—Psalm 115:16.

Heaven is the Lord's, but He gave the earth to man for an abode, not once intimating that he should ever have any other. It was on earth—man's home—that he sinned, and on the earth—man's home—the Lord will deal with

him. Jesus will come to this earth in flaming fire, taking vengeance, which will be an everlasting punishment to sinners. What will be the nature of that punishment? They "shall be punished with everlasting destruction."—2 Thess. 1:9. It will not be a temporary destruction—from which they will be brought back to life—but one that will be eternal. The destruction that came upon the Sodomites was temporary, as they will live again; but when the wicked are destroyed at the coming of Jesus, it will be an everlasting destruction—one from which they will never be raised. That destruction will be an everlasting punishment.

Jesus says the meek shall inherit the earth (Matt. 5:5); hence, it will be their eternal home, because "the righteous shall inherit the land, and dwell therein for ever" (Psalm 37:29); "but the wicked shall not inherit the earth" (Prov. 10:30). When will the saints inherit the earth? "Wait on the Lord, and keep his way, and he shall exalt thee to in-

herit the land: when the wicked are cut off, thou shalt see it."—Psalm 37:34. As the saints, when the wicked are cut off at the coming of Jesus, shall inherit the land and dwell therein forever, it is evident that they will be rewarded on the earth. As Jesus is going to bring our reward when He comes, we see that one reason for His coming is that He may reward the saints in their eternal home—the new earth.

Therefore, according to the Bible, if Jesus never comes again, death will put an eternal end to man, as there will be no resurrection: hence, there will be no judgment, after which the wicked will be punished and the saints rewarded. The wicked will never be cut off from the earth so that the saints can inherit it, and the promise of God will fail.

Reader, are you ready to meet Jesus at His coming? If not, you will have no time to prepare after He comes. You cannot afford to lose eternal life for a few worldly pleasures. Get ready to meet Him!—*J. C. Vanzandt.*

Seven: Jehovah's Perfection Number

By John E. Hammond

IN HARMONY with what can be seen in earth and sky reflecting the wisdom and power of the Designer and Creator of all things, we can also expect perfect order and system in all His purposes for man's salvation. From ancient times God has been working, and working through man, accomplishing many things which in type point forward to greater things of which the former are but shadows.

All through the Bible from Genesis to Revelation we find the number seven used as a number of completion and perfection. As Creator, Jehovah completed His work and rested on the seventh day, not in the sense that human-kind grows weary, but that His creative work was perfected.

This prefigured another glorious seventh day of perfection under the guiding hand of the Son of God. As God's purpose in Jacob and his sons unfolds we find them in a seven times punishment of 2,520 years. Many see also a final seven-year furnace of affliction period, to mold and perfect them as Jehovah's appointed servants.

Last day Christians finding themselves confronted with very distressing conditions, should remember that there is perhaps a perfection attained through suffering which they may not understand as God understands. Naaman the leper was required to dip in the Jordan waters seven times, and, thus rendering perfect obedience, was cleansed. In the Mosaic law seven is prominently used in connection with a period of cleansing.

In the account of the fall of Jericho we find again the finished work accomplished in the seventh period of time, the marching around the city the previous six days being preparatory acts of obedience for the consummation of the downfall of the city, when on the seventh day Joshua was told to march around the city seven times blowing trumpets

and giving a shout. Likewise, in the book of Revelation, we find a scroll sealed with seven seals presented to Jesus, the Lion of the tribe of Judah, by His Father. We find also that under the seventh of these seals there are seven trumpet judgments, and under the seventh trumpet there are seven last plague judgments. We find here an array of sevens which may prove of great interest to last day Christians.

As a Christian, each one should realize that our vision is dimmed by darkly colored glasses, hence it seems the Lord's purpose for mortality to know only in part until the mystery of God is finished. It behooves us then to approach the Word of God in humility and prayer, seeking what truth the heavenly Father may desire for us to know.

In the Apostle Paul's discussion of the resurrection in 1 Corinthians 15:51, 52 he places the resurrection of those in Christ and the change of the living at the last trumpet, which is the seventh. In Revelation 10:7 we find that when the seventh trumpet shall begin to sound the mystery of God shall be finished. Until this period of time is reached this finished mystery will not be known but will be understood by those partaking of the divine nature.

When God elaborates, it is for the instruction of those that hear. May it not be His will and good purpose for the church to pass through a brief but severe period of testing under His protection during the trumpet judgments, reaching perfect redemption through the blood of His beloved Son when they are called at the last trumpet? Following the seven trumpets the seven last plagues are poured out, which comprise the darkest part of the night, when the whole earth shall be devoured (Zeph. 1:14-18) and the way prepared for the inauguration of the kingdom of God.

Evidently, then, if this order of events be correct the church escapes the destructive last plague judgments.

What a comforting thought that the earth as we behold it today, torn by strife, injustice, and iniquity abounding, will some day be filled with the glory of God even as was Solomon's temple and the tabernacle in the wilderness. Do we appreciate as we should the grace of God extended through His Son in the privilege of occupying a place of protection as we see the oncoming disastrous tumult?

(Note: Although THE HERALD itself does not endorse all of the views herein presented, especially in regard to definite periods of time, it presents the article for study by those interested in this subject.)

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FRAGMENTS ON CHURCH WORK

By J. G. Haupt

MOST appreciative words were uttered concerning the church of God at Berea in Asia Minor. They were more noble than others in that they searched the Scriptures daily to learn whether the things that they had heard from the apostles and evangelists, from Moses and the prophets, were true and at the same time what were the truths uttered by these holy men. The world-wide Bereans at the present day are nobly pursuing their diligent search for truth.

God willed that His church should bear the name of God Himself and remain His church in all lands. There was no church in Old Testament times, the trustful ones accounted God's chosen people having their laws prescribed by God Himself.

The Messiah or Christ called upon His disciples to say whom the people round about thought Him to be. Their replies included none but most worthy men. Among these was John the Baptist, raised to life again. The most important question came next, "Whom say ye that I am?" Peter's prompt response followed, "Thou art the Christ, the Son of the living God." The fitness of these words coming from Peter was evident. "Thou art *Petros*, and thou hast expressed the most important *petra*." *Petros* was the man's name. The *petra* was a firm foundation upon which Christ would build His church. This *petra* would not be destroyed by the inroads of *hades*, the death state. It would live forever. Like the Bereans, the church of God, God's church, has a home in every quarter of the globe.

The church was established on the great Pentecostal day after the resurrection of Christ. This church grew very rapidly from the beginning. Its name appears in the latter part of the book of Acts. In the first chapter of Paul's first epistle to the Corinthians, in the second verse, Paul especially states that he wrote his epistle to the church of God which is at Corinth. The same language appears in the first verse of Second Corinthians. It continues to be found in all the epistles.

The Apostle Paul early opened "his own hired house in

Rome" for the preaching of the truth under the auspices of the church of God. Years after a larger Roman church was established there as a Catholic church. When the Eastern or Grecian portion separated from Rome the latter was called the Roman Catholic Church while the former became the Greek Catholic Church. Later when King Henry of England rebelled against the refusal of the Pope of the Roman Church to grant him a divorce from his wife, King Henry organized what he called the Holy Catholic Church though it was evidently no more holy than the two other churches. Dr. Martin Luther also separated from the Roman Church, organizing the Lutheran Church.

A Mexican radio station has lately sounded a terrific alarm over the vices dominating American institutions of learning. I am afraid gross exaggerations have been indulged in, although notes of warning are sometimes perfectly proper. This radio advocates international fellowship. This would dispossess the God-given faith and place on an equality all kinds of sectarianism.

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THE LAND OF PALESTINE

Continued from Page Four

Lord liveth, which brought us up out of the land of Egypt," but, "The Lord liveth, which brought his people Israel out of the north country, and from all countries, whither he has scattered them."

You will notice that in connection with this deliverance, if you have carefully read the Prophets, that in connection with Israel's deliverance there is always an ensign, or flag, or token that will be thrown out in the sight of the whole world, and it is around this ensign, or flag, that Israel will rally, and it is by this that they will be led.

This is in keeping with God's ancient method of leading them out of Egypt, the first time, with the pillar of a cloud by day and a pillar of fire by night. And so again, in this second deliverance there is to be an ensign that shall be raised, and all the nations shall see it, and this ensign shall guide and direct Israel to their future home.

We are all, I suppose, persuaded that the times are indicative of mighty changes; there is a strange spirit of unrest abroad; there is a strange spirit of expectation in the hearts of men, and of the best people of the earth.

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THE NATURE OF MAN

Continued from Front Page

and he will rejoice if he can keep any from faith by "lies taught in the name of Jehovah." Therefore we are greatly constrained by the Holy Spirit to "contend for the faith which was once delivered unto the saints," but lost when the church became worldly and paganized.

Abreast of the Times

German-Jewish Marriage Annulled

"Thou shalt make no . . . marriages with them; . . . for they will turn away thy son from following me."—*Deut. 7:2-4.*

KARLSRUHE, Germany, March 7.—According to *The New York Times*, for the first time a high court in Germany handed down a ruling by which the annulment of a marriage between a German and a Jewess was declared valid on the ground of "ignorance concerning the nature and importance of race purity." The court declared that marriages between Aryans and Jews are recognized as reprehensible because they tend to " estrange Aryans from their own race and produce offspring of an alien type."

"The gap between these races is now realized to be so wide that such misalliances are not likely to be formed in Germany again," the court continued. "It must therefore be assumed that the plaintiff (the German husband) would not have contracted that marriage if he had been aware of the true state of things."

To the student of the Bible it is interesting to note the way in which the Germans have turned the old Hebrew law concerning alien marriages against the Jews themselves. Moses was instructed to command the children of Israel to make no marriages between themselves and certain other Gentile nations. "For," said he, "they will turn away thy son from following me, that they may serve other gods."—*Deut. 7:1-4.*

The growing tendency in Germany to restore the ancient paganism and to remove from religious teaching all distinctly Hebrew characters and ideas indicates the desire of the leaders of the Hitler regime to prevent their Aryan sons and daughters from being led into the worship of other than German gods.

Jewish Hope of Immortality

"Their inward thought is, that their houses shall continue for ever."—*Psalm 49:11.*

CINCINNATI, Ohio, Feb. 1.—In the current issue of *The American Israelite* an editorial of unusual interest appears from the pen of Victor Emanuel Reichert, entitled, "The Hope of Immortality." Students of conditional immortality have long known that Jews in past ages did not believe in the Platonic theory of the inherent immortality of soul, but rested their hope of a future life upon a resurrection from the dead. The Jewish Encyclopedia asserts that the philosophy of Plato, with its later developments of a fiery hell and elusive and mystical heaven, was unknown to the Jewish religion until after the Persian conquest.

While the belief of the Jews in a future state appeared to be more or less hazy, it was always closely associated with

their national restoration. With many later Hebrew commentators the thought seemed to be that

*"Our lives shall go on in our children,
In their lives our lives be blessed."*

Referring to this ancient idea which places stronger emphasis upon racial than upon individual immortality, Mr. Reichert says:

"It is the immortality of the heroes of the race whose lives and teachings, the living spirit of their ministry to men, goes gallantly marching through the years, defying the silence of death and the dust of oblivion. A Jeremiah, like Socrates, wins immortality because he is willing to take the risks of living the best life he knows. Immortality is not a cheap and easy thing. It is not to be had merely by living. It is the accolade of glory, the kiss of eternity which God impresses on the souls of His faithful servants. We must earn and win immortality.

"In the long march of Judaism," continues the writer, "there is a preponderant emphasis and healthy insistence that eschatological problems will take care of themselves if only we see to it that we give the best we have in the here and now. It is, after all, profitless and futile to lose oneself in the labyrinthian paths of *Olam Ha-Bo*—the world to come—while we neglect our opportunities in *Olam Ha-Zah*—this world."

Star of Bethlehem Mystery

"We have seen his star in the east, and are come to worship him."—*Matt. 2:2.*

PASADENA, Calif.—A distinguished Swiss astronomer, Professor Fritz Zwicky, associated with the California Institute of Technology and the Mt. Wilson Observatory near here, suggests that cosmic rays may reveal the secret of the star that led the wise men from the East to the birthplace of the world's Redeemer. He says that perhaps it was a great super-novae, an exploding star, such as he believes to be the source of cosmic rays.

Referring to its marvelous brightness a traditional hymn tells how

*"To the earth it gave great light,
And so it continued both day and night."*

This continuous shining provides a clue to the mystery, Dr. Zwicky thinks, since only a super-novae in the Milky Way galaxy could be seen burning brightly both night and day. Astronomical records show that Tycho Brahe, the Danish astronomer, saw such a one in 1572.

Another coincidence is that the kingdoms of the traditional wise men, Kasper, Melchoir, and Balthasar, were about a thousand miles from Bethlehem, and it would take about ten days for men to travel that distance by camels, and ten days is about the normal life of a super-novae, after which it explodes.—*Selected by Sr. Lottie Young.*

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“HE WILL TEACH US OF HIS WAYS, AND WE WILL WALK IN HIS PATHS.”—ISAIAH 2:3.

DID YOU EVER SEE A DREAM WALKING?

ADAM had scarcely followed Eve in a hasty retreat from the Garden of Eden before men began to plan Utopias. The dreams of the centuries have been centered upon securing the highest type of everything, from government to locomotives. Thomas More and Stevenson were thus working to a common end, although along widely different routes: the one desired perfection through a sort of communism, the other sought perfection in the unromantic outlines of steam engines.

The Bible, however, gives promise of perfection, not merely in government, not merely in steam engines, but in humanity itself. Men have dreamed and worked and imagined vain imaginings for millenniums without result, for the earth rapidly grows worse; but those dreams will have their fruition and their personification at the consummation of the plans outlined by the Word of God.

Isaiah has provided descriptions of coming conditions that would cause the jaws of the most violent advocates of the New Deal to droop. He remarks on deserts blossoming as the rose under the beneficent effects of the rule of Jesus Christ on earth, and continues with mention of now fierce animals so tame that they may be led by little children. Politicians need no longer, under this new order, worry about changing the name of Boulder Dam to Hoover Dam and back again, for the world itself, the solid rock, will burst into expressions of joy for the alleviation of sickness and aridity: Where once was wilderness will be the acme of fertility; where once was war and death will be the peak of peace and quiet.

It is, therefore, at the setting up of the throne of the Christ in Jerusalem that men will see dreams walking, such dreams as the most imaginative of song writers could not conceive. The hope held out before the Christian is indeed one that is worthy to cause anyone, no matter how ambitious, to abandon himself to the purposes of God and to seek the reward that accompanies obedience to Christian precepts—a place within an animated dream.

—Arlen Marsh.

WHAT DOES THE CHURCH NEED?

ACCORDING to the *World's Crisis*, Dr. Augustus H. Strong has the correct answer to this question. “Not the vagueness and freedom of rationalism, but the self-limita-

tion of a scriptural faith. Not the methods of the politician or the worldling, but Christ's ways of regeneration and faith and prayer. An authoritative Bible, an evangelical theology, a spiritual church—these are our instruments for winning men. They are God's appointed means: and I would rather send out . . . ten consecrated preachers and missionaries than a hundred brilliant scholars and critics. Our first need is to be great believers. If we seek first the kingdom of God, all other things needed shall be added to us.”

REASONS FOR BEREAN ORGANIZATION

Many have asked this question: “What is the need of a national Berean organization, and why should it be supported?” A few reasons are given below:

1. Because the only way to have any general unity among Berean societies is to have one general, central head, where all matters of general interest may be discussed, and plans made for the work.

2. Because a system of lessons for general Bible study can be prepared by all states for all states, and the advantage of a united study realized.

3. Because a general Berean conference can be held each year where our societies can come together to hear some of our best speakers present solutions to our Berean problems.

4. Because it furnishes an organization to look after isolated persons and lonely persons who need the help of the Berean work and the social correspondence work, far more than the members who have church homes.

5. Because it gives us a field for extensive tract distribution and for missionary work, for carrying the gospel to new fields where they have never heard the kingdom message. “Whatsoever a man soweth, that shall he also reap.”—Gal. 6:7.

6. Because it means enlargement of vision for Bereans. It is often asked, “How can I make my society grow?” The answer is, “By doing more to help others.”

“There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself.”—Prov. 11:24, 25.

Who shall be members of the National Berean Society? Every person who desires to study God's Word, through a local society or as an isolated member. (See constitution.)

—From an old tract.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Jesus of Nazareth . . . went about doing good . . . for God was with him."—Acts 10:38.

YOUR SAVIOR AND MINE

READ again, boys and girls, the verse across the top of the page. "Jesus of Nazareth . . . went about doing good." Doesn't that bring before your minds a clear picture of our beloved Master? Everywhere He went, He left behind Him the memory of a kind deed, a blessing to those in need, a bit of comfort to those who were sad. And why was it that He was able to do so? Because He never got tired, never needed to rest? Oh, no! But because "God was with him." His Father gave Him the strength and the wisdom and the power to do all those wonderful things.

As you study for this last lesson of the quarter, think of Jesus often going alone at night to pray to God, which really was only talking to His Father. All of you often ask your fathers to help you with something that is just a little hard for you, I'm sure. And that is exactly what Jesus did.

If Father asks you to do something for him on Saturday, you try your best to do it just as you know he wants it done. You try to have it all ready for his approval when he gets home from work at night. And you're very happy when he tells you that it is well done.

Jesus, as He went about doing good, was doing His Father's work. He was preaching and teaching and healing—preaching the good news of God's coming kingdom here on the earth. He was teaching the people all about what kind of person His Father was. He was healing their diseases so that they would be very sure to know that God's heart was filled with love for all and that in His kingdom there would be no sickness, sorrow, or pain.

The power that God gave His well beloved Son to perform miracles—heal the sick, cure the crippled, feed the hungry, and even raise the dead to life—also proved to those about Him that He was God's Son. All this helped them to believe the words that He spoke when He told them about God's coming kingdom here on the earth.

Naturally, then, Jesus wanted to know who the people thought He was. Not so much for Himself, but because He was anxious that they should understand His Father and His Father's plans for them.

In today's lesson, Jesus asks His disciples who people said He was. Read their answer in verse 14. Then He asks them who they thought He was. Learn Peter's answer in verse 16. Learn it perfectly so that you will know it when you are fifty years old.

Now suppose, boys and girls, some wealthy man in your town offered to send a boy and a girl to college after they were graduated from high school, provided their grades were over ninety-five. Any boy and girl who didn't study hard and attain that high standing couldn't expect to receive the reward, could they? Of course not!

And it's just that way with Jesus. During the days He lived on earth, He expected those who asked to be healed to believe in Him. Those who wouldn't listen to the good news of God's coming kingdom on earth, just lost that much out of their lives. Those who weren't willing to give up the things of the world to follow Jesus, weren't worthy of the reward.

So it is even today with us. We might study all about Jesus, but if we do not do as He asks us to do, it will be of no benefit. We may be able to recite many verses, but if we do not try to be the sort of person Jesus wants us to be, it will be time wasted.

Now turn in your Bibles to verse 27 in the lesson chapter. That tells you that when Jesus comes in all His glory, He is going to bring a reward to all those who have been true to Him.

But all the rewards aren't away off in the future. Don't you believe, girls and boys, that those who love Jesus and serve Him are much happier today than those who do not? And not only happier, but stronger in their bodies, brighter in their minds, and truer in their actions.

Wouldn't you just love to have seen Jesus as He went about doing good in Galilee and Judea? Some day we'll see Him going about doing good, not only in Palestine but in all the world. And better still, He will let us help Him, if we follow in His steps now.

"We would see Jesus! We would look upon
The light in that divinely human face,
Where lofty majesty and tender grace
In blended beauty shone.

"We would see Jesus, and would hear again
The voice that charmed the thousands by the sea,
Spoke peace to sinners, set the captives free,
And eased the sufferer's pain.

"We would see Jesus, and let Him impart
The truth He came among us to reveal,
Till in the gracious message we should feel
The beating of God's heart."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 12. — March 25, 1934

CONFESSING AND FOLLOWING CHRIST

Devotional Reading: John 10:7-16

GOLDEN TEXT

Thou art the Christ, the Son of the living God.—Matthew 16:16.

A STUDY OF THE SUBJECT

Topic: Confessing and Following Christ.

Basic Truth: "I am the way, the truth, and the life: no man cometh unto the Father but by me."—John 14:6.

I. **The Testimony of the World.** (Matt. 16:13.) "Whom do men say that I the Son of man am?" Even in Jesus' day those who did not believe in Him as the Messiah saw in Him something more than an ordinary man. "Never man spake as this man," was the testimony of the world of His day concerning Him. If the world is able with its carnal vision to see in Jesus the greatest influence for good it has ever known (and it does!), then the disciples must see in Him something still more wonderful and blessed. No student of history, believer or unbeliever in Christ, can deny that Jesus has contributed more of lasting benefit to society than any other man who ever lived. His influence on the world has justified His claim of divine Sonship.

II. **The Testimony of His Disciples.** (Matt. 16:14-20.) The benefits that Christ has brought to the world may be called the "by-products of Christianity." The great purpose of His life and teaching was not to make the world better, although it has done that; but the great motive of His life was to "create new creatures" in Himself, to make Christians. The testimony which His followers bear in word and deed tells of the success He has attained in His principal objective.

III. **Reward of Sacrifice.** (Matt. 16:21-27.) Without effort there can be no reward. Whole-hearted service is what the Lord demands. He declared that "ye cannot serve two masters." One's own will must be subjected to that of God in all things. One cannot even seek to preserve his life if by doing so he is unable to carry out the Father's purposes. But Jesus taught that the true value of life can be realized only in eternity, and for this reason the saving of the life today was of little moment as compared with being assured of eternal life in the future. To believe in Jesus and in what He taught, to obey Him in baptism and in service, to confess Him before men, are the conditions of salvation He lays down.

PRACTICAL APPLICATIONS

Confessing Christ. "With the mouth confession is made unto salvation."—Rom. 10:10. This is more than mere lip service. This confession that Jesus is Christ must come from a knowledge that is obtained because we have come into contact with Christ and know that He is the Son of God because we KNOW Him. True confession is based on true knowledge, and true knowledge is rooted and grounded in the Word of God and is linked to the Son by that great unseen force called the Spirit of God. Unless we have our anchor imbedded in the Word of God and securely fastened by the

Spirit of God, there is no justifying result to us in acknowledging that Jesus is Christ. It is one thing to confess and a vastly different thing to know Him. True confession is a natural outburst of knowing Him.

Revealed to Man. The knowledge that Peter had that "thou art the Christ, the Son of the living God," was revealed knowledge. It came not through the channels of flesh and blood. The carnal mind cannot comprehend such things. It must be revealed through the medium of the spiritual. The carnal mind is not subject to the law of God (Rom. 8:6-8). As "the natural man receiveth not the things of the Spirit of God," it therefore must be revealed to him by some one that does possess the Spirit; and when he has received the knowledge through the channel of the Spirit, he can then take turn and reveal it to some one else. Thus it can be said that we who have the Spirit of God are the revealers of God to those who do not profess the Spirit. This is a grave and great responsibility.

Profit. The material things of this world are temporal and lustful and are doomed to pass away. If we in our search after these material things neglect the weightier affairs of life and fail to lay hold on that life which is to come, what profit will we have when we must lay down the life that now is (1 Tim. 6:7)?—C. E. R.

GOLDEN TEXT

"Thou art the Christ, the Son of the living God."—Matthew 16:16.

"Thou art the Christ," the Anointed, the Holy One of God. It was the Father Himself who revealed this to Peter. This was direct evidence that Jesus was the One of whom the prophets had written. In the New Testament the name "Christ" is used as equivalent to the Hebrew "Messiah," also meaning "Anointed."

As the Son of God, Christ is "the heir of all things" (Heb. 1:2), and is invested with "all power," and is "the resurrection, and the life" (John 11:25). He is the One through whom Christians obtain eternal life. Jesus, the Christ, the Messiah of the Old Testament, the Son of the living God, came into the world to save even you and me if we accept Him.—L. A. R.

YOUNG PEOPLE AND ADULTS

What Think Ye of Christ?

Quite often one hears the statement: "It doesn't matter what we believe, just so we live right." This may seem like a very charitable attitude to take when speaking to one of a different religious persuasion, but it certainly shows very little serious thought on the matter. One's actions are largely the result of his thought or beliefs.

If one is erroneous in his beliefs, he will be erroneous in his actions. Eve believed the ser-

pent, and her actions were displeasing to God. The natives of India believe cattle to be sacred, so they established homes for aged cattle years before they built them for aged people. Certain of the Jews believed Jesus was an imposter, so they clamored for His death. Pilate believed he could win the favor of the Jews, so he had our Savior crucified. Jesus predicted that the day would come when "whosoever killeth you will think that he doeth God service." Saul believed Christianity was wrong, so he persecuted the early church. Three Hebrew captives believed they should worship only God, so they faced the fiery furnace. Some in Paris today believe there is no God nor Christ. They prove their disbelief by worshipping the devil in 22 different chapels. Does it make a difference what we believe? What is the testimony of the above examples?

Our response to Christ will depend upon what we believe Him to be. What we think of Christ can be determined by our actions. If we think Him an imposter, we will crucify Him; if we believe Him to be less important than gold, we will betray Him with a kiss; if we believe Him to be the Savior, we will look to Him for salvation; if we honor and respect Him, we will keep His commands; if we believe He is going to judge the world in righteousness, we will live the "new life."

—H. A. S.

PRIMARY CLASS

Memory Verse: "He hath done all things well."—Mark 7:37b.

In the first lesson this quarter we learned how the wise men came to see Baby Jesus. They followed the star until they came to Bethlehem, where they found Baby Jesus and His mother, Mary. Next we talked about the baptism and temptation of Jesus. He was baptized by John in the River Jordan. He was tempted by the devil three times, but not once did He yield to him. In lessons three and eight we found out about how Jesus picked out His helpers and sent them out. Here is a list of things Jesus taught us from lessons four and five. He taught us how to pray and gave us a model prayer. He told us how God will care for us as He does for the birds and flowers. In another lesson Jesus brought a little girl back to life. Still in another He cured the centurion's servant. He painted a beautiful picture for us when He told us the story of the sower in lesson ten. In lesson six He showed us a picture of a tree. What part of the tree are we? Best of all, in lesson nine Jesus said, "Come unto me."

When we think of all the things Jesus did in these lessons, we should all say, "He hath done all things well." Repeat it, thinking of the things Jesus has done and will do.

—V. C. T.

AMONG THE CHURCHES

BURR OAK, INDIANA

Evangelist F. L. Austin, whose home address is 5439 Ohio St., Chicago, began a series of special meetings at the Church of God in Burr Oak, Ind., March 12. The services will continue until April 1, closing on that day with special Easter sermons.

Bro. Austin will remain in Burr Oak for a time as temporary pastor of the church.

FONTHILL, ONTARIO

The Fonthill Church of God celebrated the twenty-fifth anniversary of the dedication of the present church building Sunday, Feb. 18, 1934. The pastor, C. E. Randall, directed the program, while F. L. Austin, who was pastor of the church at the time of its construction, was the speaker of the occasion.

Although the writer was not present at the services that filled this memorable day, from his personal and intimate acquaintance with the congregation he knows that the spirit of three strong men of God, one living and two dead, was deeply felt throughout.

First in point of time should be mentioned Peter H. Bouk, a pioneer of the faith in Canada, and a man who by his uprightness of character, generosity of heart, and spiritual nature has left a lasting impression for good, not only upon the church of which he was so useful a member, but upon the entire community in which he lived.

The second name that always arises when the past work in Fonthill is mentioned is that of Albert Railton. In Bro. Railton the Church of God possessed one of those rare characters, who by their lives of devotion to the common good and to the heavenly Father endear themselves to everybody. It was one of the happiest experiences of a lifetime to know Bros. Peter Bouk and Albert Railton.

The third name on the list of those who were so vitally concerned in the furthering of the effort at Fonthill is that of Bro. F. L. Austin, who was the speaker of the memorial services held recently. Bro. Austin needs no commendatory words from anyone who has known him. His depth of consecration, his scholarship, and his intense energy, which has always been devoted to the service of God and man, contributed to the success that crowned his efforts at Fonthill, and later in the organization and establishment of the General Conference of the Church of God, together with its working body, the National Bible Institution.

Behind every great work are to be found the divine and human influences that have made such work possible, and in the present instance the human side of the equation undoubtedly consisted of the three men named, but their success was made possible by the splendid support and cooperation given them by many other equally faithful brethren of the Fonthill community.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mrs. C. Seely; Silas M. Claypool; Grand Rapids Sunday School (\$3); Ella M. Siple; Mrs. A. M. Siple; Mr. and Mrs. Charles M. Updike; Anna Mae Bottolfs; George Long (\$5); Mr. and Mrs. Paul C. Johnson; Mr. and Mrs. E. C. Railsback; Mrs. Mary Calkins; Jessie M. Wilson.

EASTER EDITION

Manuscript intended for the Easter edition of this paper must be in the office of The Herald before March 21. Any Easter material received after that date cannot be given consideration. Ordinarily the paper is made up three weeks in advance of publication, except for the news and special pages; but this practice will be suspended for the issue of March 27 to permit late writers space.

MINISTERS ATTENTION

The Northwestern Conference of Oregon and Washington is interested in securing a minister for its territory. Application blanks may be secured by addressing the secretary's office.

Gladys Barber, Sec.,
1553 Adams St., Corvallis, Ore.

WE LOOK AHEAD

March 20, 1934

"Boot Hill," Arlen Marsh. On the building of cemeteries and its results.

"Jehovah's Covenant With Abraham," Samuel Forsby. The last of three articles.

"On Drunkenness," Benjamin Franklin. A departure from our usual contents, but of great truth.

"Enjoy It!" J. W. Lent. Why not? The apostles did.

"God Is My Father," George W. Haskell. All the more reason to enjoy it.

With other articles and special pages.

PERRY WASHBURN SMITH

The Plymouth, Ind., church has been called upon to suffer the loss of a faithful member, Bro. Perry Washburn Smith, who passed away Tuesday morning, Feb. 27.

Bro. Smith had not been feeling well for some time and when pneumonia set in he soon succumbed. He was born August 22, 1867, near what is known as Poplar Grove. He was the youngest of seven children, of which only two survive. He was united in marriage to Daisy M. Francis June 16, 1901, and together they have enjoyed a sweet companionship, not only in their home, but also in living Christian lives. When a young man he united with the Plymouth church, and with Sr. Smith was punctual in attendance and always ready to be of service in the Master's cause. He was firm in the hope that Jesus was soon coming and that in God's own time he would come forth from the grave to enjoy the blessings promised to all those who love the appearing of their Redeemer.

Bro. J. H. Anderson spoke words of comfort at his funeral, which was held Thursday afternoon, March 1, in the church, which was filled to overflowing with friends, who wished to show their respect and also to express their sympathy for Sr. Smith and other relatives.

Eva L. Underwood.

NORTHWESTERN CONFERENCE

The Northwestern Conference of Oregon and Washington closed a three-day meeting March 4 at Corvallis, Ore.

The meetings were opened with a most interesting Bible study, 1 Corinthians 7:39 being the text chosen. A second study was 1 Corinthians, first chapter.

Bro. A. W. Darby gave five discourses on "The New Covenant," using the chart for several of them. Particular emphasis was placed on the promise made to David.

On Sunday afternoon Sr. Rogers of Eugene conducted a social meeting. General discussion of various passages of Scripture became so interesting that it was five o'clock before we realized it.

Following Sunday school, a business meeting with President Woolf in charge was held.

The attendance averaged ten, the greatest attendance being eighteen.

Mr. and Mrs. Maurice Kerr are now located in Corvallis. Mr. Kerr will continue with his work as assistant state milk inspector.

Joyce Morgan, a member of the junior Sunday school class, has been seriously ill of pneumonia. At the present writing she is gradually improving.

Bro. and Sr. Carl Weatherwax are now located at 841 E. 69th St., Seattle, Wash. They were formerly located at 215 W. Sixth St., Aberdeen, Wash. They expect to be in their new location about a year.

Vance Galbraith of Felida, Wash., is recovering from an attack of flu.

Gladys Barber, Secretary.

GUGE - SOWARDS

In the presence of the groom's mother and a few other relatives and friends a quiet home wedding was solemnized between Charles Elmer Guge and Ethel Marie Sowards, both of Plymouth, Ind., at 400½ West Jefferson St., on Wednesday, Feb. 14, 1934, Evangelist F. L. Austin officiating.

The bride recently moved from Minneapolis, the city of her birth and of her people, to Plymouth, where she became the tender and faithful caretaker of a family of motherless children. Her gracious life made her favorably known by those who came to know her service of love.

The groom, a respected member of the Burr Oak church, has for some years made a home at the above address for his aging mother. Here the home will be continued, and Mother's comfort will still be a subject of thought and effort.

May the Father's blessings richly strew the pathway of Mr. and Mrs. Charles E. Guge unto ripe and honored years, ever inspiring them to press toward the mark for the prize of the high calling of God in Christ Jesus.

HERALD RECEIPTS

Mrs. Charles Harris; Herman Dickel; C. W. Howe; Mrs. Hedvie Jackson; Mrs. O. J. Dorsey; C. D. Balliet; E. E. Giesler; D. Hatten; Vernon W. Chaplin; Mrs. Alma Orr; C. E. Mills; Mrs. Edith M. Richardson (for others); Mrs. F. M. Cawby; Earl Taber (for another); Jessie M. B. Kauffman; A. Nichols; Glyn L. Starbuck; Ruchie Alexander; William Platts (for another); Mrs. A. M. Scroggs; J. J. Handley; Mrs. Earl Bowen; Jessie M. Wilson; Mrs. Pauline Chapman.

BETWEEN YOU AND ME—

Bro. F. L. Austin, our "Back-to-the-Bible" evangelist, while in the East recently held two services for the Advent Christian brethren at Penfield, N. Y., which gives point to our editorial in this issue.

Sr. B. F. Cook, 2255 - 30th Ave., San Francisco, Calif., informs us that her husband has recently suffered from attacks of agina, but is now recovering. Let us pray for these faithful old people who are shut off from others of their own faith.

Bro. F. L. Austin, for many years Executive Secretary of the National Bible Institution, has accepted a call from the church at Burr Oak, Ind., to act as temporary pastor. Knowing Bro. Austin as we do we congratulate the brethren at Burr Oak on securing a man who will emphasize both the spiritual and the doctrinal truths of the Bible.

Sr. Anna Eychaner, wife of our beloved brother, A. J. Eychaner, passed the eighty-second milestone on the journey of life on March 2, 1934. Sr. Eychaner has endeared herself to the church everywhere by her sympathetic helpfulness, especially on behalf of young people. May she remain to inspire us all until the Master comes.

Sr. Mick, the efficient Matron of Golden Rule Home, was called to Toledo, Ohio, some time ago to visit her father, Nathan Heacock, who is now in his ninety-third year and very feeble. Sr. Mick returned to her duties in the Home last week. During her absence everything was kept in good running order by Sr. Elizabeth Ordnung, who responds to every emergency call at the Home, and who was ably assisted by Sr. Olive Wood, a member of the Home family.

Under the able leadership of Pastor Harvey U. Krogh, Jr., the work at Plum River church near Mt. Carroll, Ill., continues to press forward. This is one of the points which the Illinois State Conference is assisting. There are other places in the state where congregations are too small to meet the expense of regular services, but where the work is badly needed. Those who contribute to the state work find their present reward in the results attained in these places.

One of our occasional contributors, sending in some copy for the Easter number, remarks, "If for any reason you cannot use this, you will not hurt my feelings in the least if you leave it out. I know you cannot give the brethren a one hundred per cent paper and print everything you get." We appreciate that spirit.

Yes, as Pastor Randall says, "Now is the time to begin planning for May Meeting at Fonthill, Ont." And also, it is not too early to plan to attend the General Conference at Oregon, Ill. July 31 to August 12 is the date.

"I must say again," writes Mrs. O. J. Dorsey of Denver, Colo., "that each paper is full of such good and interesting articles that are surely worthy of our time and study." Thank you, Sr. Dorsey, we know our writers will appreciate your commendation as much as does the editorial staff.

Three responded to the call of the gospel at Anniversary Day services at Fonthill, Ont. Two of the number, Mr. and Mrs. Thomas McArthur, were the first fruits of Bro. Randall's labors at Welland, Ont., and the other, Clarence Moore, comes from the New York side of the line. We wish for the three the keeping power of God until the Master comes.

If the secretaries of the various state conferences will promptly send in the announcements of the summer gatherings we shall be glad to get them before the public early so that the brethren can plan to spend their vacations in the study of the Bible and in the enjoyment of Christian fellowship at these great annual meetings.

That the churches on the Pacific Coast are looking for an evangelist is a pleasing indication of increasing interest in that locality. The coming of the Lord is at hand. Let us send out the glad news everywhere.

There is still time to get your orders in for the Easter Herald. And, incidentally, we still have room for an article or two on the inspiring resurrection theme from some of our younger writers. The spirit of youth reflects the spirit of the resurrection message.

Among the interesting letters the editor found waiting his attention on Monday morning was one from a tiny "girl friend" in Oregon. The little lady is not yet in school and writes a hand that none but an editor or a parent could comprehend. But we read what she termed her "wroting" with ease, just as the heavenly Father reads the childish hearts of His adult children.

Sr. F. M. Cawby of North Judson, Ind., tells of a surprise visit she recently enjoyed from Bro. Cecil Smead, pastor of the Blanchard, Mich., church. Bro. Smead was accompanied by his mother, Mrs. John Hammond, his sister Ruth, and Sr. Hatten of Culver, Ind. Sr. Cawby also infers that her "housework suffers on account of the interesting articles in The Herald each week."

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.

SPECIAL INDEBTEDNESS FUND

Previously reported	\$426.65
Silas M. Claypool	5.00
"Michigan"	5.00
A. C. Boyer and Mrs. John Piper	10.00
C. D. Balliet	1.10
W. E. Boyer	10.00
C. E. Mills Family	18.00
Mr. and Mrs. R. Harman	10.00
Total	\$485.75
Pledges reported	504.00
Mr. and Mrs. R. Harman (pledge)	10.00
Total pledges and contributions	\$999.75

HALFWAY TO THE TOP!

We're doing well! Rung by rung we're climbing the ladder toward the top. We are halfway there right now! Small amounts and large amounts continue to come in day after day, but we still need more to reach our goal. God has been wonderfully generous to the Church of God during the years of depression. He has kept us going, yes, and gaining ground all the time. Let us show our appreciation in a material way. In the office we will cut every corner of expense possible, make every sacrifice to carry on, and we ask no more than that you who have this work at heart shall stand behind us as you have done in the past. Victory is in sight!

Let's
climb
the
Ladder
to
Success

\$1000
\$900
\$800
\$700
\$600
\$500
\$400
\$300
\$200
\$100

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The RESTITUTION HERALD advocates: the near return of Christ, Acts 1:11, and life

TOO LATE

By E. E. Giesler

IN THE summer of 1912 the writer, then occupied at mission work in Houston, Texas, had quite a singular experience one evening when, just before the time to preach, he was strangely impressed to go to the door of the hall and obeyed the leading, and was surprised to meet a young man who asked for food, declaring he had gone three days and two nights without anything to eat. His immediate needs were supplied, and through the generosity of Mother Dulaney (deceased) room and board were secured until he could find work. He was soon employed as chauffeur by a doctor and was faithful to duty until he earned enough money to pay his way back home to England. So one day with a light heart he went to Galveston, Texas, to take ship, and through carelessness all his own, was a little late; the ship had sailed, and not another for a month. He was overcome with grief, and spent all his savings that night in a drunken debauch.

"Too late," Noah faithfully warned the people, and by faith prepared an ark to the saving of his house, by which he condemned the world, and became the heir of righteousness which is by faith. Eight souls were saved by water, because they believed and obeyed the Prophet of God and entered the ark. Then, when God shut to the door it was forever too late for others, and so they perished.

Moses led the children of Israel out into a land of milk and honey, and there taught them the law of God until they understood all that was required of them. God had put His holy Word in their mouths and in their hearts (Deut. 30:14). "But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." They would not obey God, but willingly served idols, and grieved the heart of God until He allowed the enemy to come from Assyria, capture their king, kill many hundreds of them, and take the rest prisoners. Down in Babylon, in grief and sorrow, they longed for their own land, where they could worship God in freedom; but it was too late, they had signed away their day of grace, and now they would have seventy years of prison life until all of the ones responsible for their sins passed unto the embrace of death.

Christ came to His own, taught them the Word of God, healed their sick, and raised some of the dead. He stretched out His hands to them for three years and bade them come to Him. They were blind, yes; but why? Matthew 13:15: "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." Luke 13:34: "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, . . . and ye would not!" Now it was forever too late, and the end had come. "Your house is left unto you desolate." Matthew 21:43: "The kingdom of God shall be taken from you." Matthew 8:12: "But the

children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." Over nineteen hundred years have passed away since Christ, and again the age end is at hand. The Bible has been printed in several hundred languages and sent to all parts of the earth. Churches everywhere. Faithful ministers, and other workers ever at their post of duty, some hardly getting enough money to pay their rent: in the pulpit every Sunday with a message of warning, declaring that the end of the age is at hand.

The nations are ready for the last great struggle, and soon the midnight hour will strike. Soon the salt of the earth will be removed. Soon the last week of Daniel's prophecy will have come, when the inhabitants of the earth will go mad. The foolish virgins will seek for the truth, and it will not be found, for the famine of the Word of God (Amos 8:11) will have come, and the church been taken away. O then, brother, sister, friend, it will be forever and eternally too late.

Are you walking in all the light that you have? Are you doing all you can to spread the gospel? Are you holding with the people that preach the truth? Or have you stepped aside and are now walking in an easier path? In the language of the Master (Luke 13:24) let me speak to your heart. "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door," then, forever, it is too late.

WONDERFUL

By C. E. Randall

God's dealings with the Jew are simply wonderful, and their modern movements in the light of prophecy are as marvelous as many of their previous deliverances. Israel have always, since their very beginning, had a prominent part in the purpose of God. For many centuries or during the "times of the Gentiles" they have been for the most part obscured and dormant. As "Gentile times" close, Israel awakens. It is this great awakening that we wish to call attention to.

A few years ago, the majority of Bible students could not see how Palestine could be delivered out of the hands of the "Unspeakable Turk" and given to the Jew. Therefore, they refused to accept the view of Israel's being restored to their nation. From the time that the "Lovers of Zion" were organized in 1882 and then the Zionist Movement of 1887 and onward little headway was made.

What appears impossible to man is no barrier to God. He works in mysterious ways His wonders to perform. God had promised that Jerusalem would be trodden down of the Gentiles only till the "times of the Gentiles be fulfilled."—*Church of God Messenger*.

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NUMBER 25

BOOT HILL

By Arlen Marsh

OUT OF the West that is not yet entirely dead, the West of mushroom towns, of *caballero* and plain cowpunch, has drifted a roster of names that must forever be etched on the monuments to the building of a nation. Dodge City, Ogallala, Santa Fe, Tonopah, and Goldfield; Houston, Cody, Carson, Fremont: these are the words that have lent a specious color to the drab history of a people falsely presumed to have been founded upon the austerity of Plymouth Rock. New England held its place in the creation of the new America, but Santa Fe was founded a century before the Separatists left off fighting a bigoted Queen to take to fighting Indians—was founded and was civilized.

Only the West could have produced Boot Hill, the West, grim as leagues of sand and yucca and blasted rock can make it, arid, fertile, deadly as a rattler, beautiful beyond compare. Under the kindly ministrations of such iron-fisted men as Wild Bill Hickox, the West in its travail gave up not one Boot Hill, but several, whereon were planted those of violent disposition who had been so unfortunate as to have incurred the enmity of those more fitted to be violent. Death was sudden, swift, and sure; but this was due to the environs of the West far more than to its character.

With Boot Hill came into being the eloquent phrase "the Great Divide," the master of Boot Hill, the arbitrary line over which men slid, voluntarily or otherwise, to regions beyond the pale. Precisely what lay over the Great Divide the West itself was hesitant to say; hell then, as now, was an indefinite location existing more in the imaginations of the gullible than in all the reality of truth, and men who died there in the West were not presumed to go to any other place. But the Great Divide was real and terrible, and Boot Hill was the expression of its results and mastery.

Philosophical discussions of the questionable theology of the times were not among the vogues of the West of Carson, Houston, Cody. That Moses had once lived and died the people held a vague idea, but as to who he was or what he was they knew absolutely nothing. His laws, how-

ever, ruled; and the precept of an eye for an eye and a shot-gun charge for a Colt .45 held the reins of what government there was until the advancing steel of the railroads brought more settlers and, subsequently, peace. Meanwhile, the population of the several Boot Hills grew apace.

In common with Jonathan Edwards of the severe New England already mentioned, therefore, the West based its text upon Deuteronomy 32:35 ("their foot shall slide in due time"); but, contrary to the precepts of the earnest Mr. Edwards, it denied the theory that "*there is nothing that keeps wicked men at any one moment out of hell, but the mere pleasure of God*" and proceeded to the task of making such men slide. The thinking of the West, like the climate and geography, was stern and just, whether righteously or otherwise, and the doctrine of self-determination was accepted by a common consent.

The West, indeed, settled perforce in the ways of violent living and violent death by the very character of the country and the rabble which infested it, went further than a haphazard denial of the teachings of such men as Mr. Edwards and a simple procedure in the even tenor of its ways. Faced with the problems of maintaining life among the rigors of a frontier never approximated elsewhere on the earth, they who inhabited the West came to believe with the anonymous author of the lines that

"One ship sails east, and another sails west
With the selfsame winds that blow;
'Tis the set of the sails
And not the gales
Which decides the way they go.

"Like the winds of the sea are the ways of fate,
As we voyage along through life,
'Tis the *will* of the *soul*
That decides the goal,
And not the calm or strife."

Adoption of the ideas of a true theology of which they consciously knew nothing, however, was not enough; these

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EDITORIAL

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G. Eldred Marsh, Editor

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"As he sat on the Hill of Olives opposite the temple, Peter and James and John and Andrew asked him in private, 'Tell us, when is this to happen? What will be the sign for all this to be accomplished?'"—Mark 13:3, 4.—Moffatt.

A PRE-EASTER PRAYER

O God, Thou who art the Father of our Lord Jesus Christ and who hast not disdained to call us Thy children, we invoke Thy blessing to rest upon us as we approach the day on which we celebrate the resurrection of Thy Son. As we meditate upon that most significant of all miracles, may we make it the focusing point of our own hope. Because that event took place, because Christ was really made to live again, may we also look forward to a resurrection from the dead at His coming. In His dear name. Amen.

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"TIME, PLEASE?"

WE borrow the caption from the front page of *The Morning Star*, published by Pastor A. E. Hoskins in the interest of the Church of God at St. Cloud, Minnesota. We regret we are unable to reproduce the excellent illustration with which he vividly portrays the thought suggested in the title.

This is an arresting question. A request to know the *time*—the time in which we live—and the meaning and the value of the passing days. We recall that the disciples asked a similar question of the Master on an occasion when He was passing out of the temple into the Court of the Gentiles. They had directed His attention to the beautiful buildings within the inclosure, and the Lord, observing them, commenting perhaps upon their massiveness and stability, remarked to the astonishment of His followers: "See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."

It was after He had introduced this prediction that the disciples approached Him with the question mentioned: "Tell us, when shall these things be?"

It is natural and right that men should want to know something about the time of the Lord's coming and the end of this age. They are deeply concerned with it. And this is especially true of those who have united themselves for eternity with the destiny of Christ. They want their Lord to come, and to come quickly, and so they ask, "When?"

The inspired writers repeatedly call our attention to the fact that the time that remains for preparation is short (1 Cor. 7:29), and that the ordinary affairs of life should

be governed by that fact. The Coming One Himself asserts that the exact hour when He is to appear is not only uncertain, but entirely unknown to both angels and men, and, consequently, watchfulness should be the motto of every disciple (Matt. 24:36, 42-44).

Paul, with his masterly ability to place his finger upon the weakest point in human nature with unfaltering precision, warns against indifference with regard to this matter of time, and says that, knowing the time to be so short, slumbering disciples should be aroused to a sense of their need for watchfulness, and to the realization that their salvation is nearer than when they first believed (Rom. 13:11).

The proximity of the Lord's coming being clearly indicated by all manner of world events, the worker is inspired to zealous activity on behalf of the unsaved. The harvest is great, the laborers are few (Luke 10:2), the time is short, and "now is the day of salvation" (2 Cor. 6:2). Therefore let us respond to the challenge of the times in which we live.

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"DO YOUR EASTER SHOPPING EARLY"

SUCH is the appeal made on the front page of one of America's great newspapers at the approach of the Easter season: *Do your Easter shopping early!* How significant that is of the trend of the times! It makes no difference what the occasion may be, religious, political, or social, that calls people together or that arouses public attention, profit-hunger of the American business man prompts him to make an appeal to the carnal desires, the inclinations of pride, and the fleshly longing for personal display which are a part of depraved human nature. He seeks material gain from every source and under all circumstances. Such is his one purpose in life.

The commercializing of Christmas, Mother's Day, Memorial Day, and the Fourth of July has reached such a point that the true meaning of these annual celebrations has been submerged in an avalanche of merchandise. The humble spirit of the Christ-child is forgotten, the self-sacrificing nature of Motherhood is ignored, the real defenders of liberty overlooked, and the birth of a great nation forgotten, through the avaricious appeals of commercial advertisers.

On Drunkenness

Dogood Papers, No. 12

Quod est in corde sobrii, est in ore ebrii.

TO THE AUTHOR OF THE NEW ENGLAND COURANT.

SIR,

IT is no unprofitable tho' unpleasant Pursuit, diligently to inspect and consider the Manners & Conversation of Men, who insensible of the greatest Enjoyments of humane Life, abandon themselves to Vice from a false Notion of *Pleasure* and *good Fellowship*. A true and natural Representation of any Enormity, is often the best Argument against it and Means of removing it, when the most severe Reprehensions alone, are found ineffectual.

I WOULD in this Letter improve the little Observation I have made on the Vice of *Drunkenness*, the better to reclaim the *good Fellows* who usually pay the Devotions of the Evening to *Bacchus*.

I DOUBT not but *moderate Drinking* has been improv'd for the Diffusion of Knowledge among the ingenious Part of Mankind, who want the Talent of a ready Utterance, in order to discover the Conceptions of their Minds in an entertaining and intelligible Manner. 'Tis true, drinking does not *improve* our Faculties, but it enables us to use them; and therefore I conclude, that much Study and experience, and a little Liquor, are of absolute Necessity for some Tempers, in order to make them accomplish'd orators. *Dic. Ponder* discovers an excellent Judgment when he is inspir'd with a glass or two of *Claret*, but he passes for a Fool among those of small Observation, who never saw him the better for Drink. And here it will not be improper to observe, That the moderate Use of Liquor, and a well plac'd and well regulated Anger, often produce this same Effect; and some who cannot ordinarily talk but in broken Sentences and false Grammar, do in the Heat of Passion express themselves with as much Eloquence as Warmth. Hence it is that my own Sex are generally the most eloquent, because the most passionate. "It has been said in the Praise of some Men," (says an ingenious Author,) "that they could talk whole Hours together upon any thing; but it must be owned to the Honour of the other Sex, that there are many among them who can talk whole Hours together upon Nothing. I have known a Woman branch out into a long extempore Dissertation on the Edging of a Petticoat, and chide her Servant for breaking a China Cup, in all the Figures of Rhetorick."

BUT after all it must be consider'd, that no Pleasure can give Satisfaction or prove advantageous to a reason-

able Mind, which is not attended with the *Restraints of Reason*. Enjoyment is not to be found by Excess in any sensual Gratification; but on the contrary, the immoderate Cravings of the Voluptuary, are always succeeded with *Loathing* and a palled Appetite. What Pleasure can the Drunkard have in the Reflection, that while in his Cups, he retain'd only the Shape of a Man, and acted the Part of a Beast; or that from reasonable Discourse a few Minutes before, he descended to Impertinence and Nonsense?

I CANNOT pretend to account for the different Effects of Liquor on Persons of different Dispositions, who are guilty of Excess in the Use of it. 'Tis strange to see Men of a regular Conversation become rakish and profane when intoxicated with Drink, and yet more surprizing to observe, that some who appear to be the most profligate Wretches when sober, become mighty religious in their Cups, and will then, and at no other Time address their Maker, but when they are destitute of Reason, and actually affronting Him. Some shrink in the Wetting, and others swell to such an unusual Bulk in their Imaginations, that they can in an Instant understand all Arts and Sciences, by the liberal Education of a little vivifying *Punch*, or a sufficient Quantity of other exhilarating Liquor.

AND as the Effects of Liquor are various, so are the Characters given to its Devourers. It argues some Shame in the Drunkards themselves, in that they have invented numberless Words and Phrases to cover their Folly, whose proper Significations are harmless, or have no signification at all. They are seldom known to be *drunk*, tho they are very often *boozey*, *cogey*, *tipsey*, *fox'd*, *merry*, *mellow*, *fuddl'd*, *groatable*, *Confoundedly cut*, *See two Moons*, are *Among the Philistines*, *In a very good Humor*, *See the Sun*, or, *The Sun has shone upon them*; they *Clip the King's English*, are *Almost froze*, *Feavourish*, *In their Altitudes*, *Pretty well enter'd*, &c. In short, every Day produces some new Word or Phrase which might be added to the Vocabulary of the *Tipters*: But I have chose to mention these few, because if at any Time a Man of Sobriety and Temperance happens to *cut himself confoundedly*, or is almost *froze*, or *feavourish*, or accidentally *sees the Sun*, &c. he may escape the Imputation of being *drunk*, when his Misfortune comes to be related.

I am Sir,

Your Humble Servant,
SILENCE DOGOOD.

The Herald does not often present treatments of such matters as that discussed in the accompanying satirical letter on drunkenness, written by Benjamin Franklin under the pseudonym "Silence Dogood" for the "New England Courant." It is, however, certain that neither "thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God," for so Paul wrote in 1 Corinthians 6:10. Consequently, The Herald offers this one of the Dogood Papers as a novelty, as good literature (although it preserves an antique flavor), and as a solemn warning, feeling that the truth of the argument is too well settled to allow haggling over questions of self-determination of moral conduct according to individual conscience.

God Is My Father

WE hear much about the Fatherhood of God and the Brotherhood of Man, as though the whole world were one happy family, with no discords, and no broken family ties, and everyone acknowledging God as Father.

Our secret orders teach this in theory, but in practice their brothers are only those who have "taken the degree" and pay their dues, thereby establishing their right to be called brothers among the affiliated membership.

Many of our modernisms are founded upon the theory, even claiming that their structures are built upon the word of God.

Our modernistic schools and colleges, ignoring the teaching of the Bible, are leading their scholars away from such sublime truths as the divinity of Christ, the adoption into the family of God, the advocacy before the throne, and the return of the Lord for His own.

In an article in a current magazine entitled, "How College Changed My Religious Views," Miss Pearl Brown says: "When I entered college four years ago I firmly believed that God was omnipotent and omnipresent; that Jesus Christ, His Son, was the most nearly perfect man that ever lived; and that the virgin birth was not to be questioned. . . . The first jolt I received during my freshman year was when an English literature professor informed his class that there was no God. . . . If a teacher in a university could dare to *make* such a statement, perhaps I could dare to *think* about it. . . . After taking a psychology course I was more sure than ever that I *could* think about religious things. . . . Five of us girls would meet in our rooms to voice our doubts and disbeliefs. . . . Certainly I was a most unhappy and unhopeful creature. . . . Albert Palmer's *Drift Toward Religion*, and Bruce Barton's *The Book Nobody Knows* gave me new thoughts. I saw that I was not getting anywhere believing—or disbelieving—as I did. The course in psychology also increased my doubts, because the professor explained so many of the miracles in purely physical terms. . . . And now, miracles, special creation, immaculate conception, the virgin birth, the resurrection, and controversial matters have little to do with my religious faith. I could believe all of these, yet it would not necessarily make my life any better. If, however, I live in accordance with my belief in the *Fatherhood of God and Brotherhood of Man*, my life will be far more serviceable."

The Fatherhood of God and Brotherhood of Man! Only in the physical world does God's Word recognize such a relationship. Paul mentions this in this connection in his address on Mars' Hill when he quotes: "For we also are his offspring" (from the Greek poet Aratus).

From time immemorial men have been trying to find God through their various forms of worship. And in these latter days a large part of the investigations of our scientists is a search for God, though they designate the object of their search by some other name.

They train their huge telescopes upon the stars of night in an endeavor to find a first cause. They uncover the geological strata with pick and shovel, and estimate the different ages of earth's history, ever working back toward a first cause. They search among the minute things of creation with their powerful microscopes, and their ultimate aim is a first cause. With their most sensitive instruments they study even the tiny atom with its swiftly moving electrons in an endeavor to find a first cause.

Our philosophers are searching for the "absolute" in vain, hearing only the echo of their own voices.

All the while many of our churches have left their first love in an endeavor to keep in the good graces of present-day materialists. This is so noticeable that Count Keyserling, after a visit to this country, voiced the following sentiment, "The more normal churches in America really no longer play a part worth mentioning in spiritual life. . . . Most Americans belong to their churches in no other sense than they belong to their golf clubs, or their Rotary clubs."

Psychology is in the limelight, and its devotees are searching the workings of the human mind to find an explanation of life and its source. Dr. Frank B. Robinson, the son of a late Baptist clergyman, is responsible for a correspondence course which he designates "Psychiana"; a teaching based upon the New Psychology. In a recent article, after telling of his experiences of forty years of mishaps and failures, he says that in his researches into the teachings of psychology he finally found God enthroned in his own subconscious mind.

A man-created god just as much as the "gods of gold, or silver, or stone, graven by art and man's device." This reminds one of the Hall of Mirrors in which one sees only his own reflection.

Eddington remarks: "We have found a strange footprint on the shores of the unknown. We have devised profound theories to account for its origin. At last we have succeeded in reconstructing the creature that made the footprint. And lo! it is our own."

It has been said, "All roads lead to Rome"; but in our day and generation, thanks to the vagaries of modern philosophy, it would seem that all roads lead to Athens; and we find ourselves among the polytheists of ancient Greece, as it were, prostrate before the altar "TO THE UNKNOWN GOD." And in the gloom of philosophical doubt we are groping to touch the Eternal. Is there no hope? Is there no light? Listen! Out of the dim past comes the voice of the Prophet of old: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." —Isa. 9:2. Let us arise then, and go to Capernaum, for there on the shores of beautiful blue Galilee walks the One of whom the Prophet spoke. It is Jesus "the Light of the world." And listen again! This time it is the voice of the

great Apostle Paul, speaking of this same Jesus: "God sent forth his Son, made of a woman, made under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."—Gal. 4:2-7.

Heeding the words of Paul, we travel the road of repentance, through the blood atonement, to the state of adoption as sons, and then, and not until then, can we exclaim, "God is my Father."

Reasoning from these premises that God is our Father only as we come to Him through Christ, let us study the meaning and responsibilities of such a relationship.

We will follow the analogy of a father who is at the head of a great business, and who has taken his sons into active partnership.

The greatest business in all the world is winning men and women for Jesus. God our Father is at the head, and by virtue of the Great Commission He has intrusted to us the carrying out of the details of the work. All business represents values, but His business represents the greatest values—values far beyond the price of earth's richest merchandise, for in His business we deal in the souls of men. Jesus Himself asks: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"—Mark 8:36, 37. In these questions Jesus appeals to man's sense of the worth of his own soul. At another time He presents the Father's estimate of the soul's value, when He asks: "Are not two sparrows sold for a farthing? and one of them shall not

fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows."—Matt. 10:29-31. Having thus established the character of the business as dealing in the souls of men, we perceive that its values are social, spiritual, and eternal. To these foundational values, the Father's business requires that other values be added, and in this accretion we have His cooperation, for we are "workers together with him" (2 Cor. 6:1). We will consider this under three heads:

First. As workers with the Father we add character values that are of the greatest worth, not only in our social economy, but in the economy of the promised kingdom of God.

"Years ago Prof. Pellman, of Bohn University, traced the descendants of one Ada Jurke, an abandoned woman. Out of 800 descendants thus traced there was a record of 769 who were thieves, drunkards, murderers, prostitutes, degenerate, and insane. Their activities cost the State millions of dollars, and down to the close of this investigation this family was still producing its kind."

This is a negative illustration, but suppose that Ada Jurke had become a follower of Christ at the beginning of her career, and had inspired her offspring with the importance of becoming children of God. What a different family history this would have been, and what character values would have accrued.

Second. As workers with our Father we change liabilities into assets. *(Please turn to Back Page)*

ENJOY IT!

By J. W. Lent

THE practice of religion is and ought to be a form of entertainment, a practice of happiness, which in fact should be more generally recognized.

Why shouldn't people enjoy their religion? The right kind of religion is all sweetness and joy and light, not gloom and sadness. It is a thing so deep and wide and high that it comprehends everything that makes life worth living here below.

We look up to see the sun shining on high, hear the song of the birds, the shouts of happy children, smell the perfume of the flowers, see the expanse of valley and hill, the sheen of the brook wandering through the meadow and send a paean of thanksgiving up to the Father for the wonderful gifts that He has given to the children of men.

Why shouldn't there be lots of fun and enthusiasm about it right now?

Instead of singing lugubrious hymns about a future state at a distant date, let everyone remember that the Christ is not on some far off distant planet, remote and inaccessible, but He is here, right now, in spirit, near to every-

one that seeks to find Him, ready to help him in his everyday trials and troubles, ready to join in his smiles and tears, his joys and sorrows; a Comforter who brings joy, deep and abiding, and gives the peace of God that passeth all understanding.

Why shouldn't people be entertained and enjoy their religion, a thing that comes to the lives and hearts of us all, nearer and closer than anything else in this world?

To read and appreciate the Bible, a collection of books that contains some of the greatest literature the world has ever seen, to follow its precepts and walk in the paths of the men of old, is to stand for high and lofty ideals, to attain nobility of character, become men and women of truth and righteousness, and to be akin to those who in times past attained to that crown of righteousness which fadeth not away, to be children of God and heirs of the resurrection: and God Himself shall wipe away all tears from our eyes.

"For he shall give his angels charge over thee, to keep thee in all thy ways."

Messianic Prophecies

IT was in fulfillment of a prophetic utterance that Jesus was sold for thirty pieces of silver. The value or worth of the money was that of the price of a slave.

Judas had, undoubtedly, attached himself to Jesus because he deemed Him the Messiah and expected reward and honor in the Messianic kingdom. After disillusionment came to Judas, he appeared at the threshold of the high priest and bargained to betray the innocent Jesus. They offered him thirty shekels of silver, and he accepted the price of a slave for betraying the innocent red blood of Jesus into wicked hands. I think the insult was aimed less at Jesus than Judas, for it was the traitor that they purchased at a slave's price. Those priests paid Judas the money on the spot as though to be done with him at once.

I can imagine that Judas followed after Jesus and the crowd from the Garden of Gethsemane throughout the whole procedure of the seven trials, hoping that if Jesus was the true Messiah He would free Himself. But it was not so, for Jesus had prayed, "Not my will, but thine, be done," and was giving Himself a willing self-sacrifice for all men of all ages who would accept Him.

After Jesus was convicted before the Sanhedrin, a wierd figure approached the Sanhedrists as they left the Hall of Hewn Stone and passed out into the temple court. It was a remorseful Judas, haggard and wild. He rushed to them and cried out, "I have sinned in that I have betrayed innocent blood." A reply came, "What is that to us?" The priests entered the inner court, or Holy of holies, to perform their priestly duties. Judas followed them to the threshold, but he could not enter, and there he hurled the money, the thirty shekels, a slave's price, upon the floor of the house of the Lord. Those priests were terribly embarrassed in that they had their money now back on their hands. With those thirty pieces of silver they purchased the Potter's field—the Field of Blood.

On the night of the betrayal of Jesus, His disciples became frightened and fled, leaving Him alone to pay the price for the sin of the first Adam. The prophetic Word had declared that the disciples would not stay with Him, and we find that utterance was fulfilled to the letter.

The Messianic prophecy of Isaiah declared that He was to be dumb and wounded (I think the most beautiful and touching Messianic prophecy of the Bible is found in Isaiah's utterance).

Crucifixion was a Roman form of punishment, and was one of the most terrible, most dreaded, and most shameful punishments of that day. It was not a Jewish punishment, but was used or practiced by the Romans. As soon as the sentence had been placed upon a criminal, preparations were made for the execution. In the case of Jesus the soldiers stripped Him of the purple robe and reclothed Him with His own clothes. Then the soldiers selected a cross from those stored in the Praetorium. It was custom-

ary that the criminal should bear his own cross to the place of execution, and a ghastly one was laid upon Jesus' shoulders. Jesus was not alone on His way to execution; there were two brigands lying under sentence, and Pilate, regardless of the Jewish law which forbade more than one execution on one day, sent them along to be crucified.

Everything was in readiness ere they started out on the longest road that led to Calvary. All was under direction of a centurion who headed the procession. Next was a herald carrying a large board with the offence written upon it.

The scene was an appalling and a terrible one as the procession moved forward through the busiest streets of Jerusalem. When the prisoners staggered beneath their crosses, they were driven forward by lash and goad. Many people followed in this procession, some only to jeer and mock, while others went along in sympathy. And there were those along who loved Jesus.

Jesus was worn from brutal handling and was enfeebled by fasting and excitement, and when He reached the city gate, His strength utterly failed Him. There remained nothing to be done except relieve Him of the cross by transferring it to stronger shoulders. On looking around to see whom they might compel to carry the cross, the soldiers spied a stranger who was about to enter the gate. This stranger was a Jew named Simon of Cyrene. He had come to Jerusalem to celebrate the feast. The soldiers arrested him and compelled him to bear Jesus' cross to Calvary. While the procession was stopped, the women greatly lamented Jesus, and He turned and spoke to them the words found in Luke 23:28-31.

It was nine o'clock when they reached Golgotha, and without delay the victims were nailed to the cross through hands and feet, and with a terrible thud the crosses were dropped into the rocky holes.

Jesus refused the narcotic draught offered Him by the charitable women of Jerusalem, for He desired to remain conscious throughout His suffering and speak pardon to sinners and glorify His Father even in the hour of death.

Before the victims were nailed to the crosses they were stripped of their clothes, and these were divided among the soldiers. Jesus' inner garment was woven throughout without seam, and the soldiers agreed to cast lots for it, fulfilling the Scriptures: "They part my garments among them, and cast lots upon my vesture."

Jesus was alive on the cross for three hours, from nine until twelve, and during that time He spoke seven times.

The two malefactors crucified with Jesus reviled Him, hoping to win mercy from their executioners. When He spoke the prayer of forgiveness, one of them relented. He bowed his head in awe, and ceased his reviling, and reproved his comrade when he continued to do so. The re-

pentant one was made doubly so when Jesus prayed, "Father, forgive them; for they know not what they do." He asked to be remembered in Christ's kingdom, and there in the awful agony of the cross, Jesus gave him promise of that. That prayer of forgiveness reaches onward to the end of the age.

In the declining part of the evening, the soldiers were ordered to go perform the Curifragium; when they arrived

at Golgotha's hill they found that Jesus was already dead, and therefore it was not necessary for them to strike His legs with the heavy mallet. They only speared His side, and "forthwith came there out blood and water." It had been prophesied that not one bone of His body would be broken, and again we find God's Word to stand. The prophecy was fulfilled.—Mae Turnbow in *The Messiah's Advocate*.

Jehovah's Covenant With Abraham

IN this our concluding article on the vital question of the divine covenant, we shall endeavor to show that its fulfillment lies before us in the *immediate future*; certainly not in the past. We have already referred our readers to the testimony of the patriarch Stephen, to the effect that Abraham had *not* received as much as a "foot" of the land in his day, but purchased a burial place when Sarah died (Gen. 23:1-20; Acts 7:5). Paul's witness is to the same effect (Heb. 11:13). Such testimony cannot be impeached. What shall we do? Believe God as Abraham did, and wait for it as he has done. How long must we wait? Until Christ shall come from out the heaven of heavens and awaken the heirs and co-heirs of whom Christ the Royal Seed is chief.

II

The resurrection is an absolute necessity to the fulfillment of this gracious enactment. Death is no barrier to the sublime project in the divine purpose, since Christ our blessed "blood brother"—Abraham's greater Son—is alive to see it carried through to a final issue. The indications world-wide prove that in a very, very little while there will be a stirring in old Machpelah. The trumpet's blast will penetrate the long silence of the tomb, and announce the "morning" has come. The "voice" of the heavenly Bridegroom will tell Abraham that it is time to arise and live and possess the land. We solemnly declare, regardless of the theories and vain philosophies of men, that in order to the redemption of this old-time promise, and a possession of the "land" involved, there *must* be a living again of those really dead heirs. But it can be accomplished only by the Son of God, who was Himself once dead. He is the "Sire" of eternity. He is the "Father" of the immortal race or family (Isa. 9:6, 7). The "land" of which we speak is the fatherland of God's deathless family: all such as have by sovereign grace been salvaged from the flotsam and jetsam of the centuries of sin and the curse. Abraham's faith did not waver, why should ours? "What saith the scripture? Abraham believed God, and it was counted unto him for righteousness."

God evermore honors the faith that does not stagger, and so it is written: "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had

promised, he was able also to perform. And therefore it was imputed to him for righteousness."

Abraham's faith was of that type that could bring life out of death, and God put His seal of approval upon it. But that is not all there is to the story. No!

"Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead."

Since God is no respecter of persons, to all who will submit to the simple claims of the gospel as contained in this old, old story it will be imputed unto righteousness together with faithful Abraham.

III

There is no difference between the Jew and the Gentile in relation to the covenant. Let us hear the Apostle Paul on this wise: "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."—Rom. 10:12, 13.

Those words are sufficient to settle every disputation as touching the matter of any favoritism toward the Hebrew race above that of the Gentile people. Why should we make a distinction, since God does not (Acts 15:9; Gal. 3:28)? There is one privilege alike to Jew and Gentile during the day of salvation, and that day is now (2 Cor. 6:2). God has caused to be broken down the wall of partition (Eph. 2:14). Why should any man seek to build again what God has "broken down"? Echo answers, Why? It can only be done by placing arbitrary constructions upon Old Testament *conditional prophecies*, which in so doing will repudiate New Testament statements. God's No Distinction will stand, whether we believe it or not. If men would stop their theorizing and believe God, confusion of thought and teaching would likewise come to an end.

It is clear to us that the Jews, separated from Christ their Messiah, can have no legal claim to any God-given land except by virtue of the covenant confirmed of the Almighty in Christ. The whole matter is summed up in the words of the Apostle: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."—Gal. 3:16. Not to the Jews, but to Jesus, their long looked for,

and finally sent, but rejected, Messiah.

"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." That is written to, and is distinctly the property of Gentile believers, and so it is further declared: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Unbelieving Israelites have no portion in this inheritance. All must comply with the conditions under the new covenant in the Messiah. As "natural branches," they were "cut off." And why? Because of "unbelief." They are just "broken off," and lifeless "branches," and they can only be "grafted" in by faith (Rom. 11). The Jews, as such, may hope, but hope in vain, for any polity to be restored to them by the resetting up of the Davidic throne in Jerusalem. The propagandist, however zealous he may be, who seeks to spread such doctrines is in error, and grievously so. It is so much dust in the eyes of the people; it is misleading and deceitful. It is dishonoring to God; it

contradicts His Word, and robs Christ of His glory. Should the Hebrew people, scattered all over the face of the earth, and in every nation of the world, migrate to the land of their fathers *en masse*, it would not make the least difference to the divine arrangement, for it is their *nationality* and not merely where they reside that is at stake (Matt. 8:11, 12; 21:43-46; Luke 19:11-27). Christian believer, let us rejoice in our joint heirship with Christ.

"I see them on the fair, green lands
That skirt the sands of time's bleak shore,
At home, amid the blood-washed bands,
To tread these rugged paths no more.

Soon, soon will come the glorious day,
When this faith vision shall be known,
When earthly things are passed away,
Then shall the saved surround the throne."

—Samuel Forsby in *The Messiah's Advocate*.

Everybody Does

By Richard Le Crone

WE have all been amused at times to note how eagerly children watch their growth, rejoicing in every inch added to their stature because it brings them nearer to the height that they most desire. In all probability, the height and breadth aspired to by a child will be found to equal that of the person whom he most admires. That person may be his parent or it may be some one else, but always it is some one more mature and developed than himself. He strives to emulate the object of his admiration in all that he does.

Children, in their innocence and hero worship, have provided many a lesson and much food for thought for thoughtful adults. Their wisdom sometimes reveals to us our foolishness.

We have yet to hear a child say of his fellow, "I am as big as John. I don't need to drink any more milk or eat any more bread. I don't want to grow any more." If he gives the matter a thought at all, he knows that his playmate John, like himself, is only partly grown, and therefore unfit as an example for himself. He is more likely to say, "I must eat and drink a lot and get lots of exercise so I'll grow up and be like father." Father to him represents all that he wishes to be.

Every Christian has accepted Christ as his perfect example, and has expressed a desire to grow in grace and develop into the fullness of the stature of Christ. Yet just recently, when we attempted to point out to one of these what we believed to be a hindrance to his development toward that ideal, he immediately began to point out the

faults and shortcomings of all who held office in the church, ending with a statement that he is "just as righteous as any of them."

Oh, Christians, how prone we are to compare ourselves with ourselves, forgetting completely that there is only one whom we may take as a measuring rod, even Jesus. Can we, who are babes in Christ, or at best only partly grown, compare ourselves with our brethren, also babes in Christ, and finding ourselves as large as they, rest therewith content? Can we say that it is enough, that we have no more need of the milk of the Word, the first principles of Christianity?

Of course, dear Christian, you are just as good, just as righteous, just as zealous as any of your brethren, but are they your examples? Are they perfect? Is it enough to be as good as they? You yourself have pointed out their many shortcomings, proving their unworthiness as examples. Why, then, must we persist in attempting to justify ourselves by their deeds of unrighteousness? As well might the little fellow at school say, "I'm as large as the rest of the boys in my class, I don't need any more growth."

Dear friends, let us ever keep in mind that the Master is our model and the only safe pattern after which to shape our lives. Let us compare spiritual things with spiritual, and not make the mistakes of others justification for our own, but rather let us see them as warnings that we do not make the same mistakes. "For even hereunto were ye called: because Christ also suffered for us, leaving us an

example, that ye should follow his steps."— I Peter 2:21.

We all need this warning, for it is human nature to justify our faults by comparing them with those of others. At some period of his life everybody does.

BOOT HILL

Continued from Front Page

husky pioneers, due again to the obvious facts of life and death which they endured daily, came to refer to the heaven and hell of which they had been taught in the more effete and gentle East as the megrims and vapors of the unknowing and dull. True, they spoke of the orthodox views, but Boot Hill was too obvious and too firmly engraved upon their minds to permit any conception of a life beyond the Great Divide other than a definite place of rest upon that Hill. Boot Hill, in brief, spelled the end, the terminus, of human activity; and anything beyond it assumed the form of humorous or skeptical speculation.

Thus, unconsciously, the West drifted toward the views that were originally set down in the Bible which it had come to class with vagrant sky pilots and fearful tenderfeet. The ironclad justice of the code of Moses and Aaron it appreciated and employed; but the nebulous, indefinitely located, ill-defined future abode of the dead it shoved to the category of ghosts and fairies—interesting, if true. Consideration of such problems, even beneath the fiery speech of the wandering preachers, led only to one point: Boot Hill.

Boot Hill in a sense was the Calvary of the West, for to it traveled both the good and bad; and the sacrifices made upon it were for the building of a dream and of a people. Further than this, those who found in this creation of the grim frontier the termination of their mortal activities were quite as dead as the pair of thieves and Jesus Christ, who died on Calvary. Good and bad went to Boot Hill to demonstrate the fallacy of the idea of immortality, as Perfect and bad had gone to the hill outside Jerusalem to demonstrate that and to demonstrate that the power of Boot Hill and its master, the Divide, was broken.

That Calvary was intended to bring about a reinstatement of the life of which men are deprived when they make their final excursion to Boot Hill or its counterpart is made clear as the waters about Bermuda by the biblical assertion that the Christ died that "we might have life, and that we might have it more abundantly." It required no knowledge of the grammar of ancient Greece or Rome to enable the West to determine in general the facts of life and death; but, presented only with the vague theorizings of dullards masquerading under the more complimentary title of theologians, the self-confessed students of religion found no difficulty in ignoring the mental picture of Boot Hill and creating in their own imaginations a nether world nowhere described but in the mythology of the heathen. Although the West, with pure unconsciousness, accepted in a nebulous way the idea that Boot Hill was the end of man, these students of the Bible, acknowledging the divinity of its origin but denying its truth, felt that the death of Jesus Christ

was vain because men were possessed of endless life. And it is true that, if Boot Hill were not the termination of present human action, thought, and word, no more empty, nugatory statement was ever devised than the one that Jesus died that we, men, might have life.

"The wages of sin is death," wrote the inspired penman, and man, given his choice of good and evil, had chosen the course that led to death. God had not murdered him, God had not even called him; God had permitted him to commit a hasty suicide. A vision of Boot Hill had been given to him, and he had of his own volition sought and succeeded to create it. The penalty had been made plain; he had been warned that he was dust; it had been indicated that death awaited sin, and that Boot Hill and nothing else awaited death. The end of man was in Boot Hill, and nought but the sacrifice of Calvary could cancel or extend it by a resurrection from the dead.

PRESENT DANGER AND DUTY

By R. V. Lyon

(The following stirring appeal was made by Elder R. V. Lyon nearly seventy-five years ago, but is as fresh and timely now as it was then. Elder Lyon was one of the powerful evangelists of the Church of God throughout the East. He was born in Southbridge, Massachusetts, October 21, 1809, and died at Niagara Falls, New York, July 24, 1891.)

THIS world is all out of gear! All is confusion! All are rushing into a state of anarchy with lightning speed. Every bond of union is being broken, save that which is produced by God's immutable Word! Three unclean spirits have gone forth out of the mouths of the dragon, the beast, and the false prophet to the kings of the earth and the whole world, dividing them into three grand divisions, headed by Satan! And each of those divisions is violently opposed to the coming of Him who has been elected by God, and chosen by His people, to come and take the throne of David, and on it sit, and reign over the house of Jacob forever: and of His kingdom there shall be no end.

Glorious day, this will be to those who have chosen Him as their Life-Giver and King, but an awful day to those who are found connected with either of the three grand divisions named!

O reader! in the name of Jesus, I call upon you to separate yourself from the world and all its chartered bodies. Choose Jesus for your Life-Giver and King! by believing the gospel, repenting of your sins, and being immersed into the name of Jesus for the remission of sins; then throw your colors out at masthead, never take them in; and upon them write: *Jesus our Life-Giver and King evermore!* And then, in that grand and awful hour, you will be able to stand upon the sea of glass mingled with fire!—come into possession of this earth in its renewed state!

Abreast of the Times

Jews Should Appreciate This

"Through faith . . . turned to flight the armies of the aliens."—Heb. 11:33, 34.

BERLIN, Germany, March 12.—According to press dispatches, men with one or more Jewish grandparents hereafter will be barred from service in the German Army and Navy. The measure was put into effect over the protest of President von Hindenburg, who feared that such action would be detrimental to the discipline of the Army. Many of the officers in the Army were sons and grandsons of aristocrats who married rich Jewesses that they might afford to remain in the Army and Navy. Only a Jew who fought in the trenches during the World War, or whose father was killed in action, will be permitted to become a sailor or a soldier under Germany.

Bootleg Liquor Still Sold

"Thou shalt be filled with drunkenness and sorrow."—Ezek. 23:33.

NEW YORK, March 12.—Bootleg liquor is still being sold freely in the city's better bars. This was indicated today in the results of a survey by the Department of Health, which covered the city from Greenwich Village to the midtown section and included some of the exclusive hotels, declares a special correspondent writing in the decidedly "wet" *Chicago Tribune*.

The annulment of the Eighteenth Amendment was to put a final end to vicious bootlegging, which was said to be the cause of many deaths through poison liquor. Strange to relate, it has been found that the bootleg product is much less dangerous than that manufactured by supposedly reputable concerns. In fact, tests that have been made show that the liquor dispensed by the bootleggers is more pure than that frequently sold in the post-prohibition saloons.

And that word "saloon" reminds us again that there was to be no return of that old disreputable institution under the new arrangement. But, like the Jews who were never going back to Palestine, both saloons and Jews are fulfilling their destiny and staging a "comeback."

Profit Motive May Wreck Civilization

"He that is greatest among you shall be your servant."—Matt. 23:11.

WASHINGTON, D. C.—Dr. Nicholas Murray Butler, President of Columbia University, told the trustees of that great institution in his report the past week that the profit motive will wreck civilization if allowed to rule unchecked, according to an editorial in *Labor*, the official organ of the railroad labor organizations.

"If profit alone be the end sought by human effort," said Dr. Butler, "then society must reconcile itself to steady disintegration, increasing conflict between individual groups of nations, and eventual destruction. It is only when men rise above the profit motive and learn to subordinate profit to service, that social, economic, and political order begin to come within sight of a firm foundation and a continuing existence, with peace and happiness assured to the great mass of mankind."

Commenting on Dr. Butler's remarks, *Labor* tersely says:

"It is strange that these wise words needed to be said at this day. History has been teaching them for millenniums. The great basic, lasting work of the world is not done for profit, and never was. Children are not reared for profit, schools are not built for ten per cent returns, the great religions were not founded as promising speculations, and every nation has been saved at some time by men who were not thinking of dividends."

Quoting again from Dr. Butler's report, *Labor* continues: "'Service first, and you serve God; profits first, and you serve the devil.' That is a slightly modernized version of Ruskin's maxim, which Butler has repeated and amplified."

Sheba's Capital Rediscovered

"The kings of Sheba and Seba shall offer gifts. To him shall be given of the gold of Sheba."

CAIRO, Egypt, March 14.—The discovery by the French airman, Capt. Edouard Cornignion-Molinier, and Andre Malraux, eminent Orientalist, on March 7, of what they believe to be the ruins of the ancient capital city of the Queen of Sheba, which has been long and vainly sought by archeologists, is arousing much interest among historians, Bible students, and scientists.

The discoverers describe their first view of the renowned but long-lost city in a most interesting manner. They were crossing the desert of Rub-el-Khali, an uninhabited area in the heart of Arabia.

"Flying out of a volcanic valley we were bewildered by the extraordinary sight which met our eyes. We saw the ruins of a great city, with huge buildings and towers built up several stories, each smaller than the one beneath it. The city appeared so white that it seemed as if all the buildings were of marble. A wall, in ruins, surrounded the city, which lies on a hill of volcanic stone. It was black in color, which rendered the city's whiteness more brilliant."

According to the apparent size of the town it must have possessed a population in excess of 200,000 at one time. The observers stated that the city was located about 150 kilometers (94 miles) from Sana.

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CHRISTIANITY AN ACTIVE PRINCIPLE

CHRISTIANITY is exhibited as an active, and not a passive, principle, under every phase of Christ's teaching, whether by plain precept, or parables; as for instance, His Sermon on the Mount, or His reasoning with the Sadducees, who denied the resurrection of the dead.

In order to be a disciple of Jesus, it is necessary to be self-denying, and to take up the cross and follow Him, implying strong exertion to follow Him, too, through evil, as well as good report.

Pure religion, or Christianity, is a positive, and not a negative, principle. The plain and the parabolic teachings of Christ are replete with proof of this position. "Every tree which bringeth not forth good fruit, is hewn down, and cast into the fire," not to be spared, although it might not produce poisonous or deleterious fruit. It must bring forth positive good fruit. The point deducible from this strong figure is that every person must develop a positive character, he must be active and energetic, "not slothful in business," but "fervent in spirit." He must occupy until the Master comes. Power will be given to "rule over the nations" to those who overcome; they are to sit on thrones, and wield the scepter. In order to be prepared for this, they must be diligent students in the school of Christ, they must understand the true science of government; and this will require study.

The gospel, being the motive power, or the power of God unto salvation to those who believe and obey it, is sufficient to dispel the darkness and the gloom which sometimes hang over our spiritual horizon. When we look on the prophetic chart, and view the closing scenes on earth's great drama, a chord is struck which quickly vibrates through the whole physical, mental, and moral system, and intensifies the desire for the kingdom of God to be established, which shall subvert all other kingdoms, and stand forever.—Bradley Crundwell, Los Angeles, California.

ILLINOIS STATE BEREAN SOCIETY

THE Illinois State Berean Society had 9 societies and about 100 members in 1926. In 1927, there were 8 societies and about 145 members. Most societies showed good interest. In 1928, there were 8 societies and about 147 members, showing a very slight increase. In 1929, there were 7 societies and 117 senior members, besides 48 junior members. In 1930, there were 5 societies and 123 members, senior and junior. In 1931, there were 5 societies and 128 members,

senior and junior. In 1932, there were 5 societies and 109 members. At the present time, we have 4 societies and about 70 members.

Our Society reminds me of a team of horses going up a hill. When they stop to rest, they take a few steps down the hill. When our Society stopped increasing, we began going down the hill, and we are still going. Let's start up the hill again. Let's have a little more faith and pray a little more.

Bereans, it makes no difference where you live, start a Berean society. Remember our young people need to be taught God's Word more than ever now. May we each of us have more faith in Him, asking for strength and guidance from the only One who can give it.

—Edna H. Wood, Ill. State Secretary.

ILLINOIS BEREAN REPORTS FOR JANUARY

DIXON

Adult class, membership 6, average weekly attendance 6, interest good. Senior class, membership 9, average weekly attendance 8, interest fair. Junior class, membership 8, average weekly attendance 7, interest fair.

Mary McClintick, Secretary.

ROCKFORD

Membership 24, average weekly attendance 16, interest good. We are studying Senior Series Book Three—*God's Kingdom*. The lessons are very interesting.

Bess Kasper, Secretary.

OREGON

Membership 14, average weekly attendance 12, interest good.

Evan Knodle, Secretary.

The Ripley Berean Society has discontinued its Berean service.

The following are local reports of elections:

DIXON

Officers for the coming year for the Dixon Berean Society are: President, Mary Jane Eckert; Vice President, Jean Ford; Secretary, Mary McClintick; Superintendent, Mrs. Conner.

—Mary McClintick, Secretary.

OREGON

The annual business meeting was held Sunday, Jan. 7, 1934. The officers elected were: President, Edward Lindsay; Vice President, Harold Hardesty; Secretary, Evan Knodle; Treasurer, Dorothy Nedrow.

Evan Knodle, Secretary.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her."

THE RISEN SAVIOR

How nice it would be if all of you who read this page were around me in a big semicircle. Perhaps we would need three or four of them, or a half dozen. The little tots would be in front, then the older girls and boys, and then, I suspect, some mothers and aunts, and even a few grandmothers and grandfathers.

Stop and think very hard for a few minutes, boys and girls! What does Easter mean to you? When you speak the word what pictures come into your mind? What is the first thing you think of on Easter morning when you open your eyes?

When you think of Easter, do you think first of a new dress and hat? Do you think of all the eggs you can eat, candy eggs and colored ones? I hope not; but if you do, perhaps it isn't exactly your fault. And it's never too late to change our thoughts, you know.

As we think of Easter, let's think of the most important thing in all the world. Most important to everyone, from the youngest of us to the oldest. And that is—our Savior's resurrection! Let's think of that first.

Why is it that Jesus' rising from the dead is so important? First, because it means that we love and worship One who is alive for evermore; One who is our Friend, at the right hand of God, speaking to His Father in our favor. Second, because He lives, we, too, shall live, and without life we couldn't enjoy anything.

Do you see now why our Savior's resurrection is the most important thing in all the world to us? Vastly more important than mere clothes and food! More important than anything else we can imagine!

Right here may I whisper a word to the mothers who read this page? If you do not wish your children to grow up with the thought of Easter that so many have, do not stamp it on their impressionable minds by arraying them in new clothes particularly on Easter Sunday. Do as one of the lovely mothers of my acquaintance, now sleeping in Jesus, waiting for His call—give them the new spring garments before or after, but not on that day for the first time.

And, boys and girls, now that we have higher and finer thoughts for Easter, let's see what Jesus' resurrection

has to do with us. It's hard for you, I know, to think of death, but still all of you have known some one who was laid away in the quiet grave. If our Savior hadn't risen, that one who was so dear to others would have to stay there. But because Jesus arose, we know that some day all others who have died will also arise. And that will happen when He comes again.

What a happy time that will be! As you read the story of that first Easter in any one of the four Gospels—Matthew, Mark, Luke, or John—you can almost feel the joy of the disciples and the women when they finally realized their beloved Lord was alive again because of His Father's power. And that same joy will be repeated over and over when Jesus comes again and wakes up all our sleeping ones.

If Jesus Himself hadn't come forth to endless life on that first Easter morning, He wouldn't be able to call all the dead ones, would He? He wouldn't be listening every time we pray to God, telling Him all about us, just as our dear Friend. He wouldn't even be able to come to earth again. And that's the great thing we are waiting for, isn't it?

John 20:20 tells us that "then were the disciples glad, when they saw the Lord." And then will we be glad when we see the Lord!

"Christ has died and Christ is risen,
Children, praise His holy name;
'Twas for you His life was given,
Loves He evermore the same.

"Come, then, bring your hymns of gladness,
Gratefully your tribute pay,
Christ the Lord is now in heaven,
Watching o'er us day by day.

"Children, sing your sweetest praises
Unto Jesus Christ your King;
For His ear is ever ready,
Listening while you speak or sing.

"Children, bring your sweetest praises
To the Lord who'll come again,
Leave for you His Father's presence,
And bring joy for every pain."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 1.—April 1, 1934

THE RISEN CHRIST

John 20:1-16

Devotional Reading: Ephesians 1:15-23

GOLDEN TEXT

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.

A STUDY OF THE SUBJECT

Topic: The Risen Christ.

Aim: The resurrection of Christ proves the possibility of a resurrection for others.

Basic Truth: "Now is Christ risen from the dead, and become the firstfruits of them that slept."—1 Cor. 15:20.

I. **The Disciples Doubt a Proof of Jesus' Resurrection.** (John 20:1-10.) The closest disciples of Jesus were not expecting His resurrection to take place as it did. He had assured them plainly that He would be crucified and that after three days He would arise from the dead, but they did not understand, and consequently they did not believe it. The fact that it required "many infallible proofs" (Acts 1:3) to convince them that He was really alive again, provides indisputable evidence that the event actually took place. Further, the resurrection of Christ furnishes a strong argument in favor of the inspiration of the Bible. The prophets predicted His resurrection long before it occurred, and therefore must have been possessed of supernatural power. "It is instructive," Dr. Hallock remarks, "to think of the resurrection (of Jesus) as the fulfillment of Scripture."

II. **The Resurrection of Jesus a Reality.** (John 20:11-16.) The glory and the power of the resurrection of the Lord depends altogether upon its reality. Unless Jesus really died, that is, unless the death of Christ meant more than the suspension of bodily animation, and unless the resurrection of Christ signified the real living again of the Son of God, the Easter message is robbed of its greatest value. But it is evident from this lesson that the disciples were convinced that Jesus actually died, and that after His death He was not alive anywhere or in any sense. Following His resurrection they were with difficulty convinced that He was alive, but when He had proved beyond all doubt that such a miracle had taken place the disciples were filled with intense joy, because if Jesus arose from the dead there was hope and assurance that others of their loved ones—and they themselves—might live again after death. They appreciated the truth afterward voiced by Paul, that our only hope of future life depends upon the resurrection of Christ.

PRACTICAL APPLICATIONS

The Resurrection of Christ

- was real; a.
- was essential to future life; b.
- began a new and lively hope; c.
- presupposes His literal death; d.
- insures our resurrection. e.

a. Acts 2:30-32; 13:28-35. b. John 14:19.
c. 1 Peter 1:3, 4. d. Matt. 28:5, 6. e. 1 Cor. 15:12-22; John 11:25.

Resurrection a Transforming Doctrine.

In reviewing the lives of the early Chris-

tians following Christ's resurrection, we note a great transformation. Their faith, wavering to resurrection, now becomes of unflinching kind. A new hope inspires them. Doubt and question give way to the glorious reality of a resurrected and ever-living Savior. Christ and the resurrection form the heart and soul of their teaching. Acts 23:6; 24:14, 15; 26:6-9. Discuss the effect Christ's resurrection had on the spiritual life of His followers. If we have a true concept of the resurrection, will it have the same effect on our lives?

Knowledge a Valuable Aid. "For as yet they knew not the scripture, that he must rise again from the dead." See also Luke 24:12. It is very evident from the record given that the lack of knowledge of the Scriptures by the followers of Christ was a great handicap in their believing many things that were said and done. And what was true in a measure with the immediate followers of Christ is many times more true of Christendom at large. Point out the need of searching the Scriptures and cite cases of your own observation where a lack of knowledge has been a real handicap. —C. E. R.

THE GOLDEN TEXT

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—Col. 3:1.

Baptism is a symbol of the death, burial, and resurrection of Jesus Christ, and "we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). When we arise from the watery grave we are new creatures in Christ Jesus, and we should walk no longer after the ways of the world but seek the will and way of the Father and His Son.

Christ is now at the right hand of God making intercession for us, so our minds should constantly be on the things that draw near to Him. The things below are carnal, that is, fleshly, or things of the earth; the things above, which are to be sought, are spiritual, that is, Christlike, or godlike. That is why that after baptism we are to seek things above. "To be carnally (worldly) minded is death; but to be spiritually minded is life and peace." —Rom. 8:6.—L. A. R.

YOUNG PEOPLE AND ADULTS

The Reality of the Resurrection

Many in this day of decreasing faith and increasing skepticism are doubting the fact of resurrection. Some have always doubted. Paul (1 Cor. 15) reasons, in substance, as follows: If there is no resurrection then Christ was not raised, and conversely, if Christ was

raised then resurrection is an assured fact. The question then is: WAS Christ raised from the dead?

The Book states that He was. Skeptics, sincere enough to search for and honestly weigh the facts, have been forced to admit that the resurrection of Christ is a well established fact—proven beyond doubt.

The greatest proof of the resurrection of Christ is in the lives of the apostles themselves. Peter, cursing, denied Christ at His trial. Fifty days later he faced the still angry leaders of that murderous mob and said; "Ye . . . killed the Prince of life, whom God hath raised from the dead."—Acts 3:15. Could anyone less than a living Savior have thus inspired and changed Peter?

Saul was a zealous persecutor of the church. One glimpse of the risen Jesus changed him into the great Apostle Paul. He suffered much persecution which he could have escaped had he continued with the popular crowd. Nearly all of his trouble was caused because he taught the resurrection. Only firm conviction can cause a conscientious man to change his ways. Paul's life was proof of his belief in a literal resurrection of the dead.—H. A. S.

PRIMARY CLASS

Memory Verse: "He is not here, but is risen."—Luke 24:6a.

Jesus had died on the cross, and had been buried in the tomb of Joseph. Three days had passed since that time.

Very early on the first day of the week, Mary Magdalene came to the tomb. But she found the stone rolled away and Jesus gone. Oh, how excited she was!

She ran until she met Peter. She said, "They have taken Jesus away," thinking of course some one had taken away His body.

Peter and John ran quickly to the tomb. They looked into the tomb, but no trace of Jesus could they find. All the clothes He had worn were there, but no Jesus. They left and went to their homes.

Mary stood at the tomb weeping. She looked into the tomb again and saw two angels. They said to her, "Why do you weep?" She answered, "Because they have taken away my Lord, and I know not where they have taken Him."

She turned back, and there before her stood Jesus, but she didn't know Him. Jesus said, "Why do you weep?"

Mary said, "Oh, if you have taken away my Lord, tell me where He is."

Jesus answered, "Mary."

Then Mary knew it was Jesus. How happy she was! She immediately ran to tell the disciples.

In Luke 24:6 in telling this same story it says, "He is not here, but is risen." Can you say this verse?—V. C. T.

AMONG THE CHURCHES

NORTHWESTERN IOWA

Announcement is made by Mrs. Anna Boyanovsky that services will be conducted at the home of Carl Bjusklind, three miles west of Webb, Iowa, on Easter Sunday, April 1. In addition to the two sermons, the children will put on an Easter program. All in this section of the state should make an effort to be present at these services.

ARE YOU ON THE MAP?

The Exhibit Committee plans this year to devote a separate space to the contributions from each church, grouping all your features together. Begin to prepare now so that your space will be filled with suggestions and projects of value to all in attendance. That popular department at General Conference will need contributions from every one of our churches if it is to be of the greatest value to all. Begin to plan your exhibit now.

Mary A. Gesin,
Esta L. Starbuck,
Genniell Carpenter—Committee.

SPECIAL INDEBTEDNESS FUND

Previously reported	\$485.75
Mrs. E. C. Railsback	10.00
Mrs. Mandes Reed	1.00
Maybelle Hanson	5.00
Mrs. Alletta J. Renner	5.00
Mrs. Lulu Johnson	5.00
George Rennard	2.00
Mr. and Mrs. G. B. Sprinkle	1.00
Mrs. Diana Murphy	5.00
Mr. and Mrs. H. S. Bell	25.00
Mrs. M. A. Woodward	2.00
Glenn M. Birkey	10.00
Mrs. E. H. Magaw	1.00

Total	\$557.75
Pledges previously reported	\$479.00
Clifton R. Stearns (pledge)	100.00
Total	\$579.00

Total pledges and contributions \$1136.75

GRAND RAPIDS, MICHIGAN

At a meeting of the church on March 13 decision was made to get under and behind our church building fund with our hearts and hands. Splendid response was given that night and a real progressive feeling is with us as we hope before another winter to have more room both for taking care of class and Sunday school work, and also for comfortably seating a much larger audience at church services. To help out temporarily we have arranged to buy the house next door to the church which we have been renting and which we call the "Annex."

Our pre-Easter meetings begin next Sunday, and we are hoping all to be benefited and drawn closer to God by the effort. Easter will be the climax and we plan to have a baptismal service in the afternoon followed by communion. At night an Easter service of song and recitation will be rendered. Sr. Hotchkiss is busy now working for this.

A real spring-like enthusiasm is filling the hearts of our people, for which we are thankful.

F. E. Siple, Pastor.

NEWS FROM ST. CLOUD, MINNESOTA

The work thus far this year is one of the best we have experienced since we began our labors at this place. We have been praying for a spiritual revival. Prayer is being answered. Therefore "we praise God."

Attendance is very good, our evening service being the best attended. Last Sunday (March 4) was a red letter day. In the morning four of our Bible school boys accepted Christ. In the evening, sixteen came forward for a reconsecration of their lives.

The young people's choir under Bro. Gourhan's direction gives us a helping hand in song at the morning worship. These young folks are to be commended for their consecrated lives.

At the evening service we have the glorious privilege to hear what we think the finest music one could listen to. This choir is directed by our able Sr. Madge Savage.

Each Wednesday evening for an hour and a half we have a real old-fashioned prayer service and Bible study. We are studying out of our Bibles, using the new text-book, "God's Kingdom." This book should be in every home. It is the great theme of God's Word. The attendance averages from fifteen to nineteen. At one of our prayer services a brother renewed his covenant with God. Lord bless him that he may continue in the faith.

Young people's Bereans meet each Sunday evening for study under our able teacher Bro. Denchfield.

The Lord willing, we shall have a pre-Easter campaign, ending with a program suitable for the occasion.

A. E. Hoskins, Pastor.

CONTRIBUTIONS TO N. B. I.

Jessie M. B. Kauffman	\$10.00
Mrs. Alma B. Steffa	15.00
Arlen Marsh	2.10
J. W. Sweet	1.50
Total	\$28.60

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

W. A. Reid (\$2); Mr. and Mrs. Charles L. Netts (\$5); Mr. and Mrs. D. W. Kirkpatrick (\$6); Mr. and Mrs. G. B. Sprinkle; Mr. and Mrs. M. Fetters; Mr. and Mrs. W. V. Lansbery.

HERALD RECEIPTS

Mrs. S. W. Coffman; Albert Eberhardt; J. W. Helms; Almada Wertz; R. A. Humphreys; Maybelle Hanson; Mrs. Mandes Reed (for self and another); Mrs. Alma B. Steffa (for self and others); Clyde M. Long (for another); Albert S. Perry; Grover Gordon; Mrs. Alletta J. Renner; Mrs. Eva L. Stearns; F. W. Ficken; Mrs. Edna Brewer; Mrs. Charles Dupree; Mrs. George Reighard; D. G. Harvey; Alma Brandt; Anna E. Drew.

"Do you know that last week's issue of The Restitution Herald was the best ever? Borrow it from some one and read it carefully. Better than that, send your \$1.50 (new subscribers only) to Oregon, Ill., that it may come to you each week."—"The Morning Star," St. Cloud, Minn.

FONTHILL, ONTARIO

On February 18 the Fonthill church observed the twenty-fifth anniversary of the erection of the church building. An all-day meeting was held. The anniversary sermon was given at the morning service by Bro. F. L. Austin, who was pastor at the time the church was built. Large gatherings marked each of the three services of the day.

The afternoon sermon was delivered by the pastor on "What the Church of God Stands For." At the close two came forward and accepted Christ, Thomas McArthur and Clarence Moore (Ransomville, N. Y.).

The evening service was a dedication of the remodeled basement. At the close of this service Maria McArthur presented herself in company with her husband to the Lord and both were baptized in the name of Jesus for the remission of sins. Bro. and Sr. McArthur are the fruits of the Welland effort and have proven themselves to be very faithful. Their address is 17 Hester Lane, Welland, Ont.

Sr. Austin accompanied Bro. Austin on this trip. It was her first visit to Fonthill and this initial trip won for her many new friends.

Now for a word concerning the basement. The remodeling of the basement was done as a memorial to Sr. Weldon by Bro. Weldon. The very first work done was the installation of a baptistry with stairs leading directly to dressing rooms below. All of the old partitions were removed. The furnace was moved from the center of the basement to one corner and closed off by a furnace room. The old round hot air pipes were replaced by flat ones. The large cement posts under the street beam were replaced with steel posts. The cement floor was covered with matched flooring and the ceiling ceiled with V-joint. The entire basement was redecorated. New cupboards were made for the kitchen. A gas range was installed. Hot and cold water was piped throughout. Collapsible tables were made for the dining room. Sliding screens are being made for the Sunday school work. This afternoon we are going to get a piano for the basement. The screens and piano were made available by donations from among the membership. Mr. and Mrs. Beemer of St. Catharines have made a contribution toward improvements and it is expected this will be used for new windows in the main auditorium.

Things have been happening so fast here of late that it has kept one "a-stepping" to keep in line. And right here let me say that the Falls church is getting squared around to do some "stepping" too, and we are going to have some soft walking if it is nothing more than a new carpet to walk on. It is indeed inspiring to note the enthusiastic manner in which the workers are taking hold.

This report is getting along. There are many other things I would like to add. But I do want to say that "A New Day" with a "New Deal" has arrived for our young people. We are recognizing the God-implanted craving for play, and the church is going to meet this need and supply the necessary supervised entertainment and not force the young people to go out into the depraved world for their social life and then condemn them for becoming contaminated. The best way to keep control is not to lose it. We are meeting the challenge of our times.

C. E. Randall, Pastor.

SILAS W. HARLAN

Silas W. Harlan, son of Mr. and Mrs. Barton Harlan, was born February 20, 1847, in Indiana, and died at his home in Holbrook, Neb., March 9, 1934.

When a small boy he moved with his parents to Hardin County, Iowa; later he came to Nebraska and homesteaded seven miles south of Holbrook. In 1918 he with his family moved to Holbrook, where he resided until death. He leaves to mourn his loss, his wife and two daughters: Mrs. Maurice Ball of Corvallis, Ore., and Mrs. Ben Parrish of North Platte, Neb.; eleven grandchildren and eight great-grandchildren; two brothers: Ash Harlan of Portland, Ore., and Alf Harlan of Corvallis, Ore.; three sisters: Mrs. Anna Cady, Corvallis, Ore., Mrs. Elizabeth Adams and Mrs. Ida Stowe of Holbrook, Neb.; besides a host of other relatives and friends. He was one of a family of twelve children; two sisters died in infancy, the rest grew to manhood and womanhood. The members of the family who preceded him in death were Tilson Harlan of Teuton, Tenn., Marion Harlan of Brooklyn, N. Y., Allen Harlan of Holbrook, Neb., and Mrs. Hannah Cramer of Portland, Ore.

In 1872 he was united in marriage to Susie Whitney of Union, Iowa, who preceded him in death, passing away in 1885. To this union was born one child, Mrs. Maurice Ball. In 1889 he was married to Jessie Scott of Hendley, Neb.; to this union were born two daughters, Gladys and Nellie. The youngest daughter, Mrs. Nellie Roepke, preceded him

in death two years ago.

He was a loving husband and father and will be greatly missed in the home. For many years he has been a faithful member of the Church of God. He longed for the return of his Savior and often expressed a desire to live until that day.

He now sleeps, but not forever:
There will be a glorious dawn.
We will meet to part—no never—
On the resurrection morn.

Grover Gordon.

“IT IS ALL GOOD”

The editorial staff of The Restitution Herald appreciates constructive criticism and words of pointed approval, as it helps greatly in planning the contents of the paper, and thus making it what our readers desire it to be, helpful, uplifting, and prophetically informative.

The following from a recent letter from Sr. Mandes Reed, of Attica, Kan., is, therefore, very welcome.

“We cannot afford to be without The Herald, especially in these times. The paper is getting better and better all the time, and I enjoy it all, but more especially do I appreciate the ‘Abreast of the Times’ page, and ‘Papers on the Lord’s Coming,’ by F. L. Austin. The articles on ‘Radio in Prophecy’ were very good, and—well, there is no place to draw the line, it is all good.”

BETWEEN YOU AND ME—

Read Bro. Hoskins’ report of activities at St. Cloud. Then seize a pen or pencil and dash off your order for “God’s Kingdom,” published by the National Berean Society, Oregon, Ill., at 25 cents a copy. Reductions for quantity orders.

Among the many brethren whom we have come to know and love through their correspondence with this office is Bro. R. A. Humphreys of Bear, Ark. Bro. Humphreys can get more Scripture into a short business letter than anyone else we know.

Pre-Easter services will be in progress next week in the churches at Cleveland, Ohio; Grand Rapids, Mich.; St. Cloud, Minn.; Oregon, Ill.; and no doubt in other localities which have not as yet reported. The thought of our Lord’s resurrection presents an inspiring theme for such evangelistic efforts. Pray for the success of these various gatherings.

With deepest sorrow we learn of the death of Bro. Silas W. Harlan, of Holbrook, Neb. He was a quiet, unassuming man, whose sympathetic nature endeared him to old and young alike. To the editor of this paper he was counted more as a father than as just a brother in the church, for the Harlan home in Holbrook has been the editor’s “home” on many happy occasions. We look forward to making our home again with “Uncle Si” when the Master comes. May God comfort his widow and daughters.

Another of our aged readers writes of her enjoyment of The Herald. Sr. George Reighard, Wauseon, Ohio, says she is now past 85 years of age, and has taken the paper for more than twenty years. She never destroys one, but gives them all to others to enjoy with her.

“We greatly enjoyed those articles by the famous John Mott (Restitution Herald, beginning in the issue of February 20), and wish we could get them in tract form. Such articles are surely needed in these times,” writes Mrs. H. H. Kent, Pueblo, Colo.

If you have not as yet ordered your “Truth Seekers’ Quarterly” for the next quarter please do so at once. If the Sunday school officer to whom they are to go has been changed since the last order was sent in be sure to give the names and addresses of both the former officer and the new one, in order that we may keep our records corrected, and so that you may be sure of not receiving duplicate orders.

To our older readers: Do not fail to read the contribution by Bradley Crundwell of California, which appears on the Berean Page in this issue. It is worthy of careful meditation.

The editor wishes to apologize to Eld. A. E. Hoskins of St. Cloud, Minn., for borrowing the thought presented on the title page of the last “Morning Star” and using it as the basis for our main editorial in this issue. The idea was too good, however, to be restricted to the more limited circulation of the “Star,” and we are sending it forth appreciatively to the larger audience of The Restitution Herald.

Next Sunday the Church of the Golden Rule in Cleveland, Ohio, begins a series of pre-Easter services. “Six nights of soul-searching study of the Word,” is the way in which it is announced by Pastor Melville W. Lyon. The pastor also calls upon his people to “make this a month of prayer for a great outpouring of God’s spirit.”

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.

LET’S PAY UP BEFORE THE LORD COMES!

Such is the inspiring appeal of Sr. Lulu Johnson of Freedom, Neb., as she sends in a contribution to give us another boost up the ladder.

“I believe our debts should all be paid,” says Sr. Johnson, “that we may owe men of the world nothing when the time comes for us to be taken away from among them. Then the sooner we get this matter attended to, the better!”

Another rung is being filled in this week to make glad the heart of our Manager, L. E. Conner, who is putting forth every effort in his power to clear up every indebtedness of the National Bible Institution at the earliest possible moment.

Let’s
climb
the
Ladder
to
Success

\$1100
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\$100



THE "LITTLE SPEECH" ON LIBERTY

THERE is a twofold liberty, natural (I mean as our nature is now corrupt) and civil or federal. The first is common to man with beasts and other creatures. By this, man, as he stands in relation to man simply, hath liberty to do what he lists; it is a liberty to evil as well as to good. This liberty is incompatible and inconsistent with authority, and cannot endure the least restraint of the most just authority. The exercise and maintaining of this liberty makes men grow more evil, and in time to be worse than brute beasts: *omnes sumus licentiâ deteriorés*. This is that great enemy of truth and peace, that wild beast, which all the ordinances of God are bent against, to restrain and subdue it. The other kind of liberty I call civil or federal, it is also termed moral, in reference to the covenant between God and man, in the moral law, and the politic covenants and constitutions, amongst men themselves. This liberty is the proper end and object of authority, and cannot subsist without it; it is a liberty to that only which is good, just, and honest. This liberty you are to stand for, with the hazard (not only of your goods, but) of your lives, if need be. Whatsoever crosseth this is not authority, but a distemper thereof. This liberty is maintained and exercised in a way of subjection to authority; it is of the same kind of liberty wherewith Christ hath made us free. The woman's own choice makes such a man her husband; yet being so chosen, he is her lord, and she is to be subject to him, yet in a way of liberty, not of bondage; and a true wife accounts her subjection her honor and freedom, and would not think her condition safe and free, but in her subjection to her husband's authority. Such is the liberty of the church under the authority of Christ, her King and Husband; His yoke is so easy and sweet to her as a bride's ornaments; and if through frowardness or wantonness, etc., she shake it off, at any time, she is at no rest in her spirit, until she take it up again; and whether her Lord smiles upon her, and embraceth her in His arms, or whether He frowns, or rebukes, or smites her, she apprehends the sweetness of His love in all, and is refreshed, supported, and instructed by every such dispensation of His authority over her. On the other side, ye know who they are that complain of this yoke and say, let us break their bands, etc., we will not have this man to rule over us. Even so, brethren, it will be between you and your magistrates. If you stand for your natural corrupt liberties, and will do what is good in your own eyes, you will not endure the least weight of authority, but will murmur, and oppose, and be always striving to shake off that yoke; but if you will be satisfied to enjoy such civil and lawful liberties, such as Christ allows you, then will you quietly and cheerfully submit unto that authority which is set over you, in all the administrations of it, for your good. Wherein, if we fail at any time, we hope we shall be willing (by God's assistance) to hearken to good advice from any of you, or in any other way of God; so shall your liberties be preserved, in upholding the

honor and power of authority amongst you.—*John Winthrop* (1588-1649; first governor of Massachusetts Bay Colony).

GOD IS MY FATHER

Continued from Page Five

Consider the late D. L. Moody with his wonderful personality and persuasiveness with men. His power might have been a great liability for evil had not some one spoken the word that turned him to God. Instead of a liability he became a valuable asset for good. Such assets are cumulative. Mr. Moody brought Dr. Grenfel to Christ, and the work of the beloved doctor in cold, storm-beaten Labrador, the suffering he has alleviated, and the souls he has won, speak of the loving sacrifice of one who realized the importance of the business of his heavenly Father.

Third. As workers with our Father we shift men from the wrong side to the right side of the ledger.

Years ago in Richmond, Virginia, there lived a slave, John Jasper by name. He worked in a large tobacco warehouse belonging to his master. This poor colored man was mightily converted. (Isn't it a shame that more of God's children are not mightily converted?)

John Jasper said something like this, "Ah must tell 'bout what the dear Lord done fo' me, or I'll sure bust wid de glory pilin' up in mah soul." He began to tell his fellow workmen what Jesus had done for him, but his foreman rebuked him, telling him that his work was not preaching, but getting out tobacco barrels. Fortunately his master was a man who respected religious things, and he allowed John to tell his story to every man in the warehouse. After this John Jasper became one of the most powerful colored preachers of his time; and thousands of his colored brethren were influenced to move from the desert of sin to the fertile land of hope.

In these three lines of action we have seen the advantage of working with our Father in this present world, and we are led to ask: What of the future? for we read, "The night cometh, when no man can work." There is undoubtedly a glorious future for God's children, for the Prophet says: "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."

There is coming a time, then, when the faithful worker shall surely reap his reward. We read: "When the Son of man shall come in his glory, and all the holy angels with him. . . . Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

World conditions seem to point to an early fulfillment of this promise. Let us, then, strive to be among the faithful workers with our Father, to whom it shall be said: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."—*George W. Haskell in The World's Crisis.*

THE RESTITUTION HERALD

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OREGON, ILLINOIS, MARCH 27, 1934

NUMBER 26

“He Saved Others!”

When scorn and hate, and bitter envious pride,
Hurled all their darts against the Crucified,
Found they no fault in Him, so tried?

“He saved others!”

Those hands, thousands their healing touches knew;
On withered limbs they fell like heavenly dew;
The dead have felt them, and have lived anew:

“He saved others!”

So many fettered hearts Thy touch hath freed,
Physician! and Thy wounds unstanched must bleed;
Hast Thou no balm for this Thy sorest need?

“He saved others!”

Lord! and one sign from Thee could rend the sky,
One word from Thee and low these mockers lie;
Thou makest no movement, utterest no cry,

And savest us.

—*Author unknown.*

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

"Go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee."

HE IS RISEN!

WITH hearts overflowing with gratitude, O God, we come into Thy presence on the day wherein we celebrate the resurrection of Thy Son to thank Thee for this most precious evidence of Thy love. Shrinking in fear from death, the dreadful result of our own sin, we find hope and consolation in the assurance this joyful event provides that Thou hast accepted the sacrifice of Jesus Christ on our behalf, and that for His sake Thou wilt grant Thy gracious pardon to all who believe in Him in truth. Help us, O Father, that we may prove true to Thee and true to Him until He comes once more to place the crowning gem of glory in His diadem of service by calling from their tombs those who sleep in Him, and bestowing upon them, together with the living saints, immortal life.

— 0 —

THE CHRIST OF THE LONELY ROAD

THE day was done. The slanting rays of the evening sun brushed lightly across the pathway that crept crookedly over the Judean hills. The olive trees on either side loomed darkly green against the azure sky, and left splotches of velvet blackness where their shadows fell.

A spirit of peace brooded over the quiet countryside as two lonely travelers made their way along the road. Unmindful of approaching night, heedless of their isolation, they walked with bowed forms as though they bore unseen burdens upon their shoulders. Their dragging feet raised little clouds of dust from the age-old trail as they walked, and their scanty conversation was carried on in monotonous tones, with voices muted by recent sorrow.

Abruptly, his approach unseen, they observed a stranger walking with them. They hardly glanced in his direction when they saw him, so heavy were their hearts, until a gentle questioning voice broke into the trend of their meditation.

"What manner of communications are these that ye have one to another, as ye walk, and are sad?"

One of them, whose name was Cleopas, answered surprisedly, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?"

"What things?" their questioner continued.

"Concerning Jesus of Nazareth, which was a prophet mighty in deed and word. . . But we had trusted that it had been he which should have redeemed Israel."

They then told of their perplexity when certain women came insisting that they had seen a vision of angels which declared He was risen from the dead.

The stranger listened attentively to the explanation of their distress and uncertainty of mind, and then, as he so frequently did, he turned to the Scriptures and pointed out the startling fact that the prophets had foretold all these things concerning the Messiah.

The travelers were deeply impressed with his words and manner, and besought him to tarry with them for the night. As they sat down together at the supper table, the stranger took bread and blessed it, and gave it to them. He then vanished as suddenly as he had appeared, but not before their eyes had been opened to his identity, and they knew him to be their risen Lord!

"The Christ of the Lonely Road" is abroad in the world today. He is going about seeking the sorrowing, the perplexed, the anxious-hearted. We may find Him still, or, more true by far! He will find us still, as we walk the long and dreary path of mortality. And should we invite Him to tarry with us for the night, I'm sure He would gladly accept our invitation, for has He not said, "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"? And has He not also promised, "Lo, I am with you alway, even unto the end of the world"?

Thus side by side we may travel the journey of life with our risen Lord. He will lead us ever onward safely toward the welcoming doors of the Father's house. Each step we take with our Lord beside us brings us "one step nearer home."

When the journey is ended in the security of that place of eternal rest, our once-stranger Friend will be a stranger to us no longer, for He will reveal Himself fully to our rejoicing hearts when He comes to be with us in person, as He is with us in spirit and love today. Then

"We shall know as we are known,
Nevermore to walk alone,
In the dawning of the morning,
When the mists have cleared away!"

He Lives For Evermore

By the Editor

WILD and rugged and girt by a storm-tossed sea, lay the little island of Patmos, some twenty-five miles to the west of the mainland of Asia Minor.

Far up on a rocky hillside overlooking the village by the beach was a dark and gloomy cavern. Within that cavern reposed a man. His long white beard and snowy hair showed dimly silver in the shadows. More than ninety years had passed over his head, and marvelous and varied were the experiences he had known. But now he was old, forgotten, forsaken—a lonely exile far from the sacred land of his fathers, the beloved land of his birth.

Such is the last picture the Bible paints of John, "the disciple whom Jesus loved; which also leaned on his breast at supper" on the fateful night of His betrayal. Alone, forsaken, neglected, and forgotten by all.

No! Not by all!

The friends of his youth are gone, it is true. Most of them are sleeping the last long-sleep of death in distant lands. His fellow apostles are gone, dead, martyrs all to Jesus Christ their Lord. And none is left but John alone.

Alone, I say, yet not alone! For there amid the gloomy shadows of the hillside on the barren little isle where he is held captive "in tribulation, and for the word of God, and for the testimony of Jesus Christ," to quote his own words, *John the Aged is not alone!*

John will never be alone! For his Lord never forgets. He never fails to keep the promises He makes. And He promised long ago, when John possessed the strength of youth, "Lo, I am with you alway, even unto the end of the world!" So Jesus Christ the faithful Friend is there with John the Aged on the lonely Isle of Patmos, and John feels His presence and hears His voice, and is given a wonderful message of hope and of comfort for the sorrowing peoples of the world!

Here is a part of the story he has to tell: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia."

And then He names them all. But we are not interested in the names they bear, but we are interested in the fact that—this wonderful message of consolation is addressed to *seven* churches, that is, to *all* churches, for

seven is the complete number, and signifies "all."

So this splendid message comes to us and to God's people everywhere, of every race and nation. It comes to all who are members of the body of Christ, "the church of God, which he hath purchased with his own blood."

John continues his narrative:

"I turned to see the voice (of him) that spake with me . . . and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead.

And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell (the grave) and of death! Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."—Rev. 1:10-19.

Jesus Lives!

By G. E. Marsh

This the message we have heard—

Jesus lives! Jesus lives!

Send it ringing round the world—

Jesus lives! Jesus lives!

He who once for man did die,

Lives forever now on high,

And He's coming by and by.

Jesus lives! Jesus lives!

Let us watch and wait and pray—

Jesus lives! Jesus lives!

Soon will dawn the glad new day—

Jesus lives! Jesus lives!

When He comes in glory bright,

Clothed in majesty and might,

We shall meet Him, robed in white.

Jesus lives! Jesus lives!

Back into the past reaches this wonderful Revelation of Jesus Christ. On through the present period of grace it passes swiftly. Into the future it sweeps with its strange and startling unfolding of events, until it is lost to view in the vast stretches of Eternity, far beyond the present power of the human eye to see!

But it is not of this eternity of interests and of revelations that I would speak. It is a simpler song, a sweeter refrain, a more personal message, that I would bring at this glad Easter time!

The language is plain—not too difficult for us to understand—and so infinitely comforting in its import!

John the Aged is burdened with the infirmities, the sorrows, and the disappointments which come to one who has lived a long and active life. And John has known much of love and of sacrifice. More than half a century ago he witnessed the demolition of his hope, the shattering of his faith, the destruction of his dearest aspirations, in the tragic death of his beloved Master upon the cross. He remembers well those three days and nights of bitter agony which were crowned at last with glorious hope born of the Savior's resurrection from the dead.

But the weary years drag on. Decades come and decades go, and John is now an old man, and his Lord has not returned. In his lonely isolation no word has reached him from that absent One. He is weary now, weary and sad and discouraged perhaps at the long delay.

Please turn to Back Page

The Resurrection of Christ

By R. H. Judd

SURELY it must have been an intensely new experience to the disciples to hear their Master deliberately, calmly, and seriously talk about His resurrection, and the life following it. To talk about one's death, and the manner of it, has been no new thing since the world began. Death is so sure, so certain to us, that it inevitably enters into much of our necessary conversation. But here is One who actually talks with the assurance of certainty concerning His resurrection and events subsequent thereto. A little reflection on this thought will help to open our eyes to the wonder of it. The reader will readily recall several instances in the Gospels where Christ definitely forecast His resurrection on the third day following His death. From among these I wish to draw particular attention to two for an Easter message.

The first is in John 2:19. "Destroy this temple, and in three days I will raise it up." John 10:17 and 18 is the second. "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."

The question may well be asked, How did Christ come by this knowledge of His resurrection? The answer is to be found in Luke 24:44-46, for is it not one of the things which "must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms" concerning Him?

Let us now give a few moments' thought to one or two of the many lessons that may be gleaned from a study of these verses. "Destroy this temple, and in three days I will raise it up." The Greek word here translated "temple" evidently has two significant meanings. The margin of the Revised Version (and by the way, Dr. Schofield highly commends the readings of the R. V. margin) gives us the word "sanctuary." We agree this is most probably the sense in which the word was used by Christ, the purpose of the edifice rather than the edifice itself being the predominant thought, though in the nature of things one cannot well exist apart from the other.

The purpose of the temple was that it might be a sanctuary. The fact that the Scriptures tell us that He had reference to the temple or sanctuary of His body confirms this, and we cannot help thinking it possible that the Master had in mind Isaiah 43:7, which tells us that man was created to glorify God. We gather another thought from this verse as we read the first part of 2 Corinthians 13:4 in connection with it. "He was crucified through weak-

One of the strongest proofs of the divine inspiration of the Scriptures is the remarkable fact that fresh knowledge is continually to be found in their pages. Meditation never exhausts their capacity to deepen and enrich the life of the man or woman who delights therein.—R. H. J.

ness." How can we reconcile such a statement with the bold pronouncement of the first part of John 10:18? Turning to 2 Corinthians 13:4 and again looking to the margin, we find a reference to Philippians 2:8. Here is stated the fact of His common humanity, and to this we might add many scriptures in support. Christ realized both these facts, but it would seem to the writer that He also recognized that Isaiah 43:7 could never have its full realization in mortal flesh, and that resurrection to incorruptible being was absolutely necessary to Himself and to us before God could be glorified in us as God intended. Time will not permit of further comment here, as I wish to make reference to the word "power" contained in these verses.

Many believe that these passages teach that Christ is God, because of the statement that He would raise Himself. But those who teach this have not given the passage the careful study it deserves. All possible things are possible with God. They are not so with man. But Scripture teaches that God also has His limitations. "He cannot deny himself." Moreover, He cannot die. Were either of these to become fact, He would, Himself come under the law of sin and death. For Christ to raise Himself from the dead is an idea so contrary to possible fact that one is surprised that so many fail to see the impossibility of it. Such an idea presupposes intelligent action, and intelligent action necessarily presupposes life, and would itself preclude the idea that death had ever actually taken place. Further, how is it they do not seem to have noticed the words a little further down in this same chapter of John 2 (verse 22): "When he *was raised* from the dead" (R. V.). Here is clear and unmistakable evidence that He did *not* raise Himself. Besides, the Scriptures have declared over twenty times that "God raised him from the dead."

It will be noticed that the marginal reading of the Revised Version gives us the word "right" in John 10:17 and 18. This is undoubtedly more correct, as will be seen by reference to Young's Concordance. Two different Greek words, each translated "power," have distinctly different meanings. In John 10:17, 18, the word used is *exousia*, and in every instance the sense intended to be conveyed is that of "authority" or "right." Power may be connected with authority, but not necessarily so. It is remarkable that this is the only instance of the use of *this* word (*exousia*) in connection with resurrection, and that it is spoken previous to resurrection. The latter part of 2 Corinthians 13:4 makes this difference very clear—"he liveth (now)

by the power. (*dunamis*) of God." Here the word means "power," "ability," "might."

If we can take the time to follow up and examine these two sets of passages as exemplified by these two different Greek words a wonderful lesson is in store for us. Paul wished to know the power (*dunamis*) of His resurrection. Paul in his wonderful resurrection chapter tells us that we shall be raised "in power." Then in Hebrews 7:16

Paul uses that same word, "the power of an endless life." From these and many other passages we may rightly conclude that our resurrection life will be one of power. The weaknesses with which we are now so familiar will be things of the past. Paul speaks in 2 Corinthians 8 of certain ones being "willing beyond their power." That is our present condition, but then power will be commensurate with willingness in our service for Him.

Why Do Children Die?

By James C. Jackson

"WHEN God gives me a babe, I say, I thank God for this lamp lit in my family. And when, after it has been a light in my household for one or two years, it pleases God to take it away, I can take the cup of bitter or sweet: I can say my light has gone out; my heart is sick; my hopes are desolated; my child is lost! or I can say in the spirit of Job: 'The Lord gave, and the Lord taketh away; blessed be the name of the Lord.' It has pleased God to take five children from me, but I never lost one and never shall."

This extract is said by *The New York Tribune* to be from the pen of Henry Ward Beecher, and if so, is a good instance of that distinguished man's views. *The Tribune* thinks it manifests a profound sentimentalism, and that it is worth exemplifying by all who have lost children. For myself, I feel called on as a Christian to protest against it, and to affirm my utter disbelief of its soundness. I do not believe that the Bible, or Science, or Common Sense, or our Spiritual Instincts, or all combined, support the view that the Creator is to be held responsible for the deaths of little children. The truth lies in the opposite direction. Their deaths are to be laid at the door of the Destroyer. God takes no pleasure in the deaths of little children, and among the derelictions of duty for which parents will be held strictly accountable are those of so relating the conditions of their children to earthly existence as to render it quite impossible for the Creator under the ordinary operation of physical laws to keep them alive.

Why, then, when children die, as in ninety-nine cases in a hundred they do, from neglect to obey the Creator's laws, should one take an outburst of a pious heart like that of Job, when in very extraordinary circumstances, which led him to say, "The Lord hath given, and the Lord hath taken away: blessed be the name of the Lord!" and quote it to justify events for the occurrence of which there is no necessity? Depend upon it, all such resignation is blind, is forced, is unnatural, is unwarranted by the teachings of the gospel. Who believes that in order to bring these five babes to untimely graves their Creator interposed so as to violate the laws upon whose operation the continuance of their lives depended? Who believes that had God's laws,

as written in and upon the bodies of these babes, been obeyed they would have died? Who, then, is responsible for their deaths? Most certainly not God, whoever else is.

It seems to me that it is not at all needful to be illogical in order to be pious, or irrational or unjust in order to show resignation. No parent is justified either by the teachings of his own nature or by the teachings of the gospel—and he ought not to be by public opinion—in being resigned to the deaths of his children, who have died not by act of God, but by violations of physical laws, obedience to which would have kept them alive. Ninety-five children in each hundred who die with proper care and nursing might have lived! Of this there can be no well founded doubt. For a much larger percentage of the whole number born live than die, and while some of those who die do so from casualties or providential interpositions, the vast majority die from neglect to train them to obey the laws of life and health.

Now with such wholesale slaughter of Innocents going on before our eyes are we to have resignation preached to us? And are we to accept it, and argue ourselves into the belief or feeling that their deaths are by act of God? Never! One might as well be resigned to murder, rapine, or arson. Submit we must—for we cannot help ourselves, but resigned—not at all.

I have lost one child. I was not, I never have been, and I never shall be, resigned to her death. But for her parents' ignorance of her physician, she might have lived. Her death I doubt not was as displeasing to God as it was distressing to me, for she was as clearly the victim of drug poisoning as though she had been intentionally poisoned. When will Christians learn to make distinctions and cease to think and act as though it were incumbent on them to ascribe every such event to such directly divine interposition as to shift the responsibility off human shoulders? The Creator governs mankind as well by laws as by special providences, and it is wise in us to recognize the former as the general rule by and through which His government is administered. Only in so doing can we hope to grow into His image and represent Him.—*From an old publication of the Church of God.*

On the Road to Emmaus

By Mary A. Gesin

OF all the events that cluster about that first Easter so long ago, perhaps the story of the two disciples on the way from Jerusalem to their home in Emmaus is the most touching in its naturalness and humanity. These two, one of them Cleopas, the other unnamed, talked as they walked of the sorrowful occurrences of the past week. The distance of six and a half miles consumed perhaps two hours of their time, and the hour was drawing toward sunset as they approached the village.

Quite naturally their thoughts were occupied with their suffering and dying Lord, whom they now firmly believed lay cold and still in Joseph's tomb. Their hearts were burdened with sorrow, their eyes dulled by grief. In Him they had placed their highest hopes, only to have them frustrated by the chief priests and Roman rulers.

As they walked along with downcast glances, a stranger drew near and joined them. Inquiring the cause of their only too evident grief, their companion was answered with the question, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?"

Surely everyone had learned of the betrayal and death of the One who had gone about only to do good to all! "A prophet mighty in deed and word before God and all the people," they termed Him. But their greatest disappointment lay in the fact that they "trusted that it had been he which should have redeemed Israel."

A glance into the history of this suffering people will serve to clarify those words for us. Long years had they bent the back to foreign oppressors, without a ruler of their own upon the throne of David. Dear to every Jewish heart were the prophecies of One who was to come and rule His people justly and mercifully. But the vast majority of His own had not recognized in Him their fulfillment and had concurred in His condemnation.

But let us listen to their conversation further. Now they are relating to the stranger the improbable and almost impossible report brought to them of the disappearance of the body of their dead Master and "a vision of angels, which said that he was alive." Gently rebuking them, the stranger says, "O fools, and slow of heart to believe!"

During the term of Christ's ministry they had surely been given ample time to learn of God's plan for the redemption of men, as it was unfolded to them through the work of His Son. To us they appear very dense. Some of the prophecies they had grasped, but His humiliation and death so clearly predicted by their beloved Isaiah, they could neither comprehend nor accept.

How familiar, then, with Old Testament Scriptures the

stranger proved himself to be. For beginning with the very first book, "he expounded unto them in all the scriptures the things concerning himself." He must have quoted from Genesis 3:15, also chapters 12 and 22, and 49:10; from all the other books of the Pentateuch; from Isaiah, Jeremiah, Ezekiel, Zechariah; from many of the Psalms, and other scriptures, too lengthy for enumeration.

Well versed as the stranger was in the Scriptures so dear to their hearts, still no light of recognition came to them. And as they drew near their home, seeing his purpose to go further, they urged him to "abide with us." Not through all the elucidation of prophecy, but in the simple hospitality which they offered him, they recognized in the stranger their Lord and Master! In the dear and familiar gesture of taking of bread, offering His gratitude to God for it, breaking it, and giving to them, they knew at last for a certainty that He whom they believed dead was alive again.

"Their eyes were opened, and they knew him; and he vanished out of their sight." His mission of bringing comfort and understanding to two loyal but sorrowing disciples was completed. The Savior, no longer a stranger to them, had others to whom He must minister, and He did not tarry.

In study and contemplation, not alone of the prophecies of our Lord, but of His life and service among men, we, too, will find comfort and understanding. And if we pursue that study with faith and reverence, God will bestow added comprehension and blessing. Nothing can be compared to this for casting out fear, setting our feet firmly upon the rock, and bringing a peace that passes understanding.

The matchless beauty and wisdom of God's Word, the power of the gospel which finds its climax in the resurrection of Christ, are disclosed to us more and more perfectly as we bring to our study hearts of simple faith in the Author. "The Spirit of truth" will prove itself a "Comforter" and abide with us until the return of our Lord. The very incident of the walk to Emmaus inspired the beautiful hymn, "Abide With Me," which contains these treasured thoughts in its third and fourth verses:

"I need Thy presence every passing hour:
What but Thy grace can foil the tempter's power?
Who like Thyself my Guide and Stay can be?
Through cloud and sunshine, oh, abide with me!"

"I fear no foe with Thee at hand to bless;
Ills have no weight, and tears no bitterness;
Where is Death's sting? where, Grave, thy victory?
I triumph still if Thou abide with me!"

JESUS LIVES! DO YOU?

By Richard LeCrone

WHAT is life? Webster defines it as "the quality or character which distinguishes an animal or a plant from inorganic or from dead organic bodies, and which is especially manifested by metabolism, growth, reproduction, and internal adaptation to environment."

According to the above definition we all have life, yet the Master, speaking of people, all of whom had the powers of growth, reproduction, and adaptability to environment, said, "I am come that they might have life, and that they might have it more abundantly." What did He mean?

In asylums and penal institutions in America and elsewhere are thousands of individuals who are cut off from the rest of the world, and condemned to spend their life, or a fraction of it, within the four walls of their prison. We frequently hear them spoken of as "the living dead." Yet they, too, possess the powers of motivation; they eat and assimilate food; they are alive.

For a class in zoology or botany Webster's definition would be adequate, but when we speak of humans we must seek further. We do not think of prisoners as living, we think of them merely as existing. To our minds there is a vast difference.

What has departed from those in prison that we call them "living dead"? They have food, clothing, and shelter. What need they yet?

Life, you say, is not worth the living without freedom, ambition, friends, brothers, sisters, love, and home. To be deprived of them is to be deprived of a motive for living. Without them life becomes tasteless, flat, and useless. It is a salt that has lost its savor. Without them, whether our bodies are confined by prison walls or not, we become "living dead."

Is it not in the very nature of sin to destroy those things which we hold most dear? I shall not take the time to enumerate them, but check them over and see for yourself. While it may not put us behind bars, will not our friendless and loveless estate be the same as though we were?

In this sense, then, Christ provides a fuller, more abundant life, in that He multiplies unto His followers the things which make life worth while. Listen to Him: "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." —Mark 10:29, 30. Surely that is a more abundant life!

But Jesus went even further and provided for those who would accept His gift now in this time, in the world to come "everlasting life." Thus He provides not only a more abundant and more complete life, but He also holds forth the promise of lengthening it into eternity. "He

that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3:36.

They who have not Christ shall not taste the fullness of this present temporal life, nor shall they experience eternal life. They are the "living dead."

Great, therefore, is the joy of those of whom it may be said, as Paul said of the Ephesians, "You hath he quickened who were dead in sins."

We now are celebrating the resurrection of the One who died and rose again that in Him we might have life. Jesus lives! and we may if we will.

THE REUNION OF THE RESURRECTION

"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."

HERE is the inspired picture of the marvelous reunion of the resurrection. The dead in Christ are raised first. Then the living in Christ are instantly "changed," that is, glorified. And thus reunited the glorified living are caught up "together with them," that is, together with the glorified resurrected ones, and so shall they "ever be with the Lord." Whether we are dead or alive when Jesus comes, we must all be changed, for flesh and blood cannot inherit the kingdom of God. Not carnal, natural bodies, but only glorified, spiritual ones, shall enter there. With but a breathless instant intervening, the glorification of God's living children shall accompany that of His dead ones. The corrupted ones will put on incorruption, but the mortal ones shall immediately put on immortality without ever seeing corruption, and then, with this wondrous reunion brought to pass, as if by a rushing mighty wind, in one outflashing of supernatural glory, living, working, waiting men and women shall be whirled up to meet the Lord in the air.

So sublime is the simple statement, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air," that our feeble human imagination, striving to soar to this lofty height, falls back like a spent bird, gasping and breathless with its failure of the wing to reach the dazzling summit which the eye has scanned. Caught up! Who can picture it? While men and women walk the busy streets they shall be caught up! While they bow in the secret chamber of prayer they shall be caught up! While with burning hearts they ponder the Word that tells of His coming they shall be caught up! While patient, suffering ones lie in beds of pain they shall be caught up! While the living stand by the open graves of the dead they shall be caught up! And as the startled world wonders, the only record left shall be that of Enoch's—"And they walked with God, and were not, for God took them."—*The Resurrection Victory.*

MALICE VERSUS LOVE

By Glenn M. Birkey

I AM fearful that many of us who profess to be followers of Christ and His teachings do not have the forgiving spirit that Christ taught and showed by example. We love those who treat us well, but do we love those who have done us wrong?

Here are Christ's own words: "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

This seems very hard for us to do, as it is contrary to our carnal natures. Yet our Lord gave this instruction in His Sermon on the Mount. St. Matthew 5:23, 24 shows what our attitude should be toward others before giving.

And finally these words of Paul in Ephesians: "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."

The Lord's personal return seems near at hand. Would we want Him to come while we held malice or an unforgiving spirit toward anyone? Let us think carefully about this.

"THE LAST NIGHT"

IF Judas had waited two more days alive, he would have discovered how sometimes power pours out of that other world into this one; he would have seen it in the radiance of the risen Christ, and known that he had an answer, even to death.

The resurrection was also one of the facts of life; it is, indeed, life's greatest Fact, in the light of which all of life takes on greater reality.

So don't run. Stand by. Grasp the nettle. Face the music. Begin with the facts. Dwindling fortune, diminishing health, age creeping up, increasing temptation somewhere, a difficult decision to be made, the difficulty of life itself. Face it and don't run away from it. And don't fool yourself, either, about motives that make you want to run. But face the other facts, too—God, and faith, and the way believing in God and obeying Him turns life into clear sailing for those who believe and obey, so that they are victorious in the same life which swamps other people.

Face that fact, too, and also the fact that life is a problem that never was meant to come out without God.

Judas ran away. Jesus stood by. They died within a few hours of each other. The death of one is the shame of history; and the death of the Other is our hope of sal-

vation. One dropped himself into oblivion. The Other forgot Himself into immortality. Jesus lived in the real world. Judas lived in a world of his own wishing. Where are you living?—Selected by Elizabeth Louise May.

E A S T E R

By S. J. Lindsay

THE term "Easter" is synonymous with the term "Passover." In fact, with the Greeks the event is called *pascha*, the root of our word "Passover."

The term "Easter" comes to us, however, from the old Teutonic festival of the goddess Ostara. The Anglo-Saxons called it Easter. This festival came about the same time of our Easter time. As we write, the thought occurs, How hard it is for the human race to worship the only true and living God without getting mixed up with heathen gods and goddesses!

The Library of Universal Knowledge says: "Many of the popular observances connected with Easter are clearly of pagan origin. The goddess Ostara, or Eastre, seems to have been the personification of the morning or east and also of the opening year or spring. The Anglo-Saxon name of April was Estormonath; and it is still known in Germany as Ostermonath. . . With her usual policy, the church endeavored to give a Christian significance to such of the rites as could not be rooted out."

Then it goes on to show how the heathen idea of Easter was worked over into a Christian festival in honor of the resurrection of Christ, but as the account is continued, one would think from reading it that the conduct at these festivals was much more in keeping with the heathen ideas than with Christian conduct.

It is not our thought to be lengthy with this history of Easter; but it may be well here to ask in what way is the feasting upon eggs connected with Easter. The making of presents of, and the eating of, eggs was a custom with the Jews in their Passover time, and history says that the Persians, when they kept the festival of the solar new year (March), mutually presented each other with colored eggs. The egg is a symbol of future life, for while the egg cannot be said to be alive, yet it has within it those elements which when cared for properly will cause life to spring forth. Thus it is a very fitting symbol of our hope of a future life.

Easter should be an occasion of joy to the one who has the Christian hope. All round we see the suggestions of the almighty power of God, in the swelling bud and the starting grass, and the deadness of winter giving way to the renewed life of spring. May we all look forward with joy to that greater Easter time when the winter of death gives way to the springtime of eternal life; to the time when those who are now sleeping in the grasp of the winter of death will awaken in answer to the warm rays of the rising Sun of Righteousness who comes with healing in His beams.—THE RESTITUTION HERALD, April 3, 1912.

THE DYING THIEF'S REQUEST

By George T. Rennard

THEN when they came to a place called "Calvary," there they crucified Him, and two thieves with Him, one on His right hand and the other on the left.

And one of them said, "If Thou be Christ, save Thyself and us."

The other said, "Dost thou revile the Son of God? seeing that thou art in the same condemnation, and we indeed justly, but this Man hath done nothing amiss."

And he said unto Jesus, "Lord, remember me when Thou comest into Thy kingdom." (Luke 23:39-42.)

Two thieves hung on a cross one day
Close by the Savior's side,
One on His right, one on the left,
And one did Him deride:
"If Thou be Christ, then save Thyself;
Let us Thy power see."
The other said, with pitying voice,
"Dear Lord, remember me."

Remember me, remember me,
Dear Lord, remember me.
When to Thy kingdom Thou shalt come,
Dear Lord, remember me.

Those cruel nails that held Him there
To suffer, bleed, and die—
In all His agonizing pain
The dear Lord made reply:
"When to My kingdom I shall come,
Thou shalt sit down with Me.
When paradise shall be restored,
I will remember thee."

AN EARLY EASTER AFTERMATH

By Paul M. Hatch

THE Easter story is ever new, for it is a story of life and a story of hope. It vivified anew in the disciples and the early Christians unbounded enthusiasm in preaching the glad news in every place. It set up in their hearts an endurance that shines resplendent and rings with increasing clarity down the corridors of the centuries.

Peter, disciple and apostle, especially took new courage, denying never again his Master, born again in a vestment of eternal nature. Years after his pen brought out that zeal those people displayed in their lively hope of the gospel.

"Blessed be the God and Father of our Lord Jesus

Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

Oh, that the present-day church could capture the spirit of zeal and fortitude that characterized the churches and members of the apostolic times. How more pleasant it would be for Christian accord to work out a common effort, not sullied by jealousy or bickering over non-essentials or trying to impress a special hobby of doctrine or interpretation.

The most needed thing today is that renewal of lively hope by the resurrection of Jesus Christ that caused such conscientious building of faith, hope, and love in those early days. Is it not worth trying? Why not this Easter, an aftermath?

Renan scoffingly said, "Christians live on the fragrance of an empty vase." Such an empty vase, indeed, is that vacant tomb in Joseph's garden, and Christians have never ceased to live on its fragrance.

THE PLACE OF A SKULL

To the "Place of a Skull" did they lead Him,
With its terrible, gaping ghost-eyes,
And its sinister, stone-like ghost-glances
'Neath the blue, shrouded dome of the skies.

To the "Place of a Skull" where the crosses
Their eerie-like shadows did cast
They led Him one day our guilt-debt to pay—
The sinnings of all of the past.

To the "Place of a Skull" He did travel
To that cranium-poll in the rock.
There spilled He His blood with a cry unto God
While the thief and the mob joined to mock.

On the "Place of a Skull," hallelujah!
He met the demands of my soul,
And I'm fully free from the wrath that's to be,
Made clean, and made sound, and made whole.

On the "Place of a Skull" with my Master
'Mid the shadows of Golgotha's Hill,
There's a place there for thee in the shade of the tree
With the soul who with Him says, "I will."

To the "Place of a Skull" men must travel,
By the way of a cross homeward plod;
Step by step on the road with their burden and load
Till they stand in the presence of God.

—W. Merton Snow in *World's Crisis*.

Abreast of the Times

Unwanted Babies

"It is not the will of your Father which is in heaven, that one of these little ones should perish."—Jesus.

EVANSVILLE, Ind., March 21.—It was only a brief item tucked away in the corner of a page to fill up space, but it told a story that would have touched the heart of the Lord Jesus with tender pity.

"A baby girl, still alive, was found tied up in a big cardboard box in an alley here by a bakery wagon driver this morning. She was taken to St. Mary's Hospital where she is reported thriving."

According to the *People's Tribune* of Shanghai, China, more than 24,000 dead babies were picked up on the streets of Shanghai last year. This is a condition that happens every year in this city, declares the *Tribune*.

No matter where it may be, Christian America or heathen China, hundreds of thousands of unwanted babies are born into the world every year. And while only a small proportion of them suffer death from starvation or exposure as is the case in China, India, and elsewhere, they grow up undernourished and neglected, and fall easy victims to the alluring call of crime.

When the King shall come who loved the children, and who loves them still, "the streets of the city shall be full of boys and girls playing in the streets," happy, carefree, and safe (Zech. 8:5):

Colleges and Crime

"The carnal mind is enmity against God: for it is not subject to the law of God."—Rom. 8:7.

CHICAGO, Ill., March 21.—The mysterious desperado known as the "college gangster," who has been sought by Chicago police since 1927, came to his end at last, but not through the efforts of the state or city authorities. He was found slain at an early hour this morning in front of a restaurant in Cicero, and was later identified from fingerprints as Fred C. Goetz, wanted by various state and national authorities on charges of rape, bank robbery, and murder.

According to press reports, Goetz's police record began in 1925. He was a graduate and a former football player of the University of Illinois. He was arrested for the attempted rape of a little seven year old girl. His parents posted a \$5,000 bond, which young Goetz promptly forfeited and fled. Since that time, now nine years ago, although he has been wanted for many other major crimes in which he was known to have participated, the police and Government officers have sought him in vain.

Gangland's leaders, however, better informed as to the location and activity of its citizens than are city, state, or national officers, for some unrevealed transgression of gang-

land law, condemned Goetz to death, and carried out the sentence.

What a commentary this tragic occurrence is on the futility of our modern educational system from a moral standpoint! Parents should ponder this over carefully. When you are planning for the education of your children do not take alone into account the intellectual advantages provided in the great institutions of learning, but prayerfully consider the probable moral and spiritual influences by which they will be surrounded for four or more of the most important years of their lives. Spiritual values must be kept uppermost in the minds of the college faculty, rather than academic, scientific, or commercial, or else education is as apt to equip the student for a life of professional criminality as it is for one of honest industry and usefulness.

When the Sky Rains Fiery Stones

"The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat."—Peter.

NEW YORK, March 17.—Dr. H. H. Nininger, an authority on meteorites, writing in *The Literary Digest*, says that "for many years astronomers have known that our sun controls the orbits of several great swarms of stones, traveling through space at almost unthinkable velocities. When our earth passes through one of them, a shower of meteors occurs."

These great swarms of stones are thought to be the wreckage of comets which have been torn apart by the powerful gravitation of the sun and the larger planets in our solar system. Vast sections of the world, it is declared, have from time to time been deluged by these fiery missiles. One particular meteorite storm swept an area reaching from a central point along the coast of the Carolinas far out into the Atlantic on the east, and as far west as Ohio.

"The shores of Europe were probably deluged by an enormous tidal wave; and a fiery blast must have completely devastated the entire eastern half of North America below the St. Lawrence River."

Will something like this mark the coming of the Lord?

The Wages of Sin

"The way of the transgressors is hard."—Prov. 13:15.

PARIS, France, March 22.—Dishonesty brings its own punishment sooner or later. Jean Brunsvick, a diamond merchant, was found dead by his own hand in a hotel here today. This adds another name to the long list of suicides and murders that have resulted from the \$60,000,000 municipal pawnshop scandal that threatened the overthrow of the French republic. The police linked the name of Brunsvick with that of Stavisky of the pawnshop scandal through stubs found in his checkbook.

National Berean Department

Miss Genniel Carpenter, Editor, Oregon, Illinois

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CANTATA

HELEN went to the Easter services with little enthusiasm, except, perhaps, for the weather. It was a perfect April evening, the kind of evening that follows an early spring day of sunshine and the sweet south wind. As Helen walked slowly toward the church, she could see the little orange blobs of the street lights stretching far into the dusk. Here and there groups of leisurely people were approaching the church, and cars shining and shabby slid to a stop to let out well dressed men and women.

It was not normal for Helen to be apathetic. Usually she would have been thrilled at the prospect of hearing the organ and the Easter singing. Easter in the past was to her the most glorious of days. It always impressed her with the greatness and goodness of God's plan, and the wonderful fact that she might be a part of it and work to bring it to its consummation.

But Helen had recently read a book. Not a thick book nor an important book, but what an insidiously persuasive manner it had! She read it with the idea of discovering what nonsense the skeptical writer had devised about subjects she was very sure of—God and the Bible. At first she assured herself stoutly that it *was* nonsense, but how horribly plausible it began to seem. She would have thrown it down in disgust, but she could not help feeling her faith should withstand this small test. So she read it through. Afterward she was afraid that if she opened her Bible she would find an inconsistency, and how, she wondered, could her prayers be of any use: for had she not committed the grave sin of lacking faith? She was very young, and she told no one that she was troubled. She only sat in the dim church, wondering unhappily, among the lilies and new hats, and watched the choir march in. The singers stood to begin the cantata.

The Man called in mockery King of the Jews seemed not to hear the shouts from the mob. People milled about the cross from which He hung, some only curious, some coldly despising, others with fanatic hate. The song of their hatred rose to a veritable shrill orgy of sound, which ebbed only with their exhaustion. But Jesus was silent as before. That He was untouched by their taunts infuriated them, and they roared again. Presently, some remembered duties elsewhere, a few were suddenly sickened at such savage delight in the spectacle, and the shouting ceased. There was a certain uneasiness which increased as the people became quieter. Surely it was growing strangely dark!

After all, it was said this Man had done marvelous things. What if . . . He *were* the Messiah? In the gathering gloom there was panic. But no! He should die for blasphemy! He still hung in silence. The crowd was assured once more by His meekness, and they began to taunt Him again.

Suddenly Jesus cried out loudly, "My God, my God, why hast thou forsaken me?" The people murmured uneasily. Some had not understood His words. Some said, "He is calling Elias." They offered Him vinegar to drink, and the crowd waited to see whether or no Elias would come and take Him down. But Jesus prayed for their forgiveness with inconceivable mercy, and He died. There was great commotion and fright among the people. When they saw the darkness and the earthquake, the centurion and those with him said that He must surely have been the Son of God.

In the fair dawn the women went to the grave. In gentle, sweet voices they talked of their sadness. And the great stone—what of it? They could not roll it aside. When they came nearer, they saw it had already been moved. They ran to the tomb in fear, wondering what they might find. The young man inside arose, and as they drew back afraid, he said in tones and words of unearthly beauty: "Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way . . . ye (shall) see him, as he said."

Death was conquered! The whole earth seemed to join in the triumphal song. "Now is Christ risen from the dead, and become the firstfruits of them that slept." "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." The rapturous praise and rejoicing ceased. The cantata was ended.

When Helen rose and went out into the night with the rest of the crowd, she did not hear the things they were saying. She was confused among their greetings and conversation, because an event of centuries ago was so strangely real to her. It had never been so vivid before. The little book was forgotten; all she could think of was the truth the wonderful music had made plain to her. She went home with a prayer of thanksgiving in her heart.

Who could estimate the value of the talent God gave to the insignificant-looking man who wrote the music long ago?



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

AS A LITTLE CHILD

WE are beginning now on the lessons for the second quarter of the year, and from them we will learn more about the very important subject we studied during the first quarter. And that, you know, girls and boys, was God's kingdom and His King, Jesus.

Many times we read throughout the first four books of the New Testament that Jesus' special work was to tell the people all about His Father's kingdom. He used stories, parables, objects—many things—to show them just what sort of kingdom it will be.

You see, God's kingdom is going to be very much like the kingdoms we know about and yet very different. Sounds queer, doesn't it? But it's true nevertheless.

The ways it will resemble other kingdoms are these: it will have a king who will have helpers; it will have territory; and it will have subjects.

I imagine every one of you who read this page could tell me who the King will be. I can hear even the tiniest one say, "Jesus." And that is a name we all love. We love to serve our King now, and when He comes to earth to set up His kingdom, we'll be happier than ever to serve Him.

And right there we've hinted at the helpers and the territory! Those who love Him now will be His helpers then, and His kingdom is going to be on the earth.

Now the reason it is sometimes called the kingdom of heaven, as in the verse across the top of the page, is because it will be a kingdom with heavenly ways, heavenly ideas, and heavenly actions. That is, ways that please God, ideas that are upright and honest, actions that are kindly and loving and true.

Remember, Jesus taught us to say when we pray, "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." There are no wrong things in heaven, we are sure. And when God's kingdom comes, everyone will do as God wants him to do, which will be right.

Now, in today's lesson Jesus used another example to show us what sort of people will be in God's kingdom. It was a little child. The disciples didn't want Jesus to be bothered with little children and would have sent them away. But Jesus loved the little ones, and they loved Him. He liked to have them around Him.

What do you suppose there was about the little ones

that made Jesus love them? Why, I think it was their loving ways and their trusting hearts. That is what I love about them.

When I tell you something on this page about Jesus, you believe it. And that is the reason I pray I will never tell you anything wrong about Him. Because you believe, as you grow older you will want to know more and more about Him, and you will put your whole faith in Him. You will believe in Him even more than you do in your father.

That's what Jesus wanted the disciples to learn from the little children—to believe fully in Him and try to do as He wished. In fact, Jesus said no one could be in His kingdom when He comes again who did not learn that lesson well.

Another thing Jesus loved about the children was their humility. That's a long word for you smaller boys and girls; but it means just the opposite of pride. You all know what sort of a person a proud person is, that is, one who feels too good or too big to associate with others.

Jesus wanted His disciples to learn that from the little ones, too. Because, you see, even some of the disciples were proud and wanted to have the best seats in the kingdom and the highest honor. Jesus Himself wasn't the least bit proud, you know. Why, one day He even washed the disciples' feet! Their own Lord and Master! He was willing and glad to do anything for them that they needed.

And so let's be glad that we are still children and know what it is to believe and to trust and to be humble. And let's stay that way, even as we grow up. Let's keep on in simple faith that Jesus will do for us all He says He will do. Let's put our hand tightly in His and know He will lead us through every hard place. Let's keep our eyes on Him, knowing that He knows what is best, and trusting Him to bring it all out right.

Then we will be the sort of people He will want in His kingdom when He comes to set up His throne on this earth, and gather His loved ones about Him.

"When He cometh, when He cometh
To make up His jewels,
All His jewels, precious jewels,
His loved and His own:

"Like the stars of the morning,
His bright crown adorning,
They shall shine in their beauty,
Bright gems for His crown."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 2. — April 8, 1934

THE CHILD AND THE KINGDOM

Matthew 18:1-14; 19:13-15.

Devotional Reading: Luke 2:8-16

GOLDEN TEXT

Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.—Matthew 19:14.

A STUDY OF THE SUBJECT

Topic: The Child and the Kingdom.

Aim: To show that the basis of saving faith may be laid in the heart of children.

Basic Truth: "Lo, children are an heritage of the Lord."—Psalm 127:3.

I. **The Child As an Example.** (Matt. 18:1-6.) Jesus the master Teacher of all time depended much on pageantry, that is, object lessons, to impress His thoughts on the minds of His hearers. When questioned concerning the payment of taxes He asked for a coin, and holding it in His hand, pointed out the owner's name engraved upon it. The coin in which taxes were paid belonged to Caesar, therefore it should be returned to him. In this lesson He chooses a child as the illustration of His thought. As they looked upon that little one He suggested the qualities of innocence, humbleness, and faith of which it was a living embodiment. Only such as possess these qualities are eligible to a place in the kingdom of God.

II. **All Men Are Children Before God.** (Matt. 18:12-14.) Like a helpless child wandering aimlessly and alone, or like a sheep that has gone astray from the flock, humanity has lost itself in the wilderness of sin. It can by no means find its way out without help. So God sent Christ into the world to "seek and to save that which was lost." The wanderers may not respond to His call. They may not even consent to return to the fold when they are made to see the danger that threatens. But Christ in His great love for them will seek them every one and provide the means by which they can be delivered if they will but give themselves wholly into His keeping.

III. **Jesus Has a Place for the Children.** (Matt. 19:13-15.) Religion, even among the Jews, was looked upon largely as something for adults to enjoy and to practice, until Jesus revealed the fatherly heart of God clearly. Christianity makes a mother a more sympathetic and understanding parent, and the child through her attitude and teaching gains a knowledge of the meaning of true spiritual living long before he can understand the factual teaching that pertains to Christianity. As he grows older he longs for the time to come when he, too, may become a baptized disciple of his mother's Lord.

PRACTICAL APPLICATIONS

Little children

- are born imitators;
- are molded by their teachers;
- are made or unmade by their parents;
- should receive every attention by the church;
- are the men and women of tomorrow.

Children are precious in God's sight. They are heaven's choicest blessing to mankind. Parents are stewards of their lives. It has been said, "The child is born in part, he is made in part, in part he makes himself." "Hereditry" and "making" or environment are under the power of the parents. That parents will be held responsible for their part in thus forming the life and character of the child goes without saying.

Our lesson reveals the attitude of the disciples toward children coming to Christ. They were hindering rather than helping; they were standing in the way. How often this is done today. Adults who should be models and leaders are standing in the way, preventing children from coming to Christ.

"Open the door for the children,
Tenderly gather them in,
In from the highways and hedges,
In from the places of sin.

"Some are so young and helpless;
Some are so hungry and cold;
Open the door for the children,
Gather them into the fold."

—C. E. R.

THE GOLDEN TEXT

"Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."—Matt. 19:14.

A little child is dependent, trusting, loving, knows naught but good in everyone. Not so with grownups. They are in a sense independent and suspicious. Note the difference between them. Jesus loved the children and made an example of them.

In the third verse of our lesson, Jesus in talking to His disciples said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." We would think the disciples had been converted, but something must have been lacking. He wanted them to be humble and trusting as children, so that they would the better serve Him.

We too must become as little children in some things, that we may be acceptable to Him and enter into that kingdom.—L. A. R.

YOUNG PEOPLE AND ADULTS

Sin of Neglecting and Misguiding Children

Of all creatures the infant of the human race is among the most helpless and is subject to the longest period of infancy. This makes necessary a long period of care which endears the little one to its parents and prompts them to noble efforts of service. A baby is born without a sense of right or

wrong; without a feeling of obligation to God; without a conscience; without speech, love, hate, or knowledge. This animated clay is ready to be shaped into a vessel of honor or dishonor. The training of a child is a test of stewardship.

A young child will absorb something, good or bad, from everyone he contacts. His character will be a composite of all characters which have touched his life. Solomon wrote: "Train up a child in the way he should go: and when he is old, he will not depart from it."—Prov. 22:6. The long period of infancy is the formative period of character, but, like clay, when this plastic period is passed little can be done to alter the shape or design—the molding is finished. "Train up a child in the way he should NOT go: and when he is old, he will not depart from it," is as true as the statement of Solomon.

Jesus said that it was better to have a millstone about one's neck and be cast into the depths of the sea than to misguide a little child. Read Matthew 18:14. Sometimes children are taught to do evil things because it looks "cute." Remember the words of Jesus! An eternal life, if not two, is in jeopardy. Be an influence for good or none at all.—H. A. S.

PRIMARY CLASS

Memory Verse: "Suffer little children to come unto me."—Luke 18:16a.

You have all seen a father or mother take a small child, toss it up in the air, and then catch him as the child came down, haven't you? Was the child afraid? Oh, no, he knew that Father or Mother would catch him.

One day the disciples came to Jesus and asked, "Who is the greatest in the kingdom?" Jesus called a little child to Him. He said, "You must be like a little child if you want to be in God's kingdom." By this He meant that they must have faith in God, just as the little child had faith that he would be caught when he came down.

Jesus loved the little children. When He was here on earth He called them to Him, took them in His arms, and blessed them. He still loves them and watches over them every day.

Did I hear some one ask, "Will there be any children in God's kingdom?" Yes, indeed, for Isaiah, the Prophet, in describing God's kingdom said that a little child should lead the lion, leopard, and wolf, and that a little child could play on the hole where the asp and adder (snakes) were.

Jesus once said, "Suffer little children to come unto me." He still wants them, so let's all say it just as Jesus said it, to help us remember that Jesus still loves the little children.—V. C. T.

AMONG THE CHURCHES

EDEN VALLEY, MINNESOTA

Special pre-Easter services, conducted by Pastor Richard LeCrone, are now in progress. They will continue each evening of the week, culminating in a full day of spiritual activity on Sunday. In addition to the preaching services, a fine program is being prepared which also will be presented on Sunday.

GRAND RAPIDS, MICHIGAN

When these lines appear we expect to be in the midst of our pre-Easter meetings. The church is working hard to cause this to be a Passion Week properly observed in honor of our Savior's trying week that led up to His glorious victory on Easter morn. Different church families are arranging special music for the various services to add to the interest.

Among those whom we hope to have at church on Easter are Sr. Harold (Ada) Simpson, who has been ill since December, and Sr. Conlin, who has been confined by sickness for a month. How happy we are when sick ones recover,—and how happy we'll all be when there shall be no more sickness.

F. E. Siple, Pastor.

BLANCHARD, MICHIGAN

It has been our pleasure to have Sr. J. E. Hammond and Sr. Ruth Smead spend the winter here. These are the pastor's mother and sister. We have appreciated Ruth's help with playing the organ both at the church and at the Gospel Mission services. May God speed them on their journey to California.

The Wyman Gospel Mission has been under way almost two months now, and is proving to be a very good thing. There is no other religious service for at least three miles around, and the families of the community are taking advantage of the opportunity to give their children spiritual instruction also, and are coming themselves. It meets Sunday mornings at 10:30. May God give the increase.

The Shepard Gospel Mission was started last fall, and has come through the winter months with colors flying. On some of the coldest nights when it was almost impossible to drive a car, we have had as large crowds as any time. The people have been learning about God's dealings with Old Testament characters, and are now having their attention directed to the signs of the Lord Jesus in the Gospel of John. The children last week presented a playlet on the healing of the blind man. Much of the interest and success of the meetings has been due to the cooperation of the school-teacher, Mr. Emery Toogood. This meeting is held every Thursday evening. We pray for the Lord to make Himself felt to these people.

At the Brick Church on Sunday nights the young people have a Berean class commencing at 7:30. Meanwhile the adults are led in singing in the main auditorium by Sr. Laura Briggs. The young people have been making up a choir to sing in the Gospel Mission Service which follows. We are praying now for the Lord to touch some hearts to get down into the watery grave to come up immediately to walk in newness of life. We are praying that some might make this step on Easter afternoon. We need your prayers.

C. A. Smead, Pastor.

CALIFORNIA QUARTERLY CONFERENCE

Advance announcement is being made of a quarterly conference to be held at Pomona, Calif., on May 6, 1934. There will be sessions in the morning, afternoon, and evening. Full details will be published later.

Norman John MacLeod, President.

BRUSH CREEK, OHIO

Beginning on Tuesday, March 27, a series of pre-Easter services will be conducted at the Brush Creek Church of God. Sermons each evening throughout the week will be illustrated by a colored chart 21 x 4 feet representing God's Plan of the Ages.

Sydney E. Magaw, Pastor.

WE LOOK AHEAD

April 3, 1934

"Passing Through," Lottie E. Young. "I expect to pass through life but once"—how?

"Restitution," Harvey Krogh, Jr. First of two articles "written in appreciation of . . . The Restitution Herald."

"Established in the Present Truth," J. H. T. The Bible speaks contrary to traditions, but in truth.

"Truth vs. Fiction and Fables," M. W. Perrine. Wherein truth is held up as superior to fiction in its lasting effects.

"Sawdust and Shavings," L. B. Sherman. "To have faith one must have vision."

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Leota B. Hanson (\$3); Mrs. Mae Mick; Florence Hanson; Mrs. Arra Hanson.

I AM GLAD

O for so many things. The articles on tithing are especially good and much needed. We never know how much real good it does us to practice tithing until we make a business of it ourselves, then to feel we are giving for the Lord's work His own money, in the way He asked us to do. And the little free-will offerings, though so small, are such a blessing to every real child of God.

So glad I have a son who counts it a blessing to serve the Lord, and garner in the sheaves for His glory and their future joy. So glad this son knows how to make the rough places smooth for Mother in her old age, and trusts God for His keeping power; and just now so glad he can be working in the Master's cause.

Why is it our people do not see how much more good can come of systematic tithing than the haphazard way the majority of us give? If we all gave our tithe, however small the sum we have to tithe might be, we would not have to write and beg for money to pay our indebtedness, but we would have more than enough to meet the required needs. Do not say, I do not believe that. The only way to prove it is to practice it for a year and see the result, and O the spiritual uplift it gives one! As the writer in this week's paper says, "It links a man up with God." How true! It brings one into a sacred relationship with the most High and develops spirituality. The more we talk with God, the more spiritually animated we become, the easier we find it to be patient under depressing and unpleasant conditions.

How good it was to read "The Land of Palestine" under the name of D. M. Hudler. I wondered if he was the Hudler whom the Plum River people knew so well and who was working for them when Bro. Woodward and I were helping there so many years ago. (He was.—Ed.) He has been sleeping a long time in Virginia, where he made his home with Bro. Good's people. How appropriate the article is right now! We all called him "the gusher," for he would get so happy he would fill up and burst out in tears and shout, "Praise the Lord!" and I often think God would be pleased with us if we would let our feelings have full vent and shout, "Glory to God!" many times when our hearts are overflowing with joy. It used to be a frequent part of our meetings and would add much warmth and interest to them yet. Do not be afraid, beloveds, to praise God audibly if the spirit thus moves you to speak.

I am glad for Sr. Gesin's good articles on the Children's Page. I hope the mothers will call the attention of the children to them and help them get interested in that page. Tell them that page is theirs. Sr. Gesin writes it for them, and hopes it will always be an inspiration to them to live for the dear Christ who loved the young people and children.

I am so glad for our good religious paper, and the many loyal hearts who write for it. God bless them all is my prayer.

M. A. Woodward,

5439 Ohio St., Chicago, Ill.

CONTRIBUTIONS TO N. B. I.

Mrs. Jennie Baker	\$1.00
Mrs. Ethel Johnson	5.00
Mrs. Mae Mick (Easter Offering)	1.00
Richard LeCrone (Old Ind. Fund)	5.00

SPECIAL INDEBTEDNESS FUND

Previously reported	\$557.75
Mrs. Lena Drew	1.00
Ripley, Ill., Church of God	13.25
Mrs. E. M. Hall	3.50
Mary Howard	5.00
J. W. Lent	5.00
Rose Miller	5.00
Total	\$590.50
Pledges previously reported	\$579.00
Miss Mattie Benjamin	100.00
Total	\$679.00
Total pledges and contributions	\$1269.50

HERALD RECEIPTS

Howard H. Moore; Mrs. E. M. Hall (for another); Mrs. M. D. Newell; Mrs. Ruby A. Johnson; Elsie Bradley; Glenn M. Birkey (for others); Harry Goekler (for others); Rose Miller (for others); Mrs. Diana Murphy (for others); Sydney E. Magaw; Clarence Baker; Mrs. G. E. Black; Mrs. Myrtle J. Norris; W. W. Cooper; Thomas McArthur; Theron Murphy; Loren L. Burnett; J. W. Cooper (for others).

FRED S. JENKINS

Fred S. Jenkins was born May 22, 1876, at York, Neb. He lived with his parents, Mr. and Mrs. John P. Jenkins, in Polk County until he grew to manhood. He was educated in the schools of that county, later studying music at the Conservatory of Music at Lincoln.

In early manhood he began work as a salesman, and followed that occupation most of the time until his health failed in 1928.

He was married in Blair, October 8, 1901, to Miss Elizabeth Newell, only daughter of Mr. and Mrs. M. D. Newell. Mr. and Mrs. Jenkins have lived in or near Blair most of their married life.

Three children were born to them: Mrs. Ruth Suverkrubbe, who resides on a farm near Calhoun; Edward N., who is at present in the Civilian Conservation Corps at Garden City, Kan.; and Miss Catherine, who lives at home; also one grandchild. He is also survived by three brothers: James of Lincoln, Ralph A. of Talmage, and Frank M. of Decatur; and one sister: Mrs. B. M. Utterback of Arlington. The sister and one brother were present at the funeral, the brother Frank being unable to be present on account of serious illness.

Mr. Jenkins became a member of the Church of God about seven years ago and was an active and interested member. Especially did he enjoy working with the young people in their music and programs.

He was an invalid and a patient sufferer for more than four years and passed away at his home on West Nebraska Street on Tuesday morning, March 6,

PHOEBE AUSTIN

Phoebe Dangler, oldest daughter of Mr. and Mrs. John Dangler, was born August 28, 1844, in Putman County, Ohio, and departed this life March 13, 1934. She was married to Timothy Austin, who preceded her in death about nineteen years ago. They lived south of Blanchard, Mich., for many years, having moved there when the country was yet a wilderness.

She died at the home of her daughter, Sr. Joseph Wilhalf, the only surviving child. Another daughter, Grace, died several years ago. She leaves to mourn their loss one daughter, six grandchildren, thirteen great-grandchildren, and, residing in Ohio, one brother and two sisters.

The funeral was held Friday afternoon, March 16, at the home of her daughter near Blanchard. Elder C. A. Smead spoke words of comfort from the Scripture: "Casting all your care upon him; for he careth for you."

"Though we sleep 'tis not forever,
There will be a glorious dawn.
We shall meet to part, no, never,
On the resurrection morn."

A HELPFUL LETTER

Sr. Catharine Davis of Freeport, Ill., writes interestingly of the way in which she joins in the blessed task of bringing the gospel of the kingdom to the world today, though she herself is unable to hear a sermon or to attend a service.

"I have taken The Restitution Herald for fourteen years, and before that I took 'The Restitution' published by R. G. Huggins in Cleveland, Ohio. I have given all of my papers to others to read when I had finished with them. Being deaf I cannot hear sermons clearly, and so enjoy reading a great deal.

"I have a copy of 'The Way of Life Eternal' by Lyman Booth. I think this book ought to be in every Christian home. Its sound teaching would be a help to all students of the Bible. I also have 'The Mystery of Iniquity' by the same author. That, too, is a very good work. In addition I get much comfort out of our Restitution Herald, and would

not do without it, as I never get to meet with any of our people, but can read of them and their doings in the paper."

Note: The two works by Lyman Booth, of which Sr. Davis speaks so highly, are for sale at this office. "The Way of Life Eternal" may be secured for 40 cents per copy, post-paid, and "The Mystery of Iniquity" for 75 cents.

GOD'S FAVOR CONTINUES!

There is really no reason to mention it to the constituency of The Restitution Herald because it is so obviously true, but for the sake of any who may not be altogether familiar with the wonderful way in which God blesses His people we thankfully acknowledge again His goodness to us. In those localities where depression has hit the hardest, the larger cities, our churches are increasing the capacity of their building and doing it right now! In smaller towns and rural places where the gospel of the kingdom is being preached with positive assurance widespread interest is being developed. If we do our part, God will always do His.

Just see how much higher we are on the ladder today! "Bring ye all the tithes into the storehouse," challenges God, and see "if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:10. We have tested this plan, and found it is good.

BETWEEN YOU AND ME—

An able young worker of the North speaks of a certain "Weakness" (please observe the capital) that he hopes will "afflict" him with "its" presence over Easter. Strange! Strange!

The ladies of the Oregon, Ill., church met recently and reorganized their workers' society, changing its name from "Ladies' Aid" to "Doreas Society," thus emphasizing its charitable purpose as well as the fact that its energies are expended in behalf of the welfare of the local church body.

Sr. Mary A. Gesin, editor of the Children's Page, is under observation in the hospital at Rockford, Ill. Sr. Gesin has been unwell for a long time, and has at last been persuaded to undergo a complete medical examination to determine the cause of her trouble. We pray that it may be quickly located.

Information reaching us from northwestern Iowa is encouraging. The services being conducted in the vicinity of Webb, Marathon, and Albert City by Bro. Arthur Johnson and others continue to attract increasing attendance, and a number from other churches are being inspired to "search the scriptures" as for hidden treasure. May God continue to bless the work in the entire state.

Sending in the names and addresses of twenty families whom she was anxious to have receive the Easter issue of The Restitution Herald, Sr. Rose Miller, Adrian, Mich., says, "I think this is a splendid way to get folk acquainted with our church paper, and how proud I am to have my friends see and read it. Thanks so much to our editing staff and God's guidance."

Let's
climb
the
Ladder
to
Success
!

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HE LIVES FOR EVERMORE

Continued from Page Three

So it is with us all, for God's thoughts are not our thoughts, neither are His ways our ways. "One day is with the Lord as a thousand years, and a thousand years as one day."—2 Peter 3:8. It is hard for mortals to be patient, and so John, waiting there alone, is longing for a sign, for some assuring word that his Master still lives, that He has not forsaken forever the world for which He died.

Then out of the darkness comes the Voice! The soul-stirring Voice of power and of love! His Lord speaks once more!

"Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of (the grave) and of death!"

That sign was not given for John alone, it was not intended for his solace only. "Write," said the Voice, "these words in a book, and send it unto the seven churches which are in Asia!" That is, send it unto the waiting, praying, sorrowing, and discouraged people of God everywhere, that all may be assured and comforted by it.

Of this inspiring message the sum total is this:

Jesus lives! Jesus lives! Jesus, who once gave His life for men is alive again today! He is not dead! And nothing else matters when Jesus lives!

It is not strange that the early Christians when they met greeted each other with these words, "The Lord is risen indeed!" And to that joyous assurance gave the response: "And hath appeared unto Simon!" Luke 24:34.

To realize the truth of that announcement imparts a power, a hope, and an assurance which nothing else can supply. It was their definite knowledge of their Lord's resurrection that gave the early disciples the courage to press forward against all opposition and in the face of constant danger, preaching the glad tidings of the kingdom of God. The King had come! What if His enemies had rejected and crucified Him! All that was in the past, for Jesus was alive again to die no more! Fearlessly "they that were scattered abroad (by persecution) went every where preaching the word." But they did not go alone, for Jesus went with them "confirming the word." The inspiration for all missionary work comes from the consciousness that Jesus lives!

The redemption of man consists in the forgiveness of his sins. It is in fact from sin and death that we are redeemed. And this great work of grace is accomplished through faith in the *living Savior!* Hence Paul declares, "If Christ be not raised, your faith is vain; ye are yet in your sins." If Jesus has not risen from the dead we are still bearing our own guilt, and the death of Christ was of no avail, for our justification was dependent upon His resurrection. Rom. 4:25.

Paul carried the logic of his argument beyond the mere

theoretical and dogmatic, into the realm of the definitely practical, within the reach of the "common people" who listened gladly to the teaching of Jesus before His crucifixion, down to the basic need of men, their need for *life*, real *life!*

"If Christ be not raised, . . . ye are yet in your sins. Then they also which are fallen asleep in Christ are perished!"—1 Cor. 15:17, 18. What a fearful possibility Paul suggests here! "If Christ be not raised, . . . then they also which are fallen asleep in Christ are *perished!*"

In this connection let us ask ourselves this question: How can the non-resurrection of Christ affect those who sleep in Him? William Tyndale, an early translator of the Bible, expresses the question thus: "The true faith (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?"

The "Father of the English Bible" places the question before us fairly and clearly. The language of Paul would have no meaning if it were possible for men to go on living regardless of whether Jesus died and rose again. But if we are wholly dependent upon Him for life, if we cannot live without Him, if He is our only hope, then we can readily see the vital necessity of His resurrection.

"If Christ be not raised, . . . then they also which are fallen asleep in Christ are perished!" Allow the word "perished" to mean what we will—separation from God; conscious and eternal suffering; or extinction of being—the word "perished" describes the fate of every *Christian* who has fallen asleep in Christ, if Christ has not risen from the grave!

This text puts an awful emphasis on death. It gives to it a dreadful finality. And it offers no alternative. "If Christ be not raised" there is no hope for dying men!

Nature and Revelation assure us that man is mortal, subject to death because of sin. So far as Nature is concerned "death ends all!" Revelation, however, assures us that there is a possibility of life after death by a resurrection from the dead, and that the evidence of this is provided in the resurrection of our Lord. For "now is Christ risen from the dead, and become the firstfruits of them that slept!"

Let us send the glad echoes ringing round the earth until He comes: *Jesus lives!*

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Hawthorne compares Christianity to a grand cathedral with divinely pictured windows. Viewed from without, it is impossible to gain the slightest conception of the beautiful forms and radiant colors manifest to those who look at them from within. In Christ there is a glory visible only to those who dwell in His heart.

THE RESTITUTION HERALD

VOLUME 23

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RESTITUTION

By Harvey Krogh, Jr.

SHORTLY after Pentecost Peter and John came to the temple one day at the hour of prayer and seeing a lame man asking alms they healed him. Immediately the people marveled at the miracle, but Peter plainly told them that it was done by the power of God in the name of Jesus, whom they had denied and killed. Peter confessed that it was probably through ignorance that they rejected the "Prince of life," but he also said, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."—Acts 3:19.

These people well knew the meaning of having their sins blotted out, for the whole law of Moses taught them atonement for sins. They also knew what it meant to be refreshed, because they lived in a country that was sometimes hot and dry. A cool spring at the foot of the Mount of Olives or Jacob's well gave them the meaning of "times of refreshing."

Peter further said to them, "And he (the Lord) shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:20, 21.

Restitution means restoration; reestablishment from a state of ruin; the act of making good any loss; injury or damage; compensation; making amends.

It has been taught by some that the earth and all shall be destroyed and burned up at the end of the world. "Restitution" and "restoration" seem to cast a different light upon that view.

Since we know that restitution is the making good of any loss, let us begin at the beginning and find out what has been lost or damaged. "And God saw every thing that he had made, and, behold, it was very good."—Gen. 1:31. God had placed Adam and Eve in the Garden of Eden and had given them the commandment that they should not eat

This, the first of two articles by the young pastor of the Plum River, Illinois, Church of God, deals with the problem of what purpose restitution will serve. The twin scripts were prepared, according to the author, "in appreciation of our well loved church paper, The Restitution Herald."

of the tree of the knowledge of good and evil—and what happened? Eve did eat and gave also to her husband with her; and he did eat. Paul says concerning this, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for

that all have sinned."—Rom. 5:12. Don't blame the woman.

When sin entered the man and woman were no more "very good." God therefore pronounced a curse upon the man and the woman and upon the earth. "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."—Gen. 3:17-19.

Before this we have no record of the earth ever having brought forth thorns and thistles, but we know that the soil now is foul with the noxious weeds.

So God drove the man and woman out of the garden, and their right to the tree of life was taken away. They were given two children who grew to be men. These men, Cain and Abel, offered sacrifices to God, but Cain's offering was not respected by God. Cain therefore was angry and slew his brother Abel. The first death. God asked Cain where his brother was and Cain lied to God. Can we see the result of sin?

When we look over these things we find a great many things to be restored and many wrongs to be righted. Some of these to be restored are: the quietness and beauty of the Garden of Eden; the purity and goodness of man before he sinned; the earth's beautiful production of the useful vegetation.

In Revelation 22:3 we are told that "there shall be no more curse: but the throne of God and of the Lamb shall be in it." That is one of the blessed times that Peter was speaking of, the times of re- (Please turn to Page Nine)

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EDITORIAL

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G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

“Repent then, and turn to have your sins blotted out, so that a breathing-space may be vouchsafed you, and that the Lord may send Jesus your long-decreed Christ, who must be kept in heaven till the period of the great Restoration.”

THE EDITOR'S PRAYER

FOR the blessings and comforts of this present life we thank Thee, O Lord our God. For the hope of the life that is to come and for the glories to be revealed in us when Jesus comes we praise Thy holy name. Help us, we beseech Thee, to feel even now something of the peace, the contentment, the freedom from anxiety and care, that will be our ever present experience when that eternal day shall dawn. For peace of mind we know is promised to those who put their trust in Thee. May we lay hold upon that promise through Jesus our Lord. Amen.

THE RESTITUTION

“RESTITUTION!” The word itself thrills the heart of the watching, praying followers of Jesus Christ like a strain of heavenly music. And such indeed it is. For “restitution,” like “gospel,” is a word of supernatural joy and promise emanating from the God of love, and intended by Him to bring gladness and hope to His weary and sorrowing children on the earth.

The assurance is fully and clearly given: “He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of *restitution* of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”—Acts 3:20, 21.

The blessedness of this promise is made more vivid still in the Diaglott and in other corrected versions of the Scriptures, where the word “restoration” is substituted for the word “restitution.” The Diaglott, a translation from the Greek by our own revered brother, Benjamin Wilson, was made nearly twenty years before the Revised Version was produced, and was the first so far as we are able to discover to render the Greek word *apokatastasis*, “restoration” rather than “restitution.”

Defining this inspiring Greek word Thayer's Greek-English Lexicon says, “Restoration: the restoration not only of the true theocracy but also of that more perfect state of even physical things which existed before the fall.”

Restitution or restoration is thus seen to extend far beyond the matter of individual salvation from sin, and to reach out in its promise to touch with the glory of regeneration the physical earth and all that is within it. To ac-

complish this purpose, so majestic in concept and so far-reaching in results, God “shall send Jesus Christ” back to this earth again in mighty power.

The definition of “restoration” made by Dr. Thayer is fully supported by Liddell and Scott's authoritative work, which declares the original word means “a complete restoration, reestablishment, restitution,” and was used with reference to “the return of the stars to the same place in the heavens as in the former year.”

To these suggestive definitions Dr. John Groves adds somewhat in his Greek Dictionary, as follows: “Renewal, renovation, new beginning; regulation, settlement, arrangement.”

All in all the biblical idea of *restitution* is exceedingly broad in subject matter and as far-reaching in the scope of time covered as eternity, for “all things, which God hath spoken by the mouth of all his holy prophets since the world began,” are to be restored. And this, of course, includes the redemption and restoration of the saints of God to divine favor, the conferring upon them of immortality, and the restoring of the earth “to that more perfect state that existed before the fall,” that it may become the home of bounty and of beauty, the home of peace and of love, the home of gladness and joy and life for the children of Jehovah for all eternity.

“Oh, the day of joy that's coming,
When the reign of sin is o'er,
And the earth renewed and ransomed,
Paradise shall bloom once more.

“Coming, coming, surely coming,
Christ shall reign as Prince of Peace;
And through all His vast dominion,
Strife and wrong and sorrow cease.

“Eyes that wept shall shine with rapture,
Hearts once broken, sing for joy,
And the peace that passeth telling
Fill each heart without alloy.

“Aye, that day is coming, coming,
Sing, ye saints, rejoice and sing,
Like a 'bride prepared' to meet Him,
Who is coming as thy King!”

Established in the Present Truth

THE gracious purposes of God as revealed in the Scriptures of truth respecting man's salvation are manifold. That we have been favored in so many ways by the acquisition of the knowledge of the mind and will of the great Eternal is an evidence of His goodness and loving-kindness toward us.

Continuing our subject concerning the nearness of our salvation, let us look at 2 Peter 1:12, more particularly the words "present truth": "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth."

Peter's glowing desire to be always ready, any time, at all costs, to refresh the memories of those having obtained a like precious faith is commendable, and constitutes him a faithful servant, and magnifies his official position as an apostle of Jesus Christ. The knowledge and experience the apostles had were calculated to have a rousing effect, and would far surpass the wildest dreams of our imagination in regard to the gracious gifts of God and our future state.

What then did the Apostle mean when he said "established in the present truth"? Did he mean that God is changeable, and that what was truth to the disciples might not be truth to us? Did he mean that the truth that was present with them was contradictory of what was called truth in previous ages? Did he mean that we, like Pilate, can never be certain, but must always have a doubt as to "what is truth?"

From any such conception of the Apostle's meaning we are preserved by our Lord's words in His prayer to the Father (John 17:17), "Sanctify them through thy truth: thy word is truth."

God's Word is the truth. In the Scriptures are gathered for our learning the revelations of God given in previous ages, together with comment on the history of our race and God's promises to and dealings with His people. All this is truth to us.

Let us make a brief reference to things previously revealed. Take the Creation, whether it apply to the planet, or the creation of man upon it. God in His wisdom and loving-kindness has given us through His servant plain and emphatic statements; for example, "In the beginning God created." This should be a consolation and

satisfaction to all truth seekers amidst the confusion of the evolution theory as it is applied to blind chance, or the supposition that the race existed in Mongolia before the human race described in the Bible as having descended from Adam and Eve. The statement of Genesis is "present truth" to us today rather than the modern theories that contradict the Word.

Take, again, God's dealings with the patriarchs, Abraham in particular and the gracious promises that were deposited in him and which have been fulfilled to the extent of God sending His own dear Son, the promised Seed of blessing, as stated in Galatians 3:16—"And to thy seed, which is Christ." Abraham believed God, and in due time the prophecy concerning the Seed was fulfilled. This would be a great incentive to the faith of God's people all through the age. We believe with the Apostle that the promised Seed came in the person of Jesus Christ, the Anointed of God. This is present truth today as it was present truth when the Apostle wrote the words in his letter to the Galatians.

PRESENT TRUTH IN THE LAW AND PROPHETS

Again, in the inauguration of the Law Covenant, given through Moses at Mount Sinai, with its attendant glory and manifestations of divine power.

That covenant was "present truth" to them as something they must take hold of and keep and obey its commandments. It is "present truth" to us to know this, and to realize that we are not under it but under a better covenant established on better promises. It is also "present truth" rightly to appreciate its many types and ordinances, which we now understand were shadows of the substance that was to come in the due time. Even the Law Covenant, when observed with some degree of faith and consistency, helped the nation of Israel to an honorable position and to great wealth and the blessings of God.

Take again God's kindly interest in sending them instruction in the persons of the prophets, correcting and restraining them in their evil ways, and giving them encouragement by foretelling the coming of a Deliverer. For, notwithstanding Israel's perverseness, God's purposes were proudly marching on, to establish His kingdom among men and to glorify His

If We Knew

If we knew the cares and crosses
Crowding round our neighbor's way;
If we knew the little losses,
Sorely grievous day by day,
Would we then so often chide him
For the lack of thrift and gain—
Casting o'er his life a shadow,
Leaving on his heart a stain?

If we knew the silent story
Quivering through the heart of pain,
Would we, with unkind words, dare doom them
Back to haunts of guilt again?
Life hath many a tangled crossing,
Joy hath many a break of woe,
And the cheeks tear-washed seem whitest:
This the blessed angels know.

Let us reach into our bosoms
For the key to other lives,
And with love to erring nature,
Cherish good that still survives;
So that when we reach the judgment,
And the world that knows no pain,
We may say, "Dear Father, judge us
As we judged our fellow men."

—Author unknown.

holy name. It was "present truth" for them to be looking for the promised Messiah, "the Anointed of God," and it is "present truth" now for us to realize that many things that happened to them were for our learning that we might avoid the pitfalls into which they fell.

TRUTH, NOT CUNNINGLY DEvised FABLES

In respect to the King and kingdom for which Israel was told to look, no one was better qualified to speak than the Apostle Peter; for to him our Lord gave "the keys of the kingdom of heaven," and with James and John he was given a vision of the King in His majesty and glory. Referring to the transfiguration of Jesus, just prior to His cross, Peter said: "For we have not followed cunningly devised fables, when we made known unto you the power and coming (literally, "presence") 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.

This revelation from God the Father to all concerned would be of great importance—not only then, but in the coming years. Though not understood at the time, the transfiguration gave great light to Peter and those with him after Pentecost and the giving of the Spirit which called many things to their remembrance; and those men not only valued truth, but were ready to stand by it at any cost.

In preaching the gospel Peter and the other apostles were obliged to go contrary to the prejudices and traditions of the Jews. In opening to them the kingdom of heaven, it was necessary to teach that Jesus was the Messiah, their King, the One for whom Moses had told them to look. His wonderful miracles were a testimony of His Messiahship, as were also the testimony of John the Baptist and the voice from heaven at His baptism, as well as on two other occasions. John 12:28; Matthew 17:5. But Peter was also an eyewitness of His resurrection, and the resurrection of Christ became an important part of the teaching. In 1 Peter 1:4 we read that the Lord Jesus was raised to "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." The law having promised them blessing on earth, an inheritance in heaven would appear to them fantastic—as cunningly devised fables to draw them away from the law and the prophets. To this objection Peter replies.

No indeed, said Peter, we have not followed cunningly devised fables, but glorious realities, of which the manifestation of power, majesty, and glory in the mount is confirmation. It is important to notice that there appeared in vision Moses and Elijah talking with Jesus. Matthew 17:3. We remember that the law was given through Moses, and for a long time he filled a very important place in the economy of God for the nation of Israel. Elijah, too, was a great prophet (although not the greatest), and was used by God to turn the nation of Israel from the worship of

Baal to the true worship of the living God temporarily or for a time.

Their presence then in the vision would seem necessary, for they had been important representative servants of God during the Law Covenant age; and in the vision they are seen to be talking with Jesus.

We are not told in the vision what was the nature of the communication between the Lord and these two representative men. But we have much in the New Testament writings that they did say respecting this Prophet of God. We remember what Philip said to Nathanael, as recorded in John's Gospel (1:45)—"We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." (Not that Jesus was the son of Joseph, but it was thus that He had been generally known, Joseph being the husband of His mother Mary.) Just a little later Nathanael had reason to say, "Rabbi, thou art the Son of God; thou art the King of Israel."—John 1:49. 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."—Deut. 18:15.

Now if we read Matthew 11:13 we have these words—"For all the prophets and the law prophesied until John." And is it not significant that John the Baptist came "in the spirit and power of Elias"? Luke 1:17. ("Elias" is the Greek equivalent of "Elijah.") So we have the greatest of the prophets to herald the Beloved, and by a voice from heaven the Father's attestation and approval of His only begotten Son, full of grace and truth: "Hear ye him."—Matt. 17:5. To this Hebrews 1:1, 2 agrees—"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, whom he hath appointed heir of all things."

Now, says Peter, "We have the prophetic word confirmed, to which you do well, taking heed, as to a lamp shining in a dark place, till the day dawn, and the Light bringer may arise in your hearts."—2 Peter 1:19, Diaglott. So present truth for that day showed how the law and the prophets were eclipsed by the glory that excelleth. They were superseded by the greater Light—the Light from heaven. And the same is present truth for us today.

PRESENT TRUTH ON THE COVENANTS

The writer to the Hebrews, especially in chapters 9 and 10, has much to say, by way of contrast and comparison, respecting the Old and New Covenants. We can only in a very brief way refer to a few scriptures with comment.

Verse 9, chapter 10—"Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." Jesus came by mutual arrangement to do the will of the Father. The Old Covenant is superseded by the New Covenant.

Verse 10 (R. V.)—"By which will (i. e., God's will) we have been sanctified through the offering of the body of Jesus Christ once for all." He "offered (past tense) himself without spot to God." (9:14.) The Greek word *ephapax* rendered "once" (verse 10) means, according to Strong's Exhaustive Concordance, "once for all," that is,

"upon one occasion (only)." Hence, never to be repeated.

Verse 11—The high priest (after the Aaronic order) "standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins."

—R. V.

Verse 12—"But he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God"—

to signify His work of sacrifice *finished*. Jesus said, "It is finished." The Lord Jesus Christ having gone into heaven itself to sprinkle, in an antitypical sense, the blood of atonement on the antitypical Mercy Seat, the promise that God would make a New Covenant with Israel went into effect officially from Pentecost, the Holy Spirit bearing witness, as shown in Hebrews 10:15. (*Please turn to Page Eight*)

Passing Through

By Lottie E. Young

A FAMILIAR motto is found on the calendar hanging on my wall; it is headed "Opportunity" and reads—"I expect to pass through this life but once. If therefore there is any kindness I can show, or any good I can do to any fellow being let me do it now, let me not defer or neglect it for I shall not pass this way again."

There are several words which I think should be emphasized in this verse, the first being "any." How often we hesitate about doing a kindness because it is so small, perhaps not more than a smile, or "a cup of cold water," and yet some heart may be hungering for just that touch of sympathy. "Now" is another word—the "straightway" of Mark's Gospel when referring to the work of the Master. Frequently we say "tomorrow" or "next week" when a helpful action is intended, but tomorrow may never come, today is all the time we have for working. "Pass" is my third word, and a solemn one it is as I realize how fast days, weeks, months, and years are going, and that no moment of any one can ever be recovered! How often we hear of "pastime" and know it is waste time, holding nothing good or helpful in it for anyone.

A one-time celebrated clergyman of New York is now in his last resting place, and at the head of the grave is a stone on which are cut the words "Passing through—he preached." These were taken from Acts 8:40 telling of the work of the evangelist Philip as he taught "in all the cities." What about the "living epistles" all of us are?

Preaching does not necessarily mean standing in a pulpit or by a table exhorting a gathering of people, but the quiet word dropped as we, too, "pass through" life. And may we ever remember "I shall pass this way but *once*"; there may never be another opportunity for helpful service. Some one had mentioned to blind Bartimeus, the beggar on the Jericho road, of a wonderful Man who could open darkened eyes, and so as he heard "the multitude pass by" and was told Jesus of Nazareth was with them, he ran with all haste and implored the good Physician for one of the greatest blessings vouchsafed to mankind—sight—and the All-Merciful granted his prayer. Jesus never passed that way again; suppose Bartimeus had waited!

Telling the story of Jesus' mission, His love and compassion brought joy to hundreds when the Master walked among men. The first chapter of the Gospel by John tells

how Andrew brought Peter, and John brought James, to the Messiah. Philip found Nathanael and gave the glad message to him, and when the latter questioned any good thing coming out of Nazareth, he was told, "Come and see"; and after his interview with Jesus he said, "Thou art the Son of God; thou art the King of Israel." How different the lives of these men would have been if they had deferred passing on the truths they had learned from Jesus the day they first met Him.

How far the knowledge of a Savior who not only died but "passed through" the death state, ascended to the Father, and promised some day to return spread in the first century just by word of mouth, none can estimate; but we know before the Apostle Paul's death thirty years later there were many true followers in Rome, three thousand miles from Jerusalem, ready to seal their belief by martyrdom. Why is it that we in this day are so timid about telling others of the happiness we have in knowing our best Friend? Let us ask ourselves how long it is since we spoke to anyone about Jesus. Are we sure that our milkman, our grocer, our newsboy are Christians? May we recall the solemn words of Jesus, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven," and remember that silence is equivalent to denying. We do not need to cross the ocean to preach and teach about Him, as many with whom we come in daily contact are ignorant of the truths of the Bible. We need not learn a new tongue, but can speak to foreigners from all parts of the world in English. If we knew persons were in a burning house how we would try to rescue them, but how few we warn of the wrath to come, as well as tell of the joy of the future to the Christian. Why has the family altar almost disappeared in the homes with which we are familiar? The earnest, outspoken prayers of Father and Mother have saved many a boy and girl even after they have left home and are among strangers. We are seemingly afraid of giving offence in some way, and yet recognize no work is so worth while as leading others to become Christians. The days are "passing by" as we "pass through"; may every one of them be filled with worth while words and deeds.

Truth vs. Fiction and Fables

By M. W. Perrine

IT is an old saying that "truth is stranger than fiction," but when we come to investigate, while we find that this may be true to a certain extent, we have abundantly satisfied ourselves that of the two truth is far more profitable to the person seeking after something that will tend to our eternal good, tend to build us up and set our feet upon a good foundation, something stable because founded upon the Word of God, which is truth.

Fiction has its foundation in the imagination and in the brain of some dreamer. Men may get material to edify and to build up the carnal mind and weave into a character founded upon carnality, but the Apostle Paul tells us, "To be carnally minded is death; but to be spiritually minded is life and peace."

Things that are seen are temporal, but things that are not seen are eternal. The carnal can be seen, but the spiritual never.

The Christian is striving to build a character that will stand the test of ages, building for eternity. Stability and uprightness are two elements that must enter into it.

Jesus prayed for His beloved disciples (John 17:17): "Sanctify them through thy truth: thy word is truth." Truth has its foundation in God and in His Word. Truth is more profitable to contemplate and to store up in our minds for edification, because it has its foundation in fact and you can assimilate it and store it up in your heart and it always leaves there something lasting and worth while.

Fiction pleases the imagination for a little while, and, like the vapor that it is, soon vanishes in air and is gone; while God's Word abides forever: and Paul says (Heb. 4:17), "It is sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thought and intents of the heart. It has power also to purify one's life if he is obedient to it. 1 Peter 1:22: "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 begotten again (Diaglott), not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." Then Peter adds, "And this is the word which by the gospel is preached unto you."

So you learn by these words of Peter it is the begetting power which makes possible the birth. 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." This corroborates Peter's word that it should be begotten instead of born (Diaglott). And Paul says this gospel of which he is not ashamed is the power of God unto salvation to everyone that believes it. Rom. 1:16.

So we can see what wonderful saving power God's Word

of truth has in it when believed and obeyed. And the best of it is, God's Word is always truth, and there are no two or three ways of looking at truth.

God said to Moses in the wilderness when he was about to construct the tabernacle, "See that thou makest all things according to the pattern showed to thee in the mount." When God lays down a pattern, a rule, or a law, He allows no deviation from it. And can you imagine He will work on any other principle than to conform strictly to the plan of salvation revealed to us by the Spirit in the Word? Saul, the first king of Israel, thought it would make no difference if he took his own way, and he lost his kingdom and God's favor and his life.

Too many people in these days think that it makes no difference, we can't all see alike. But God doesn't do things in that loose manner. He has a definite plan, and it is laid down in His Book, and He expects us to work by it. Was ever anyone saved by reading fiction or by believing fables? I have never heard of it, but the tendency is in the opposite direction.

Man's word, unless it has its foundation in the Word of God, is counted by the inspired writers as fables, not to be depended upon. This would cover all man-made creeds,

David says (Psalm 33:4), "For the word of the Lord is right; and all his works are done in truth. He loveth righteousness and judgment: the earth is full of the goodness of the Lord. By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth . . . Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast." The word of the Lord is surely a wonderful power: no wonder there is salvation in it. Where has any such power ever been ascribed to any heathen god?

What is the trouble with the world today? The whole world is gone mad and is putting its trust and confidence in fiction and fables; it is not standing for God's truth. In 2 Timothy 4 the Apostle Paul charged Timothy to preach the Word, and declared that the time would come when they would not endure sound doctrine but after their own lusts would they heap to themselves teachers having itching ears. "And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou." And don't we need to watch in these days? We hardly hear a sermon preached that we don't hear statements made from the pulpit that you cannot find in the Bible.

So we can plainly see by the testimony of the inspired Apostle that God's truth and man's teaching, which he calls fables, cannot possibly harmonize. And the Apostle further declares that while they have a form of godliness they

deny the power thereof. So they must deny the gospel, for that is God's power for saving people.

Instead of preaching the gospel of the kingdom of God which Jesus preached for salvation, they cry for a baptism of the Holy Ghost, which Mark declares was for the purpose of confirming the Word. Mark 16:20. (Hebrews 2:4 says

it was also given for the purpose of bearing witness to the truthfulness of the Word.) David said (Psalm 14:2), "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are together become filthy: there is none that doeth (*Please turn to Page Eight*)

Sawdust and Shavings

"For none of us liveth to himself."—Romans 14:7.

ONCE upon a time there lived a man who was very economical. He believed in economy. He figured everything very closely. He hated waste. He wanted one hundred cents for every dollar. So he lived very closely. Very stingily, even miserly.

There came a time when he decided to build a home for himself. So he figured everything down to the one cent. From the galvanized nails in the roof to the cement for the cellar floor. From the cellar to garret he knew what his house was going to cost. After days and days of figuring he was going to have a home built and there was going to be no waste. Nothing but sawdust and shavings.

But he did not figure on sawing off an inch here and a foot there. He did not figure on boards with knot holes nor on the two-by-fours that might be warped. He did not figure on the broken bricks that might be left from building the fireplace and chimney. Nor the half gallon of paint and the broken sack of cement. So when it was all finished he had a back yard full of trash that could not be used.

So—many of us live life with only one thought. To get out of life all that we desire. With no other aim than to please ourselves. It may be pleasure, it may be wealth or the desire to rule supreme among those with whom we have to live. Either in private life or public that desire has actuated us to the exclusion of living normal lives such as God intended us to live. And because we couldn't have what we wanted our lives have left nothing but Sawdust and Ashes.

Too many of us crave all the world has to give and desire what the church may be able to give both at the same time. And in the end what we had is taken away and what we hoped for does not develop. We live with the thought that if there is anything to be desired it is not to be left out. And in the final analysis there are just the Sawdust and Shavings left.

There is in the thought of most of us that we have been cheated. That life has not been kind to us. We see so much that other people have and mourn because the god of fortune has passed us by. There is hardly exception to this statement.

Some of us want a home on the rock-bound shores of Maine. Others where the sun fades in the glimmering sea of the Pacific slope. The snows and forests of the Far North attract some, while some of us want a home where we can sit under a palm tree and look out across the Gulf. Most of us are somewhere else.

Some of us wanted friendships that we couldn't have. It has left us hurt and silent. Friendships perhaps mean more to us in the long run than anything else. The man who finishes life without friends, with the knowledge that some of the world's millions are not in harmony and communion with him, who understands his virtues and vices, has nothing else but Sawdust and Shavings. He may well die poor who is long remembered after his passing. Not because he was faultless but because of them. His failures will be forgotten and only his virtues will be remembered. He has lived with life and he will not need flowers nor memorials to perpetuate his memory. Such a man will no doubt make bitter enemies. Such a man is never without them. Yet enemies will remember—after his passing.

The man who lives without love must live an empty and vacuous life. Love the impelling force back of every good act or thought or deed. The one who repels all suggestions of fellowship, who lives for himself alone. To such a one there comes a time when he realizes that his life is barren. And the ghosts of a misspent life must show a result that is not satisfying. The man to whom a welcome cannot be given because he has shut out a welcome. Souls who live withdrawn. Hermits' souls. Sawdust and Shavings. Such ones leave hope out of their lives. Hope of a better year next year. Hope of less suffering. Hope of better times and hope of a future life. Hope, the substance of expectancy. That which cheers and gives courage for the day's task. Most of us have a large degree of hope.

To have faith one must have vision. To come to the passing out of life without faith is nothing short of tragedy. Sometimes I wonder why the future staggers us when life has brought us so much of tragedy. Abraham faced the frontiers of this life with faith of a great future. If we could have more faith in our fellow men and more faith in a righteous God who will see that justice will be given unto all fairly! Faith, which can forget disappointments in the hope of a better day. Faith in ourselves, believing that we are filling the place God gave us. And believing this sufficiently enough to keep us busy until He come. The faith of Livingstone in Africa, the faith of Washington at Valley Forge, the faith of Abraham as he came out of Chaldea Ur. Such faith will not leave us fruitless. There will be more than just Sawdust and Shavings. There will be God's tomorrow when doubts will give way to surety, when mists shall be cleared and we shall know as we are known.—L. B. Sherman in *Present Truth Messenger*.

ESTABLISHED IN THE PRESENT TRUTH

Continued from Page Five

At this stage of our all-important subject, which forms the basis of the gospel of God's grace, we ask another very vital question, viz.—

The remnant of Israel: how did they escape the penalties of the Law Covenant, which came upon them through their inability to keep the law inviolate?

Hebrews 9:15 is the answer—"And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance."—R. V. This scripture is self-explanatory. Jesus is the one and only Mediator, and His death was the redemption price. By His death our Lord redeemed or bought back the whole of Israel from under the curse of the law. Peter confirms this—the Jews were redeemed by the precious blood of Christ. 1 Peter 1:18, 19.

And the Gentiles? Where do we come in? Again we have a Scripture answer, 1 Timothy 2:5, 6—"For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time" (or, a testimony in its own season). That is where we Gentiles come in, who were aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world. We come in because Christ died for us, as well as for the Jews under the law. We see by Ephesians 2 that both Jew and Gentile were invited to become reconciled through the one way—the cross of Jesus.

And now for a few words in conclusion. Having traversed the subject of "present truth," we have found it to consist of what God would have His people believe and live up to in the time in which they were living. It includes as historical knowledge of great value what has been "present truth" at previous periods in the world's history. For example, that there would be a flood was "present truth" in Noah's day. Believing it and acting upon it, Noah and his family were saved in the ark. Present truth to us includes the flood—not as a calamity to be looked for, but to be looked back upon. As a historical fact, the flood was vouched for by the Lord Himself. Present truth today includes many other historical facts as desirable knowledge, as well as all the teaching given out by the Lord and the apostles, some of which has a special application to our day, and some to the age coming soon. In addition "present truth" includes all the precepts on holy living, with all the promises which God has been pleased to grant.

May we as the people of God receive the present truth into good and honest hearts, appropriating all the precious promises, and in all diligence make our high calling and election sure by superadding to faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and

love. "For thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ."—2 Peter 1:11, R. V.

Being made unto God kings and priests, and joint heirs with Christ in that eternal kingdom, the church will assist in bringing the blessing to humanity.

So we join with those hearts that say—

"God bring the day, when every tribe and nation
Glory to His name triumphantly shall sing:
Ransomed, redeemed, rejoicing in salvation
Shout, 'Hallelujah, for the Lord is King.'"

—J. H. T. in *The New Covenant Advocate*.

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TRUTH VS. FICTION AND FABLES

Continued from Page Seven

good, no, not one." And why? They refuse to draw water out of the wells of salvation. They don't draw inspiration from the Word of God, which is truth.

Elijah was God's Prophet, yet he failed to grasp the truth as to the true condition of things in Israel, and God found it necessary to correct him. A prophet may err, for he is human, but not when writing under the influence of the Spirit of God.

David asks the question (Psalm 119:9): "Wherewithal shall a young man cleanse his way?" And his answer is: "By taking heed thereto according to thy word." Verse 11: "Thy word have I hid in mine heart, that I might not sin against thee."

No man ever learned righteousness, meekness, and humility by studying Rex Beach or Harold Bell Wright. Go to Jesus, who said, "I am the way, the truth, and the life," for in Him are hid all the characteristics of a true Christian. His invitation is, "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." In giving His life for the life of the world, He showed us what true love meant.

"The word of the Lord endureth for ever." No work of fiction ever had the enduring effect for good that God's truth has upon the world. The sower in the beginning of the gospel age that went forth to sow, sowed the seed of the kingdom, the Word of God. And Jesus said he that received seed into good ground is he that heareth the Word, and understandeth it: which also beareth fruit, and bringeth forth some an hundredfold, some sixty, and some thirty. And the finished product was heirs of the kingdom and joint heirs with Jesus Christ, who were said to be kings and priests unto God and Christ, and were to reign with Christ a thousand years. Rev. 5:10. This seed was sown in the heart.

Then Jesus spake another parable unto them which had to do with the planting of a people in the territory that was to constitute the kingdom of God. We want to bear in

mind the parable of the mustard seed, which was very small when planted, yet when it grew became the greatest of herbs. The seed that the Son of man sowed in this field were the "children of the kingdom." God is planting a people in the land that was promised to Abraham, and He declares (Amos 9:15): "And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." But the devil sowed tares among the children of the wicked one. The Son of man said, "Let both grow together till the harvest. In the time of the harvest I will say to the reapers, 'Gather first the tares, and bind them in bundles to burn them; but gather my wheat into my barn.'" Isaiah 66:15 pictures the burning of the tares.

HOLINESS UNTO THE LORD

By A. E. Hoskins

ONE of the supreme teachings of the Church of God is a "holy life." Rom. 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."

Teaching in accordance with the above scripture, we are making preparation for that glorious resurrection morn when the righteous shall be immortalized at the coming of Jesus Christ.

A holy life is demanded of a Christian more today than ever before in the history of the world. It is not so easy to live a Christian life as in previous years. Therefore to withstand these evil days, we must "put on the whole armour of God." We must be sure to know that upon our heads we are wearing "the helmet of salvation." The true consecrated Christian knows that if Jesus should come now he is ready to be accepted into His kingdom.

Then why do we (as some do) nurture a doubting mind? Let us be sure. "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."—Eph. 6:13.

A holy life in Christian living is essential unto salvation, "because it is written, Be ye holy; for I am holy" (1 Peter 1:16).

To live a holy life, we must, as the Scriptures teach, "pray without ceasing." This means not a prayer today and then six months from now pray. It means that upon the early morning when the day dawns, to bend before God in prayer. It means that at noonday, to pray, "as one ought always to pray." It means at the close of day, to pray. Yes, it means to live a life of prayer. To one that has honestly done this with all sincerity (not to be heard of men, but of God) God opens the windows of heaven with an ear ready to listen and to answer.

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith."—Gal. 5:22. A spiritual life develops a holy life.

We pray for more holy lives in our churches, that the unsaved will not have to stumble over dead bodies to get to Jesus.

"If we live in the Spirit, let us also walk in the Spirit."—Gal. 5:25.

When we have done this, my dear reader, we will not be "desirous of vain glory, provoking one another, envying one another."

"Stand fast therefore in the liberty wherewith Christ hath made us free."—Gal. 5:1.

WE LOVE THEE

By Madge Savage

Early in the morning our praises rise to Thee,
And we seek Thy guidance on bended knee;
So we read our Bibles Thy way to see,
Early in the morning: we love Thee.

At the busy noontide, we come to Thee,
At the busy noontide, Thy care we see.
Thou, O Lord, most holy, we come to Thee.
At the busy noontide, we love Thee.

Then in the evening from burdens we're set free;
As we take our Bibles we worship Thee.
Surely Thou art leading; Thy will we see,
Yes, in the evening, we love Thee.

Man is not merely an organism; he is also an intelligence served by organisms.—Hamilton.

RESTITUTION

Continued from Front Page

freshing and the times of restitution of all things.

Something shall be done for sins committed, so John the Baptist told us of a redeemer when he said, "Behold the Lamb of God, which taketh away the sin of the world."—John 1:29.

Compensation for loss of life and for pain and sorrow must be made, and we are glad to know that the time will come when life will be given to God's people, "and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:4.

Among other things to be restored is man's fellowship with God which was lost when sin entered the world. That precious fellowship also shall be restored as prophesied by John. "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."—Rev. 21:3.

May we all earnestly look for that day when God will begin that great work of restitution and restoration of all things by His Son Jesus Christ.

Abreast of the Times

Advertising Value of the Bible

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15.

CLEVELAND, Ohio.—*The Christian Herald*, published in New York City, in an article by Stanley High, calls attention to an unusual method of arousing interest in the study of the Bible.

"A few weeks ago a young lady—Miss Harriet Louise Patterson by name—appeared at the office of the manager of a large department store in Cleveland, Ohio. She had a proposition. The manager was hardened to propositions and he was particularly cold to this one. For Miss Patterson wanted to start a department-store Bible study class for customers. About the only thing to commend the idea, from the managerial viewpoint, was the fact that it had never been done before. He decided to give it a trial—one only. A date was set, modest announcements posted, a few chairs arranged in rows in a small room.

"On the appointed day the manager, dropping around to see for himself that the idea wouldn't work, found the place crowded to more than twice its capacity. Well, Bible study, forthwith, was put among that store's permanent features. Still turning people away for lack of room, Miss Patterson gives her Bible lectures on the second and fourth Tuesdays of every month. And the book shop in the store reports that the Bible has become more than ever its best seller."

The Innocent Bystander

"A foolish son is a grief to his father, and bitterness to her that bare him."—Prov. 17:25.

CHICAGO, Ill., March 27.—"Attorney Harold W. —, brother of Dr. Frank —, state Commissioner of Health, and son-in-law of former Mayor —, was seized and lodged in the county jail yesterday after he had been named in the confession of a prisoner in the jail as the one who had smuggled a loaded revolver to Francis (Mickey) O'Gara, robber and parole violator. . . . According to the confession of Carl De Salvo, an habitual criminal who turned informer, — was to have received \$6,000 if the jail break had been successful."

According to the press O'Gara, who planned the escape, is a confessed participant in more than forty local holdups. The plot was frustrated when the loaded weapon was found hidden in O'Gara's cell.

Such is a part of the detailed story of a crime alleged to have been committed by a young professional man, whose family and social connections were of the best. The saddest part of the affair, however, is not the commission

of the crime itself, nor even the punishment that may be brought upon a young man with the major part of life opening before him.

The real punishment of this crime will be meted out, not upon the one who perpetrated the deed, but upon the wife, the brother, the parents of the young man, and the family and friends of his wife. These are the "innocent bystanders" who will be made to suffer the most.

The time is coming under a divine government when "the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son."—Ezek. 18:20.

Roman Primacy of the World

"There shall be in it of the strength of the iron."—Dan. 2:41.

ROME, Italy, March 18.—Addressing the Quinquennial Assembly of the Fascist regime, one week before the five-year election (which took place Sunday, March 25), Premier Mussolini outlined a political program covering a period of sixty years, which he stated would result in internal and external expansion that in the twenty-first century should give Italy "the primacy of the world."

The Literary Digest, commenting on the speech of the Premier, declares that "when Mussolini linked Italy, Hungary, and Austria in a diplomatic and commercial pact at Rome, he not only fixed the political focus of all Europe on that ancient capital, but also eased the minds of European statesmen who had been gravely concerned about the possibility of Nazi Germany taking over Austria in the Anschluss or union."

The student of prophecy will watch with much interest for further developments in southern Europe, and especially in the Italian Peninsula, for it is apparent that Rome will be one of the deciding factors in the working out of the plans of the Antichrist.

Germanizing the Psalms

"That . . . invent to themselves instruments of musick, like David."—Amos 6:5.

BERLIN, Germany.—A new version of the Psalms of David has been published in Germany which is said to be free "from Jewish taint," according to the Associated Press. The book, containing seventy-five revised Psalms, is by Wilhelm Teudt, a pioneer leader of the new Germanic cult. Excerpts from the author's rendering of the eighty-seventh Psalm will suggest the changes made.

"The Lord loveth the height of Germany more than all the dwellings abroad. The Lord loveth the yew tree of Odenwald and the oak of the Baltic. . . . Behold the lands of the Goths, the Longobards, and Andalusians: It shall be said our brethren were born there."

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TO THE ILLINOIS BEREANS WITH LITERARY ABILITY:

MANY, many times in the past, the Editor of this page has appealed for articles. I have noticed that several articles have been sent in from Indiana, California, and other states, but a very few from Illinois. What is the matter? Let us from Illinois respond to these appeals and send in a few articles, which I know will be appreciated by the Editor.

Your President,
Gerald L. Cooper.

Editor's note: This interesting letter to Illinois Bereans is very gratifying to the Editor, and we think its message very good advice. It might be added, however, that the articles from Indiana, California, and other states were also much appreciated. We hope they will continue to be sent in.

FAITH MISPLACED

"If thou canst believe, all things are possible to him that believeth."

WE are now living in a time that calls for faith. The people of the United States have shown their faith in a man at the head of our Government. This man, we believe, will do all in his power to reach the end which he has in view, that is, a revival of the industrial world. The people have great faith in this man. They are following the line laid down for thousands of years, of trusting one man and his judgments to give them a land free from all worry, and in which will be peace and joy. But the Scriptures point out that we are in the last days, and conditions are to be more severe than ever.

Again, we hear of peace and safety as the cry of the world, and pacts are being signed, treaties arranged, and armaments decided on. This also should be for the good of mankind, but—when they cry, "Peace and safety, then sudden destruction cometh." Faith in man is always misplaced when given precedence to faith in God.

Some men's religion today is "do as you please, then just ask for forgiveness, and you will be all right." God's Word says that He hears the prayers of the righteous, and His ears are turned against the wicked. Those who trust God's power will enter into the promised land, and see faith justified.

We find in Numbers 1:46 that there were 603,550 Is-

raelites that were able to fight the enemy. Yet this vast number feared to fight only a small army. They were trusting in their own power and might. They feared the reputation of the army they were fighting. How much different was Gideon, who, with three hundred men, met and defeated the great army of the Midianites. Gideon let the Lord God direct him in this battle, even to the selection of the men.

We then can see that faith in man is misplaced, while all who have trusted God have been victorious. When we place our faith in man and our own powers, we are defeated before we start. We should rather transfer that faith to One who is all-powerful, and having placed our faith in that One, pray that Christ may come and do that which man has been trying to do ever since he has had any form of government—bring world-wide peace, joy, and plenty. The kingdom of God is the only remedy for the cries of the people who desire a land of bliss and joy.

Friends, read this description of the perfect government and land, and you will see that it is what the people long for. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

And so we say with the Revelator, "Even so, come, Lord Jesus."

Charles Martin, Kokomo, Ind.

THESE ADVANTAGES CAN'T BE MISSED

TRACTS are an excellent method of distributing the gospel to those who have never heard it, it is true; but Berean books are better. In place of a brief study of some one important subject, the Berean book gives a complete course in detail of *all* the important subjects taught by the Bible, giving references and comments.

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THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Even as Christ forgave you, so also do ye."—Colossians 3:13.

FORGIVING

IT all started when Aunt Ruth gave Marian a lovely pair of roller skates for her birthday. They were shining and new and oh, ever so fast. Just as soon as school was out, Marian ran as fast as she could to get her skates and be off to skim over the smoothest stretches of sidewalk until supper time. This was such fun she didn't want to stop for supper, even.

Steve had some skates, but they weren't as nice as Marian's. They were old, and once Steve had forgotten and left them out in the rain, and they were all rusty. Steve liked to skate, too. He and three or four other boys often went so far that they were late getting home. But the other boys had new skates like Marian's and Steve wished he did, too. One morning when Steve started to school before Marian, he looked at the two pairs of skates, his so rusty and old, and hers so shining and new, and he decided to buckle Marian's on, just to see how they would feel. He liked them so much that he skated right on to school, and Marian didn't know about it until afternoon.

When she saw they were gone, she was cross for a moment; but she had only intended to go over to Jane's, whose baby doll, Belinda, was very sick, so the skates wouldn't have been so much fun anyway. Marian decided she wouldn't be angry with Steve this time. When Mother tucked her into bed, she told her about how she had forgiven Steve, and Mother smiled and said she was glad. After Marian said her prayer, she asked Mother if Jesus was glad, too. Mother said she thought He was, and she told Marian a little story.

If you would like to know where Marian's mother found the story, look up Matthew 18:21, 22. It was about Peter, who was a follower of Jesus. Once Peter came to Jesus and asked Him how many times he ought to forgive some one who did something wrong against him. He asked if he should forgive him as often as seven times. But what do you think Jesus said? Probably Peter thought seven times was a lot, but Jesus told him to forgive seventy times seven, which means that there is no limit to the times we should forgive.

Then one lovely spring day, Jane and Betty and Marian decided at recess that they would go skating after school. They were going clear to the other end of town, and they meant to have a very good time. They ran home after school to get their skates and some cookies. They were all

out of breath when they got to Marian's house, but they hadn't run fast enough after all, because Steve had been there before them and Marian's skates, her beautiful new skates, were not to be found. And even the rusty old ones were gone, because Steve had lent them to one of his friends. There wasn't any use trying to find them, either, because they had skated away as fast as they could go.

Marian was so angry that she wouldn't play with Jane and Betty at all, and she was rude to Mother. She cried and cried, and all the time she was getting more furious. She wouldn't even listen to Mother. She thought everyone should be just as cross as she was, and she tried to think of something very naughty to do to get more attention. After Mother went upstairs, Marian began to play with the pretty little china shepherd and shepherdess that Mother never let her touch. Mother kept them because her grandmother had given them to her when she was a tiny girl, and she didn't want them broken. Marian put them on the floor and moved them around and pretended they were talking to each other. Then she had them quarrel, and she pushed them together to make them hit each other. It was fun, and she was beginning to forget all about the skates. But suddenly the little china boy hit the little china girl too hard, and her tiny arm came clear off! But that wasn't the worst—the same blow had made a great crack in the boy.

Marian looked up guiltily, and there was Mother standing in the doorway. Marian had never seen Mother look that way; she thought she was going to cry. Instead, Marian cried, because she was so very sorry. She would rather have given Steve the skates than break Mother's keepsakes. She begged Mother to stop looking so sad, and to forgive her. Of course, Mother forgave her, and dried her tears and washed her face.

When Marian had found the skates gone, she meant to do something as horrid as she could think of to Steve, but do you know, after she thought about how she had disobeyed Mother and how kind Mother had been, she forgot to be angry with Steve at all. Instead she thought about all the other naughty things she had done, and how Mother forgave her every time. She remembered the story about Peter and Jesus, too, and she multiplied seventy by seven, wondering if Mother hadn't forgiven her more times than that already, and realizing how few times she had ever forgiven Steve or anybody else.

And that's how one little girl found out what forgiving meant. Does it mean the same thing to you?

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 3. — April 15, 1934

JESUS TEACHES FORGIVENESS

Matthew 18:15-35

Devotional Reading: 1 Corinthians 13:1-8

GOLDEN TEXT

Forgive us our debts, as we forgive our debtors.—Matthew 6:12.

A STUDY OF THE SUBJECT

Topic: Jesus Teaches Forgiveness.

Aim: We cannot keep the friendship of men or the favor of God unless we manifest a forgiving spirit.

Basic Truth: "If ye forgive men their trespasses, your heavenly Father will also forgive you."—Matt. 6:14.

I. How Often Shall We Forgive? (Matt. 18:21, 22.) The teachers and interpreters of the Mosaic Law, disregarding the spirit of its teaching, reduced all conduct to hard and fast rules governing every act. The law required men to forgive those who had injured them. So the rabbis developed a system by which one need but forgive the same person three times, and then he would be at liberty to have him punished. Jesus, however, insisted that forgiveness, like love, "is not to be limited by the multiplication table." The Golden Rule applies here. As often as we need forgiveness, just that often we must forgive!

"For still in mutual sufferance lies

The secret of true living;

Love scarce is love, that never knows

The sweetness of forgiving."—Whittier.

II. A Hopeless Debt Forgiven. (Matt. 18:23-34.) The king's servant who had apparently appropriated to his own use a vast sum of his lord's money begged that his sin might be forgiven. He realized that unless the king forgave the debt his wife and children would suffer as well as himself. But the king granted his plea and set him free. But an exactly similar case arose between himself and a fellow servant, only in this instance he was the one who was called upon to forgive the debtor, and he reversed the manner of his master and sent his fellow servant to prison. By doing this he brought upon himself all that he would have escaped through the pardon of the king. Our refusal to forgive others from the heart often results in added sorrow to ourselves.

III. God's Grace Conditional. (Matt. 18:35.) God's grace is limitless in its possibility of blessing, but may be restricted in its application by the rebellious attitude of men. He has forgiveness for all, but those who would receive it must themselves forgive others equally graciously.

PRACTICAL APPLICATIONS

Forgiveness

- is evidence of God's mercy;
- is necessary to obtain forgiveness;
- should never be withheld;
- is Christianity at work;
- is a forerunner of happiness.

The forgiveness of our sins is conditioned on our forgiveness of those sinning against us. "Forgive us our debts, as we forgive our debtors."—Matt. 6:12. The lack of a forgiv-

ing spirit is the root of many divisions in church bodies. Where there is a dearth of this spirit, there will be found hatred, envy, malice, and grudges.

Christ enjoins us "to love your enemies"; "do good to them that hate"; "pray for them which despitefully use you"; and "whosoever shall compel thee to go a mile, go with him twain." These teachings are not idle sayings impossible of living. Christ gave them by precept and carried them into use by example (1 Pet. 2:23; Luke 23:34). Discuss the effect on the church life of a congregation if every member actually practiced the foregoing.

The Christ spirit impels one to bless when persecuted, to "overcome evil with good," and entreat when defamed (Rom. 12:14, 17-21; 1 Cor. 4:13). This same spirit, which may be termed a "forgiving spirit," causes one to be kind, tender-hearted, forbearing, and ever bestowing a blessing where the sinner would rail (Eph. 4:32; Col. 3:13; 1 Pet. 3:9).

Will not the practice of these "Christ ideals" bring about the transformation for which Paul prayed in Romans 12:1, 2?—C. E. R.

THE GOLDEN TEXT

"Forgive us our debts, as we forgive our debtors."—Matt. 6:12.

If we have ought against anyone and do not forgive him, we have no right to go to the Father and ask Him to forgive us. If we do ask the Father to forgive our many sins, we do not need to expect Him to do it until we are at least willing to forgive others as we wish the Father to forgive us. In praying what is known as "The Lord's Prayer," we ask to be forgiven only as we forgive. That means much more than many, many people really comprehend. If we do not forgive, then we are not asking to be forgiven. Did you ever think of it in that way?

I should think that "debts" mean sins, rather than the common use of the word "debt" today. Yet it can be applied the same way should it mean indebtedness as we use the term. The Golden Rule is very applicable here as in all other cases through life.

—L. A. R.

YOUNG PEOPLE AND ADULTS

What Is True Forgiveness?

True forgiveness is a maintaining of that state of mind toward a transgressing brother which one would desire that God should maintain toward oneself. Three very outstanding examples of true forgiveness are recorded in the Book. First in magnitude and importance is the forgiveness extended to us by our most merciful and loving God. He forgave us our multitude of offenses while we were still hostile and unrepenting. If we but re-

turn to Him He will make us His children, give us unending life, and place us on thrones to assist His Son to rule the nations. The forgiveness not only restores man to his original state but it places him in advance of the position enjoyed by Adam in the garden. This is true forgiveness.

The second example is that of the "Captain of our salvation," Jesus Christ. Although misquoted, misrepresented, mistreated, forsaken by all, nailed to the cross, and scoffed, yet forgiveness was heard from His dying lips.

Third is the devoted Stephen. They could stone him to death but they couldn't keep him from forgiving them. His salvation depended upon forgiveness—and so does yours and mine. Jesus taught: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Matt. 6:15.

Paul's instruction to the Ephesians was: "Let not the sun go down upon your wrath." This was obeyed by both Christ and Stephen. It should be the rule for every person truly interested in eternal life.—H. A. S.

PRIMARY CLASS

Memory Verse: "For if ye forgive men . . . your heavenly Father will also forgive you."—Matt. 6:14.

One day Peter said to Jesus, "How often should I forgive my brother if he does wrong against me? Should I forgive him seven times?"

Jesus answered, "You should forgive him seventy times seven." This, you know, would be 490 times.

Then to explain just what He meant Jesus told this story: Once upon a time there was a king. This king had a servant who owed him a great amount of money. The servant could not pay the king, so the king said, "Then I shall sell you, your wife, your children, and all that you have to get the money."

But the servant begged so hard for the king not to do this that finally the king felt so sorry for him that he let him go and told him that he need never pay the debt.

Now another servant owed this same servant a small amount of money. He could not pay his debt either. But the servant had him thrown into prison.

Well, the king heard what he had done, and he sent for him. He said, "I did not make you pay your debt, now why didn't you do the same for this man?" So the king made him pay the debt.

Jesus wants us to forgive all those who do wrong to us, for He said, "If ye forgive men . . . your heavenly Father will also forgive you." Repeat this verse, trying to forgive anyone whom you feel has done wrong to you.

—V. C. T.

AMONG THE CHURCHES

STANHOPE, IOWA

According to a letter from Sr. Esther Sealine, Bro. J. W. Williams of Gladbrook, Iowa, has resumed regular meetings at this place after an interruption of several months. The second Sunday of each month is the time appointed.

Sr. Sealine also says that Bro. O. J. Allard of Cedar Falls, Iowa, held three services at Stanhope some time ago.

SOUTHERN CALIFORNIA

With the beginning of the new church year in January of this year the Church Board of the Los Angeles church met at the call of the pastor to consider means of improving the services in every way possible. Many things were proposed and have been carried out successfully in most instances. The gap between Sunday school and church services has been bridged so that the usual commotion which interrupts our attitude of worship has been greatly reduced. A male and a female quartet have been organized, and each has rendered a selection as part of the regular worship service. Each Sunday the pastor has some one in the pulpit with him to give a short discussion of some current event of the week, or some such item for exhortation. These among other things have added to the interest of the services. A special program for Easter has been under preparation both for Sunday school and church services, and we are looking forward to the celebration of the resurrection with a great deal of pleasant anticipation.

Bro. and Sr. Railsback have just returned from a short trip to San Diego and points south, where Sr. Railsback gave of her best in the spreading of the good news. They spent one night in Perris with Sr. Knott, where Sr. Railsback spoke to the Union Church. After conducting the class at Norco in conjunction with Bro. W. A. Reid, she returned to Pomona, and thence took her way to Long Beach. On the last Sunday in March Sr. Railsback will give her sermon on the two covenants to the church in Pomona. Such activities are a wonderful help to the cause of Christ and of the church in California.

Norman John MacLeod.

INDIANA REPORT FOR MARCH

Sermons: Pleasant View, 2; Rensselaer, 2; Hillisburg, 2; Plymouth, 1; North Salem, 1; Lakeville, 1. Funerals, 1. Money received: Pleasant View, \$25.00; Rensselaer, \$24.60; Hillisburg, \$15.00; Plymouth, \$12.00; North Salem, \$7.00; Ernest Logan, \$5.00, \$1.00 for expenses of Lakeville service, \$4.00 for state work; Conference Board, \$30.00, part of it for work of last January and February. Expenses, \$16.00.

J. H. Anderson, Indiana Evangelist.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mrs. Eva L. Page; Mary E. Carter; Mr. and Mrs. George Siple; Mr. and Mrs. Delos Andrew; Mr. and Mrs. John Miller.

CONTRIBUTIONS TO N. B. I.

F. C. Montross	\$18.00
Mrs. Sid Martin	2.09
Mrs. A. Moreland (Easter offering)	5.00
Maurertown, Va., Sunday School	1.75

GRAND RAPIDS, MICHIGAN

These lines are being written on Thursday of our pre-Easter week of meetings. Up to now these have been about the best attended of any meetings the writer has seen held at this place. Not only is a good share of the membership proving loyal, but many who are not members are showing much interest and new faces are seen in the audience each night. It is evident that if a much longer series of meetings could be held more far-reaching results could be realized.

At present we are all looking forward to Easter—thankful for our Lord's victory over death.

F. E. Siple, Pastor.

WE LOOK AHEAD

April 10, 1934

"Modern Movements in Palestine," Arnold's Practical Commentary. "Some of the striking changes in Palestine."

"What Is Man?" Calvin P. Bollman. "The doctrine of natural . . . immortality is . . . a pagan conception."

"Abounding Iniquity," Mrs. H. H. Kent. On modern world conditions.

"The Origin of Sin," James A. Patrick. Definitely, God did not create sin.

And the above only sketches the next issue!

CALIFORNIA OPINION

Editor, The Restitution Herald:

Your editorial in a recent issue of The Restitution Herald regarding the attitude of our related church, the Advent Christians, strikes in me a responsive chord. I wish that you might convey to the columns of The Herald my impressions in that respect. To my mind one of the most tragic things that happened in the history of our church was the attitude of intolerance that caused the separation of the two church bodies that should be working as one in these last days. Nothing has been nearer to my heart than the working in closest harmony with those who believe in all essential things as we do. If such groups as have been allied in their conferences among the more popular churches can feel that they can work together, why should we who hold all essential doctrines alike not work in many points in harmony? The line that divides tolerance from indifference may be hard to draw on the one hand, but I think that we have spent too much time in trying to draw the lines on the other side. Why not let us try to find all the things in which we are at harmony with each other and even if we go no further toward a union, let us press on in a united front with those so surely believed among us.

Yours for the unity of the faithful,
Norman John MacLeod, President,
California Conference of the Churches of God.

PLUM RIVER, ILLINOIS

In spite of the inclement weather a fairly good sized crowd gathered at the church Easter morning for the special Easter services. Several special numbers were given during the Sunday school hour to commemorate the resurrection of our Savior.

Several members received a six months' pin for perfect attendance.

The last few Sunday nights our minister has been conducting a Bible class and although the crowd has been small much interest has been shown by those present and an earnest desire to learn more about the Scriptures has been shown. We have been studying mainly from the Minor Prophets and the Gospels.

It's as thrilling as a treasure hunt, this task of searching for truth and understanding from God's Word. We have to dig deeply and sift out the teachings of men and find the pure nuggets of truth and beauty that are to be found only in the holy Scriptures. Sometimes we flounder about and questions arise that none of us can answer, but we know if we seek we shall find if we know it shall be opened unto us, and if we cannot interpret all correctly God will reward our efforts.

Knowledge and understanding are increasing. Prophecy is being fulfilled. We shall soon know in full what we now only know in part, for we know that we are drawing near to the return of the King.

Mildred Crofton, Secretary.

VISITING THE BRETHREN

Our trip to San Diego and other points to look up isolated members proved to be more profitable than we had at first thought it would, as far as opportunities to sow the seed were concerned. While we did not succeed in finding some of the members at home in San Diego, we called on others and looked up a young sister who is only there temporarily, Mrs. James D. Nelson, formerly of Denver, daughter of Sr. O. J. Dorsey of that city. When she returns to southern California next fall we hope to keep in close touch with her. We had a delightful visit with Bro. William J. Smith and family of the Advent Christian Church who formerly lived in Culver, Ind., and have many mutual acquaintances. Were glad to have a brief visit with Mrs. Adele Hutchins, daughter of our late Sr. Elizabeth Morton of LaPorte, Ind. Bro. W. R. Young, who is nearing the eighty-sixth anniversary of his birth, is still a devout student of the prophetic time periods and feels that 1934 will bring some great change in the affairs of the world.

The old battleship Constitution, which we had seen in Boston Harbor some seven years ago while it was undergoing repairs, we found to be the object of interest in San Diego Harbor, and after inspecting its interior we saw it depart for the return trip to the eastern coast.

Arriving at Perris Tuesday afternoon, we found an invitation waiting to speak in the Congregational Church that evening. On being told that we did not hold the same views as they do, they replied, "Just so she gives us Scripture." No doubt I gave them more than they could digest at one time; however, the attention given could not be excelled and a number asked questions at the close and

came to the meeting the following night, which we held in the home of Sr. Knott, where more questions were asked at the close of the talk on the second coming of Christ, which we took up by request. Sr. Ora Knott and Bro. Roscoe Alexander are the only ones of the faith in this little village, which is showing much activity at present owing to the building of the new aqueduct through the tunnel near this place. We plan to visit them again soon.

After the close of the Wednesday night meeting we accompanied Bro. W. A. Reid to his present palatial home in Riverside, where we enjoyed their hospitality, and Bro. Reid accompanied us next day in making calls in Riverside and Redlands. We found Sr. H. E. Shepherd recovering from an illness and able to enjoy a visit with those of like faith. Sr. Howard is still sojourning with Sr. Ida F. Orem in her cozy home and regaining her strength after her confinement owing to Bro. Howard's long illness.

Thursday night found us with the class at Norco in the home of Sr. Dora Courtney, where a goodly number gather each week to be led by Bro. Reid. Our lesson was on the atonement, followed by a brief review of God's two covenants with Israel. We spent the night in Pomona with the MacLeods. Friday evening we took dinner with Bro. J. E. Hammond and daughters, called on Sr. Mary Chapman of Lynwood, who has had another long siege of confinement but is slowly improving at present, then to our regular Friday night class in the home of Bro. and Sr. Rich, Long Beach. Sr. Rich is still confined to the wheel chair, but quite generally is cheerful. We spent Saturday at home and found that night driving after class had been a little too strenuous, and I developed a nervous headache, but was able to keep my appointment with the Pomona church at 11:00

a. m. Sunday, when I spoke on "Zion" after an interesting lesson and the communion service conducted by Bro. J. E. Adamson.

I neglected to state that we visited Bro. and Sr. C. E. Hatch of Santa Ana and Bro. and Sr. Enos Elton of Tustin on the way to San Diego. Found them not so very well, but all trying to keep cheerful under somewhat depressing circumstances, through which many of us are passing these days. May we all continue to work, watch, and pray.

Emma C. Railsback.

RACHEL M. WHITCOMB

Sr. Rachel M. Whitcomb, daughter of Dr. and Mrs. Joseph Thurman, was born November 22, 1859, and fell asleep in Jesus March 21, 1934. She was united in marriage to W. A. Whitcomb December 25, 1881. Ten children were born to this union; two have fallen asleep, and eight are living. She also left five brothers and sisters, twelve grandchildren, and a host of friends. Her husband died in 1908. She was baptized into Christ fifty-four years ago. Since that time she lived true to her Lord. Funeral services were held in the Hillisburg Church of God, by the writer, March 23, from the text found in Genesis 48:7. Then she was placed by the side of her husband to sleep until Jesus comes.

J. H. Anderson.

HERALD RECEIPTS

Mrs. W. L. Canode; Willard M. Naylor; Mrs. J. M. Kiger; F. C. Montross; P. H. Overholser; Mrs. Sid Martin (for others); Esther Sealine (for others); Alex. D. Donaldson; J. E. Coverston; Mrs. A. Moreland; Cecil A. Smead; Mrs. C. H. Bassett; Mrs. Elnora Skinner; Mrs. Elnora Waldo.

SPECIAL INDEBTEDNESS FUND

Previously reported	\$590.50
Mr. and Mrs. R. Harman	10.00
Mary E. Waller	1.00
Mary E. Carter	1.00
J. E. Coverston	20.00
Total	\$622.50
Pledges previously reported	669.00
Total pledges and contributions	\$1311.50

PRAY THE DEBT MAY BE LIFTED

Prayer is always helpful, but the prayer that is accompanied by works in harmony with the petition is the most helpful of all. God expects us to do our part. Bro. and Sr. R. Harman send \$10.00 to help us climb the ladder and at the same time inform us that Bro. Harman's work has been reduced to three days per week. With the sacrifice contribution they say, "We earnestly pray that this debt may be lifted, that we may all give freely of what the Lord has blessed us with, and also that we may be able to meet our personal debts fully." How few there are who recognize that their debt to the Lord is as binding as their debts to their fellow men! How much we would suffer should God press His claims against us!

BETWEEN YOU AND ME—

Loren Burnett, superintendent of the Sunday school at Ripley, Ill., reports an attendance last Sunday of 51. He says the average this winter has been between 45 and 50, which is certainly very good for a small rural community with three churches.

The following preliminary announcement of the Minnesota State Conference appears in the current number of "The Morning Star" issued by the St. Cloud church. "Our great annual State Conference will be held this year in St. Cloud, the first part of June. Plan now to save your eggs, chickens" (best suggestion of all, agree the ministers), "and money for this gathering."

A special meeting is planned for Clear Lake, Wis., for the week beginning April 16. Elder A. E. Hoskins will be the speaker.

Letters are coming in from various sources concerning the editorial that appeared in our issue of March 13, entitled, "A Friendly Gesture," having to do with the attitude of the Advent Christian brethren toward the Church of God. The President of the California Conference, Norman John MacLeod, whose letter appears in these columns, is one of a number who comment favorably on the idea of seeking to establish closer and more fraternal relations with all others who hold to conditionalism and the Lord's coming. Other communications will be published later.

Sr. Mary A. Gesin, the beloved editor of the Children's Page, passed safely through a major operation at St. Anthony's Hospital, Rockford, Ill., last week, and, while not as yet permitted to have visitors, is slowly recovering strength. Greetings from her many devoted children over the country will reach her if addressed to Mrs. Mary A. Gesin, in care of St. Anthony's Hospital, Rockford, Illinois.

Material for the Children's Page this week was prepared by Sr. Genniel Carpenter, editor of the Berean Department. Sr. Carpenter is a willing and efficient "pinch hitter" in every time of need.

Large audiences joined in the Easter services at the Oregon, Ill., church. In the morning the pastor spoke on "With Christ on Calvary," and in the evening his topic was, "The Power of His Resurrection." Next Sunday night the sermon will have to do with "Forty Days With the Resurrected Savior."

Your attention is called to the advertisement regarding Berean books for cheap distribution on this week's Berean Page. Educate your friends in the Bible doctrines for only a dime a year!

We regret to learn that Bro. A. J. Chaplin of Arkansas City, Kansas, suffered a stroke of paralysis on March 20, and that his condition is still serious. Sr. Chaplin asks an interest in our prayers on his behalf.

Let's
climb
the
Ladder
to
Success

\$1300
\$1200
\$1100
\$1000
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\$400
\$300
\$200
\$100



WATCH

By Gerald L. Cooper

IN the thirteenth chapter of the Gospel According to St. Mark, we read of our Lord Jesus Christ preaching one of His greatest sermons. In it He foretold the destruction of the temple, told of the signs of the last days, and of great calamities that shall befall the Jews.

The last verse of this great chapter reads: "And what I say unto you I say unto all, Watch." What was it that Christ entreated His disciples and all to watch? Perhaps we can obtain this knowledge in the following manner.

The first letter of the word "watch" is *W*. Watch your walk. There are two highways on which to walk while living this life, the straight and narrow way that leads us to eternal life, and the broad way that leads us to destruction. The Savior had this to say concerning this subject: "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 that go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. 7:13, 14. Are you watching your walk?

The next letter in this word is *A*. Watch your actions! If we are Christians, all of our actions are carefully noted by those who are not Christians. Especially is this true of a young person trying to lead a Christian life. Everything we do, our every action, is watched and commented upon. If that action is not a Christian one, then we shall be talked about and ridiculed. Oh, Christian brethren! watch your actions!

We find that the third letter in the word "watch" is *T*. Let this letter represent the word "thoughts." Watch your thoughts. In Matthew 9:1-7 we find the record of the healing of the man sick of the palsy. In the fourth verse are these words: "And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?" While these accusing Jews said nothing, yet they sinned by thinking evil. We can do the same thing by permitting our thoughts to dwell on things evil. Let us think on things eternal. Watch your thoughts!

Next is the letter *C*. Watch your character. One definition of this word is reputation. How is your reputation in your home community? Many so-called Christians have the reputation of being hypocrites or "Sunday Christians." Is this yours, or are you reputed to be an honest, upright man, a real, true Christian? It pays us to watch our character, because if it should be found wanting it might cause some one to not become a Christian. So, I say, watch your character!

The last letter of this great word is *H*. *H* stands for both habits and heart.

Watch your habits. In 1 Thessalonians 5:22 we find these words: "Abstain from all appearance of evil." Our habits can be our worst enemies and our best friends. If the habits we have often cause us to make excuses for them,

we must have a feeling that they are not right and should drop them immediately. Watch your habits, and if they have even an appearance of evil, shun them. Our good habits, however, should be developed. Again, I say, watch your habits!

In Psalm 19:14 we find the beautiful words: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Watch your heart. Is its every meditation acceptable in the sight of God? Let us all keep our hearts in accordance with God's will. There is an old song that says: "Every cloud will wear a rainbow if your heart keeps right." Watch your heart!

We have now found, in a measure, what to watch. Now why should we watch these things? Christ tells us why in the following words, speaking of His second coming. "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is . . . And what I say unto you I say unto all, Watch!"—Mark 13:32, 33, 37.

Let us earnestly heed the words of our Master, so that we may be ready, watching and waiting, when He comes.

IN DEFENSE OF THE OLD TESTAMENT

By C. E. Randall

OFTENTIMES we come in contact with those who have no use for the Old Testament. They seldom, if ever, read it. There are still others who seem to be content with a portion of the New Testament, usually the Gospel of John.

In referring to the Scriptures we read: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—2 Tim. 3:16. If this statement is true, then all Scripture is profitable, and if profitable, then it should not be discarded and disregarded.

Paul in writing to the Romans in 15:4 said: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." The Master said: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."—John 5:39. The Scriptures mentioned here are the Old Testament Scriptures.

It is impossible to have a correct and thorough understanding of the New Testament unless we understand the Old Testament. The Old is a type of the New. To understand the antitype, we must be familiar with the type. All of the experiences of Israel have been written for our admonition (1 Cor. 10:11). These experiences are given in the Old Testament.—*Church of God Messenger*.

THE RESTITUTION HERALD

VOLUME 23

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NUMBER 28

THE ORIGIN OF SIN

By James A. Patrick

"IN the beginning God created the heaven and the earth"; and from what followed we are assured He had in mind to people the earth and have a sinless people upon it.

The creation of the Garden of Eden and the placing of a sinless pair in it gives us some idea of His intentions. This garden must have been a place of beauty such as no human eye has since beheld. Every sight was one of beauty and every sound one of music; there was nothing unharmonious or discordant in the picture. God placed in this beauty spot a man and a woman, who were absolutely pure and innocent.

I suppose Eve was the most beautiful woman that has ever lived or will live this side the new earth, and Adam the most handsome man.

If we look out over the world today and see the thorns, thistles, brambles, and briars, and see the human derelicts floating down the stream of time, we realize that the picture has been very badly marred. Who was to blame?

Paul said, "By one man sin entered into the world." What is sin? Violation of divine law. Yes, and it is the power to do good turned into the wrong channel. Let me illustrate: Every power God gave to Adam was a power for good. Adam was given the power to eat and to drink. This is a power for good. God commanded Adam, saying, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it." It was good for Adam and Eve to eat of the fruit of all the trees but one. The power to eat was a God-given power and was for the good of Adam and Eve. There was just one prohibition, and it was not good for them to eat of that one prohibited tree. But by the same power they used to eat of the other trees, they ate of the forbidden one. This was the power to do good turned into the wrong channel; it became sin, and here sin entered into the world. Who was to blame?

When the serpent called Eve's attention to the tree of the knowledge of good and evil, we are told, "When the

Here again is a discussion of that perennial problem of whether or not God keeps a finger in each individual pie. Mr. Patrick's argument is strong, based factually upon the Bible, and offered in a style both affirmative and inoffensive.

woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he

did eat." So we read in Genesis, chapter 3, verse 6.

Eve was tempted through the three points of contact through which Christ was tempted: the lust of the flesh, the lust of the eyes, and the pride of life; and everyone else is tempted through these same three channels. John says, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."—1 John 2:16. Then it is certain that sin is not of the Father. John says these three are all there are in the world, and are not of the Father. So Paul was right when he said it was by one man sin entered into the world.

Adam turned the power to do good into the wrong channel and it became sin. God told him not to eat of the forbidden fruit; did He then predestine Adam so that he had to eat? Nay verily. The satisfying of the lust of the flesh is not of the Father. Therefore God did not predestine sin.

In Revelation 4:11 we read, "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."

Some one may say that if God created everything, He created sin. If He did He created it for His pleasure, yet He cannot look upon sin with the least degree of allowance.

Let us see. Is sin a created thing? God gave man the power to love, but there was no love till man exercised that power. Love is an attribute of man that came to him by the exercise of a certain power. So also hate came in the same way. Love is a certain power exercised in the right direction, hate is the same power exercised in the wrong direction. So we can go through the whole catalog of sins, and we find that all (Please turn to Page Eight)

EDITORIAL

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G. Eldred Marsh, Editor

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Paul C. Johnson, Associate Editor

“When Christ, who is our life, shall appear, then shall ye also appear with him in glory.”—Col. 3:4.

THE EDITOR'S PRAYER

WE thank Thee, our Father, for the splendid moral lessons Thou hast given us through Thy Son; we appreciate still more the forgiveness of our sins made possible by His sacrifice; but most of all, O Lord, do we thank Thee at this time for the promise of immortality brought to us by His resurrection from the dead. Amen.

WHO HONORS HIM MOST?

THE *Modernist* declares Jesus to have been the greatest moralist of history. The *Fundamentalist* acknowledges Him to be the Son of God and our Savior from sin. The *Conditionalist* confesses all this to be true, and in addition glorifies the name of Jesus Christ as the only bestower of eternal life!

There can be no doubt in the mind of the student of history that the teaching of Jesus has resulted in raising the moral standard of the world to the highest point it has ever attained, and that His influence has stimulated culture, encouraged good government, and provided the strongest motive for carrying the benefits of civilization to all quarters of the earth.

The more thoughtful realize, however, that man does not live by bread alone; that he possesses a spiritual nature that high ethical standards, great material prosperity, and intellectual enlightenment do not altogether satisfy. While these things ennoble his manhood, enrich his experience, and broaden his mental horizon, they do not bring to him that sense of God's nearness and reality which he so greatly desires.

The *Fundamentalist* finds in Jesus Christ the One, and only One, who can lead the individual into the very presence of the heavenly Father. He firmly believes the Lord's promise will be kept in this present time—“And I, if I be lifted up from the earth, will draw all men unto me.”—John 12:32. And so he prays in song:

“Lord, lift me up and let me stand,
By faith, on Heaven's tableland,
A higher plane than I have found;
Lord, plant my feet on higher ground!”

And rejoicing in his new-found Savior, he believes his

prayer is answered, and humbly confesses before the world:

“From sinking sand He lifted me,
With tender hand He lifted me,
From shades of night to plains of light,
O praise His name, He lifted me!”

Then comes the *Conditionalist*, the believer in “conditional immortality,” thankfully acknowledging with the *Modernist* the world's debt to Jesus Christ for the vast benefits it has come to enjoy under the leadership of Christian civilization. He then falls into step with the *Fundamentalist*, rejoicing with him in salvation from sin through the Lord Jesus Christ, and in the communion with the heavenly Father such deliverance from transgression affords.

But the *Conditionalist* does not stop here. He finds yet another and more marvelous reason why men should “praise the Lord for his goodness, and for his wonderful works to the children of men!” The *Conditionalist* rightly concludes that blessings, however rich, cannot be fully and freely enjoyed while the threatening clouds of death hang over his head. He must have life, everlasting life, if he is to come into the “fulness of joy!”

With the introduction of the principle of universal brotherhood into the world, Jesus made civilization possible. With His sacrifice upon the cross He made communion with God possible to all men, breaking down the wall of tradition and law that separated Jew from Gentile, “that he might reconcile both unto God in one body by the cross” (Eph. 2:16). For these splendid accomplishments the *Conditionalist* joins with the *Modernist* in part, and with the *Fundamentalist* altogether, in praising the name of the blessed Son of God, our Savior.

And the *Conditionalist* swings into an even more glorious refrain, to which the others unfortunately have not as yet learned to tune their harps, the refrain that gives to the Lamb of God the glory due unto His name as our only *Life-Giver*! Only because of His conquest of death may men hope for life eternal, for “if in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept” (1 Cor. 15:19, 20).

The record of His death and resurrection concludes with these words: “These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”—John 20:31.

Modern Movements in Palestine

THE recent trend of affairs in the land where Jesus performed His earthly ministry is of interest to so many people the world over that the little district at the southeastern end of the Mediterranean has inspired the writing of more books and magazine articles in the past six years than any other territory of equal size in the world. The universal interest in Palestine is due to its historical connection, running back over thousands of years, with events and teachings which are most sacred to the human heart, and to its prophesied future relation to world affairs.

Any tourist visiting Palestine during the last few centuries who could not read a sacred meaning into the hills and valleys and mountains and ruins of ancient cities would not be able to read anything else of value into the territory, for Palestine is not a rich land, "flowing with milk and honey," as it once was. To a visitor from a prosperous land Palestine has seemed to be a hopelessly barren waste. On the whole there are almost no trees; little vegetation can be seen; and the surface of the ground seems covered with loose rocks. The retaining walls that once curved around the hillsides, banking up the earth for the planting of vines and olive trees are fallen down and the stones lie scattered everywhere. H. E. Fosdick writes that the uplands of Judea seem to have been stoned to death.

But Palestine was not always barren. When the twelve Israelite spies, in Moses' day, returned from a forty days' examination of the country they differed sharply about some things, but they were a unit in declaring that the land was most productive, and they exhibited samples of the abundant, luscious fruit. For three hundred years after the Israelites took possession, their choice, fertile country was the constant prey of marauding neighboring peoples who annually invaded and overran the country to steal the products of the grainfields and vineyards and orchards. The Romans during their occupation in the time of Christ, and later, developed irrigation projects and the land bore plentifully.

Once there were forests where not a tree can be seen now. Saul's army, in pursuing the Philistines, encountered a forest southwest of Jerusalem (1 Sam. 14:25). David hid in a wood in Ziph to escape the wrath of Saul, and Jonathan safely visited him there (1 Sam. 23:16). The battle between David's army and the rebel forces

under Absalom took place in the forest of Ephraim, between Judea and Galilee. Twenty thousand men were lost in the battle, which was scattered over a wide territory; but more men died of exposure after being lost in the forest than were killed by the sword (2 Sam. 18:6-8). All of this in a territory which is now almost treeless.

This little land of Palestine which now supports only eight hundred thousand people was once rich enough in resources to support in comfort a population of more than three million. There must have been some products for export also; for Solomon sent to Hiram, king of Tyre, 160,000 bushels of wheat each year for a term of years in exchange for cedar timber from the Lebanon Mountains for use in building the temple (1 Kings 5:11).

There is a reason for the present barren condition of Palestine. For more than a thousand years the country has been under Moslem control; and the Arabs who occupy the territory are an illiterate people who boast that they have made no changes in their agricultural methods since the time of Abraham. They have built no roads or bridges; they have drained no swamps; they have devised no irrigation projects; they have planted no trees; they have constructed no public utility plants; they have developed no schools, and have built no hospitals or charitable institutions of any kind. Their villages are squalid clusters of mud huts. In the spring they scratch over the surface of the ground wherever they can find a fertile spot, sow their wheat or barley, camp alongside until harvest time, then tread out the grain, and carry it away on the backs of camels to some comfortable place where they wait until the sowing time returns. They use the same kind of tools and animals in their work that were used centuries ago. The ground is plowed with a crooked branch of a tree, drawn by bullocks. The grain is reaped by hand with a sickle, and is threshed out by the treading of the sharp hoofs of goats.

The forests have suffered at the hands of the armies that have swarmed over the land. Forty per cent of the olive trees were destroyed by the Turkish and British armies in the World War. The armies had to have wood for many purposes. What was done to the forests in the last war has been done over and over again as Roman, Turkish, Crusader, and French . . . have stalked through the country and laid siege to its cities. During the Roman invasion

Patient Waiting on the Lord

In the toil and stress and burden of life's way,
How much we know of fret and harsh discord,
Till peace we find, one long bewildering day,
And rest in patient waiting on the Lord.

To haste by waiting, O wondrous paradox;
To overcome resistance by patience and
concord;

To know our best most closely interlocks
With quiet, patient waiting on the Lord.

O Thou unhurried and unworried One,
May we with Thee be in love's sweet accord;
And live to find in life's brief day more done,
By timely, patient waiting on the Lord.

—Eldon G. Burritt in *Arnold's Practical Commentary*.

in A. D. 70 it is said that every tree within ten miles of Jerusalem was destroyed. Swarms of locusts had a great part in preventing natural reforestation by destroying the tender young growth as fast as it appeared. The shiftless, hand-to-mouth method of living practiced by the Moslems has never included in its program the planting of any trees for the future; and the present denuded condition of the mountains and hills is the result.

In view of the glory of Palestine in the centuries long gone by, the present condition of barrenness is not an entirely hopeless condition. To such reclamation engineers

as Elwood Mead, United States Commissioner of Reclamation, splendid agricultural possibilities still exist. This official made a special study of Palestine at the request of the American Review of Reviews and declares that the land can be made a replica of southern California.

The Jordan Valley alone, exclusive of the gorge which contains the crooked bed of the stream, contains 128,000 acres "over which the surface is as level as a prairie, and as free from stones, and which could be irrigated at the present time and made as fertile as the Valley of the Nile"

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Faith and Truth

THERE are many persons who do not clearly understand what faith is. To them faith is what they believe, or say they believe. They have faith that certain things will come to pass, which never do come to pass; they "believe without a doubt," certain things which prove to be utterly false.

Men are saved by faith: "Without faith it is impossible to please" God; but men are damned by believing a lie; therefore believing a lie is not faith, but something entirely different from faith. It is useless to believe a thing is true when we know it is false.

A somewhat zealous person was once endeavoring to persuade some one, not a Christian, to believe in Christ. The sum of the story was, "Believe you are saved, and you will be saved."

"But," said the man who was thus addressed, "you believe you are a Christian? You know you are?"

"Yes."

"Well I *know* I am *not* a Christian, and what is the use of believing I am?"

Believing that a jackknife is a pickaxe does not make it so; believing that a penny is a pound does not make a man one copper richer. Believing that a man is all right, when you know and he knows that he is *all wrong*, is simply believing a lie, and running the risk of perdition.

We are not to delude ourselves with dreams and fancies. True faith has respect for the promises of God, for "faith cometh by hearing, and hearing by the word of God." What God's Word clearly and unequivocally states, faith believes; but there are many things which men undertake to believe for which there is no distinct, direct warrant in the Scriptures; and Christian men are to take heed and not deceive their own selves. We may believe in the power of God and in the goodness of God, for these things are plainly revealed in the Word. We may believe in the promises of God, which are yea and amen in Christ Jesus; but we must also believe in the limitations which He sets upon His promises. We must believe that if we regard iniquity in our hearts the Lord will *not* hear us. We must believe that while the Lord is "rich unto all that call upon him,"

yet whom He loveth. He chasteneth; and scourgeth every son whom He receiveth. We must believe that sins separate men from God; and that iniquities hide His face from them, and though they offer many prayers He will not hear them when their hands are "full of blood." We must accept both the promises and the threatenings, the rebukes and the chastenings, the commands and the prohibitions, and then we can say, "Whatsoever things we ask of Him we receive, because we *do the things that are pleasing in His sight.*"

If we expect the Lord to hear us when we pray, we must hear Him when He speaks. If we would have Him answer our prayers we must respond to His precepts. Again and again we are warned against being deceived, and against deceiving our own selves. We are to let no man deceive us. We are told that because of certain sins the wrath of God cometh on the children of disobedience, and if we do the things that God forbids, how can we hope to escape the wrath which He threatens? Unless our hearts and lives are right in His sight, what can we expect but chastening and reproof? But if we are ready to turn from our wanderings, to put away our sins, to forsake the wrong, to hate every false way, to be no more like the horse and the mule whose mouth must be held in with a bit and bridle, but to be willing to receive instruction and not despise reproof; then we may be sure that the eyes of the Lord are over the righteous, and that His ears are open to their prayers; while the face of the Lord is against all that do evil, to cut off the remembrance of them from the earth.

How many people have had faith without regard to facts; how many have believed things were done when they were not done, and never have been done, and when God had never promised that they should be done. How many people pray blindly and from sheer force of will, when they should be humbling themselves under the mighty hand of God, remembering that they know not how to pray as they ought, except the Spirit helpeth their infirmities. Let us pray, "Lord, increase our faith," and let us see to it that our works keep pace with our faith, for it is only by works that faith is made perfect.—C. H. Pratt in *The Messiah's Advocate*.

Of Unity in Religion

RELIGION being the chief band of human society, it is a happy thing when itself is well contained within the true band of unity. The quarrels and divisions about religion were evils unknown to the heathen. The reason was, because the religion of the heathen consisted rather in rites and ceremonies, than in any constant belief; for you may imagine what kind of faith theirs was, when the chief doctors and fathers of their church were the poets. But the true God hath this attribute, that He is a jealous God; and therefore His worship and religion will endure no mixture nor partner. We shall therefore speak a few words concerning the unity of the church; what are the fruits thereof; what the bounds; and what the means.

The fruits of unity (next unto the well-pleasing of God, which is all in all) are two; the one towards those that are without the church, the other towards that are within. For the former, it is certain, that heresies and schisms are of all others the greatest scandals; yea, more than corruption of manners: for as in the natural body a wound or solution of continuity is worse than a corrupt humor, so in the spiritual; so that nothing doth so much keep men out of the church, as breach of unity; and therefore whensoever it cometh to that pass that one saith, "*Ecce in deserto*" (Matt. 24:26: "Behold, he is in the desert"), another saith, "*Ecce in penetralibus*" (Matt. 24:26: "Behold, he is in the secret chambers"); that is, when some men seek Christ in the conventicles of heretics, and others in an outward face of a church, that voice had need continually to sound in men's ears, "*nolite exire*,"—"go not out." The doctor of the Gentiles (the propriety of whose vocation drew him to have a special care of those without) saith, "If a heathen come in, and hear you speak with several tongues, will he not say that you are mad?" (1 Cor. 14:23: "If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?") and, certainly, it is little better: when atheists and profane persons do hear of so many discordant and contrary opinions in religion, it doth avert them from the church, and maketh them "to sit down in the chair of the scorers" (Psalm 1:1: "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"). It is but a light thing to be vouch'd in so serious matter, but yet it expresseth well the deformity. There is a master of scoffing that in his catalogue of books of a feigned library sets down this title of a book, "The Morris-Dance of Heretics"; for, indeed, every sect of them hath a diverse posture, or cringe, by themselves, which cannot but move derision in worldlings and depraved politicians, who

Here is an essay that requires what few readers are willing to give—study. Francis Bacon of classical fame was the author, and his thoughts on the matter of church unity, although four centuries old, are well worth considering.

are apt to contemn holy things.

As for the fruit towards those that are within, it is peace, which containeth infinite blessings; it establisheth faith; it kindleth charity; the outward peace of the church distilleth in-

to peace of conscience, and it turneth the labors of writing and reading of controversies into treatises of mortification and devotion.

Concerning the bounds of unity, the true placing of them importeth exceedingly. There appear to be two extremes: for to certain zealots all speech of pacification is odious. "Is it peace, Jehu?"—"What hast thou to do with peace? turn thee behind me." (2 Kings 9:18.) Peace is not the matter, but following and party. Contrariwise, certain Laodiceans (Rev. 3:14) and lukewarm persons think they may accomodate points of religion by middle ways, and taking part of both, and witty reconcilements, as if they would make an arbitrament between God and man. Both these extremes are to be avoided; which will be done if the league of Christians, penned by our Savior Himself, were in the two cross clauses thereof soundly and plainly expounded: "He that is not with (us) is against (us)" (Matt. 12:30); and again, "He that is not against us is with us"; that is, if the points fundamental and of substance in religion were truly discerned and distinguished from points not merely of faith, but of opinion, order, or good intention. This is a thing may seem to many a matter, trivial, and done already; but if it were done less partially, it would be embraced more generally.

Of this I may give only this advice, according to my small model. Men ought to take heed of rending God's church by two kinds of controversies; the one is, when the matter of the point controverted is too small and light, not worth the heat and strife about it, kindled only by contradiction; for, as it is noted by one of the fathers, "Christ's coat indeed had no seam, but the church's vesture was of divers colors"; whereupon he saith, "*In veste varietas sit, scissura non sit*" ("In the garment there may be many colors, but let there be no rending of it"), they be two things, unity and uniformity; the other is, when the matter of the point controverted is great, but it is driven to an overgreat subtilty and obscurity, so that it becometh a thing rather ingenious than substantial. A man that is of judgment and understanding shall sometimes hear ignorant men differ, and know well within himself, that those which so differ mean one thing, and yet they themselves would never agree; and if it come so to pass in that distance of judgment, which is between man and man, shall we not think that God above, that knows the heart, doth not discern that frail men, in some of their contradictions,

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What Is Man?

THREE thousand years ago, David, "the sweet singer," and king of Israel, contrasting in thought the wisdom and power of God with the ignorance and weakness of our sinful race, exclaimed: "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"—Psalm 8:4.

A similar thought is expressed in the book of Job written probably more than four hundred years earlier than the Psalms: "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. And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?"—Job 14:1-3.

Outside the Bible, no satisfactory answer to this old, old question, "What is man?" has ever been given. Man cannot by searching find out God, neither can he by human wisdom find out his own origin, nature, and destiny. But the sacred Scriptures tell us definitely just what man is and who made him, together with his nature and destiny.

Man has ever, except in comparatively rare cases, clung tenaciously to life, and has a longing for immortality; from which many have argued that human beings have an immortal part, an entity or being within that never dies, that lives in, and acts through, the body, but is capable of conscious existence apart from it, and is therefore the real person.

But though this, in varying forms of expression, has long been the belief of a very large part of the human race, it finds no support in the Bible, unless prejudiced opinions and human traditions cause one to read into the text of that sacred Book something that is not there in fact.

The account of the creation of man, as it appears in the first and second chapters of Genesis, gives us no ground on which to claim natural immortality for man, nor for any part of him.

In Genesis 1:27 the fact of man's creation is stated, but the details are not given. In the second chapter the record is fuller; but, instead of there being even a hint of inherent immortality or of an immortal part, Adam was told plainly: "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."—Verse 17.

Thus from the very first hour of his existence, man stood face to face, as it were, with death; and this was true, not merely of a part of man, not of man's body apart from his soul or his spirit, but of the whole man. The penalty of disobedience was death; and death is something that can come only to mortal beings.

In the book of Job widely different conclusions are reached by that patriarch and by his friends who came ostensibly to comfort him, but, in fact, who reprove and condemn him. We find, however, no difference of opinion as to the being and character of God; for, when Eliphaz exclaimed, "Shall mortal man be more just than God?" he

was introducing no new conception of the great contrast between the nature of the divine Being and man, but was appealing to a truth recognized both by Job and by his friends. They all knew that God was immortal, and therefore ever-living, while they themselves were mortal, and therefore dying creatures.

GOD ONLY HAS IMMORTALITY

AND this same thought and understanding of the mortal dying nature of man, made so prominent in the book of Genesis, and recognized thus conspicuously in the book of Job, runs through all the Hebrew and Christian Scriptures. In both, God is declared to be immortal, and therefore ever living, while everywhere the fact of man's mortality is stressed frequently and strongly. So true is this that in 1 Timothy 6:15, 16 we find the Apostle Paul describing God as "the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality."

How utterly vain, then, not to say presumptuous, is it for man to arrogate to himself that which inspiration plainly declares belongs only to the Creator! Should we not then give earnest heed to the counsel of Proverbs 30:5, 6: "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar"?

A PAGAN CONCEPTION

THE doctrine of natural, inherent immortality is not a Christian, but a pagan conception. It has come down to us, not from Hebrew, but from Greek sources. Andrew C. Zenos, M. A., D. D., LL. D., Dean and Professor of Biblical Theology in the McCormick Theological Seminary, Chicago, practically admits this in his article on Eschatology in the new Standard Bible Dictionary, in which he contrasts "the platonic doctrine of immortality" with the doctrine of the resurrection, remarking that to the Jew "immortality in any sense worth considering was, apart from the body, unthinkable."—Page 226.

The doctrine of natural, inherent immortality springs from distrust of the power of God. Its author is Satan, who, in the guise of a serpent, said to Eve: "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."—Genesis 3:4, 5.

And this first lie has been the chief stock in trade with all false systems of religion from that day to this. Such was the charge brought against the false teachers of Ezekiel's day: "With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life."—Ezek. 13:22.

It was the hope of life independent of God that emboldened our first parents to put forth their hands and take the forbidden fruit, and that same false hope is still

the will-o'-the-wisp that everywhere lures men and women into the morass of sin. But the Bible teaches the doctrine of eternal life only in Christ: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3:36.

While men are not immortal by nature, immortality is set before men as something possible of attainment; for, in

Romans 2:7, we are told that "to them who by patient continuance in well doing seek for glory and honour and immortality," God will reward "eternal life."

Thank the Giver of all good that through Christ there is restoration to the favor of God and to eternal life at His right hand. Not from Adam by inheritance, but from Christ by gift, must immortal life come.—Calvin P. Bollman in *Signs of the Times*.

Abounding Iniquity

By Mrs. H. H. Kent

DURING the past decade or more, we have all seen, heard, and read of so many crimes and exceedingly sinful conditions, both in the common and the higher walks of life or society (so-called), that many have become hardened in sin, it being so common that they have become accustomed to it. The sad part of it is that many are no longer disturbed by it. Should our Lord tarry much longer, one almost shudders at the thought of what might be.

Even very young children think they must be amused and entertained all the time, for children's minds are becoming more and more active. And the little child, old enough to talk, cries to go to the movies, because he loves excitement, of which there seems to be plenty. The pity of it is that these little ones often see much more than their parents think they do. Their sharp little eyes and sensitive nervous systems, in many cases, can comprehend more than their parents ever thought of. One often wonders, Where are we drifting?

Are we surprised then that there is so much unrest? This restless, dissatisfied condition by which we are surrounded everywhere and which seems to be growing is something like a disease disturbing the nervous system. And when we judge our present conditions by God's thermometer, the Bible, truly we can say, "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt."

Every age has ended in catastrophe after warnings were given by God. The majority of the people did not heed the warnings and were swept away by judgments. From present unrest and disturbed conditions everywhere, it is evident that the coming judgments will far exceed anything in the past. In preparing the church of God for the coming age, God has most wonderfully opened up the avenues of knowledge, truth, and holiness. Daniel tells us that the increase of knowledge was one sign of the end of this age. With increase of knowledge have come opportunities unheard of before, which men have seized for selfish purposes, for Satan has also been more active than he has ever been before. Men have turned the grace of God into ungodliness, craftiness, selfishness, and greed, causing much suffering everywhere. Time with God is progressing, and

as He works out His program Satan is also busy. Man has either forgotten or has refused to learn that his iniquities will be handed down to his children, and that they will also share in this harvest of sin, which is usually much greater than what is sown, unless delivered by the grace of God, which is the only remedy. That alone is a great punishment when realized. As harvest time is near, it is getting rather close to many who have lived on "Easy Street," and they are becoming more and more fearful at the present outlook, which isn't very promising to anyone except those who are clinging to the Rock of Ages.

The time is coming, and we are hastening to it, when God says He "will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord." The preceding verse says, "A day of the trumpet and alarm against the fenced cities, and against the high towers." Read Zephaniah 1:14-18. Doesn't it look as if these exposures of graft in large salaries of some of our corporations are the beginning of the fulfillment of some of these scriptures? What will the end be? Surely iniquity has been abounding in many high (?) places. "Neither their gold nor their silver shall be able to deliver them in the day of the Lord's wrath." And we are hastening to that time.

People often ask, "Who is responsible for our present conditions, and the depression?" One hears many answers and solutions to this. One of the most important reasons is because they have forgotten God and are without hope. Everyone will be responsible for the attitude he has taken before God, rich or poor, but the man with wicked devices who is "at the top" will undoubtedly receive the greatest judgment. Some may see the work of a lifetime, home, and all that they held dear, swept away in the coming judgment, because they would not acknowledge God as the giver of every good and perfect gift. But the greatest loss will be that of their own life, the soul. For the soul that sins shall die. Ezek. 18:4, 20.

Many think that we will be out of the depression soon, but God's children know that conditions have gone too far now, and that we could never return to conditions as they were again, for we are rapidly nearing the end of this age

and the national trouble mentioned in Daniel 12:1, 2, or the "distress of nations" as Luke calls it. It looks as if this trouble will soon be in the process of fulfillment, and it is this trouble that lies "right around the corner" and not an ever increasing prosperity as many predict. Paul tells us what we may expect (1 Thess. 5:3) when we see the distress of nations with perplexity.

It looks as if many of our leaders have done the best they could with conditions they had to meet, and we are told to pray for them, but everything being so out of harmony with God, with iniquity abounding everywhere and such a great lack of the knowledge of truth, justice, holiness, and peace, the time has come for God to act. So the nations are fighting a losing battle till they meet their defeat at Christ's return. Daniel tells us the end of this age will come at the appointed time, i. e., God's appointed time. The true church will not be in this wrath that is to be revealed from heaven (Rom. 1:18) upon all ungodliness and unrighteousness of men (1 Thess. 1:10; 5:9). For all who are overcomers escape the wrath, for they are divinely protected.

We may expect men to make a desperate effort and struggle to defend their works, but we know that whatsoever is built on sand will go down in the coming crash that almost everyone seems to be looking for, and which seems close at hand, for God is going to shake all things that can be shaken. When other ages closed, many conditions were carried over into the next age, but the cleansing and purifying will be so thorough this time when the Lord sets up His kingdom on earth we hardly know what to expect, but we rejoice because we know that justice and righteousness shall reign then. This age has had more light than any other, hence more will be expected of it. But with Christ as our King and with God's holy nation, "the church of the firstborn" (Heb. 12:22, 23), as earth's future rulers, conditions will be very, very different from anything in the past. How we sigh for that time to come as we witness the struggles of our present time! David expressed the desire of every Christian when he said, "As the hart panteth after the water brooks, so panteth my soul after thee, O God."—Psalm 42:1. Then the downtrodden with honest hearts will be given a better opportunity and all graft and corruption will be done away.

Until that time, our only hope is the God of peace that purifieth our hearts daily. He is the only refuge from these evil surroundings. The pressure of our times is such and the nervous tension so great at times that even we, as Christians, do things that we wonder at later on. It reminds us of the scripture, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Judgment begins with the Christian and it continues until Christ comes, when there will be deliverance. Our time is short, so let us be kind and merciful to all, for by so doing we may "pull some out of the fire."

"Ye have heard how I said unto you, I go away and come again unto you."—John 14:28.

OF UNITY IN RELIGION

Continued from Page Five

intend the same thing; and accepteth of both? The nature of such controversies is excellently expressed by St. Paul, in the warning and precept that he giveth concerning the same; "*Devita profanas vocum novitates, et oppositiones falsi nominis scientiae*" (1 Tim. 6:20: "Avoiding profane and vain babblings, and oppositions of science falsely so called"). Men create oppositions which are not, and put them into new terms, so fixed as, whereas the meaning ought to govern the term, the term in effect governeth the meaning. There be also two false peaces, or unities; the one, when the peace is grounded but upon an implicit ignorancè: for all colors will agree in the dark: the other, when it is pieced up upon a direct admission of contraries in fundamental points: for truth and falsehood, in such things, are like the iron and clay in the toes of Nebuchadnezzar's image; they may cleave, but they will not incorporate.

THE ORIGIN OF SIN

Continued from Front Page

of them came from the exercise of certain powers in the wrong direction. All those powers were intended for good, for when God had finished His creation work, He said, "Behold, it is very good." Everything He had created was very good.

That God did not predestine evil is shown in Jeremiah 7:31 and 32:35. I will quote 32:35: "And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin."

PERFECT TRUST

It is said that during an earthquake some years ago in a small village the inhabitants were very much alarmed, and, as might be expected, some nearly wild with fear. To the amazement of many there was one old lady who was not only calm but seemed joyful. Some one said, "Mother, are you not afraid?" "No indeed! I rejoice to know I have a God that can shake the world."

How grand it is that we can have such perfect trust that no matter what comes we are not moved.

This old world and all that is in it are now on the verge of an awful shaking. God's people can rest calmly and feel secure when the old earth is passing through its fiery ordeal of purification. The child of God is safe above it all.—H. A. Mitchell in *World's Crisis*.

RESTITUTION

By Harvey Krogh, Jr.

UNDER the broad subject of restitution we find a study of the rise, ruin, and restoration of God's kingdom on earth. God had a kingdom here on earth at one time. Often it is just spoken of as God's nation, but it was a kingdom because it had a king and all that goes to make a kingdom.

You may remember that when God called Abraham He said to him, "I will make of thee a great nation." God was in no great hurry, He had all eternity to work out His plan in the way that is best. It was about 455 years from the time Abraham was called until a nation of probably three million people marched out of Egypt, a horde of rebellious slaves. But God was leading them; they were His nation.

At first God ruled over that people through Moses and Aaron. Then He ruled and led them by judges such as Othniel, Deborah, and Gideon. God chose which way they should go, He decided their questions and led them as long as they would follow. Later they asked for a king that they might be as other nations, so God gave them Saul to be their king. Saul was not true to God and David was his successor. "Then Solomon sat on the throne of the Lord as king instead of David his father."—1 Chron. 29:23.

During Solomon's reign was the highest state of the kingdom, but sin began to creep in and as sin destroyed the much coveted conditions of the Garden of Eden so it destroyed this great kingdom. God promised those people wonderful blessings if they would keep His commandments. These are some of the promises: "Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep . . . The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways."—Deut. 28:4, 7.

Israel did not keep the commandments and all know that the prophecy concerning their failure is true. "The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth."—Deut. 28:25. The once proud nation of God has been scattered for twenty-five hundred years, but God has not forgotten some of His other promises.

"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**. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries.

whither I had driven them; and they shall dwell in their own land."—Jer. 23:5-8.

Who is that righteous Branch? 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." Their sins broke their nation and led them to every corner of the earth. God 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." Ezekiel recorded those words concerning the throne of the Lord over Israel. May we enquire of Isaiah, whose right it is to be on that throne over Israel? "For unto us a child is born, . . . and the government shall be upon his shoulder: and his name shall be called . . . 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. Jesus the Christ is the only one whose right it is to be such a ruler, such a prince.

The apostles were looking for that restoration of the kingdom. It was entirely fitting and proper for them to ask the Master, "Wilt thou at this time restore again the kingdom to Israel?"—Acts 1:6. They had a perfect right to expect the kingdom to be restored, for Jesus had before spoken to them and said, "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. 19:28. It is that same Christ "whom the heaven must receive until the times of restitution of all things, which God hath spoken by . . . all his holy prophets since the world began."

God's nation Israel shall be restored to the very land that God once gave them here on earth. "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever."—Ezek. 37:25. David, the man after God's own heart, will be resurrected and shall be a prince over the restored kingdom, but Jesus shall be the everlasting King. At that time the peace and quietness that Israel experienced during part of Solomon's reign will be restored even as the Prophet foretells. "Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."

May the day of the restitution and restoration of Israel come soon for the sake of the wandering Jew.

Abreast of the Times

Jews and Masons Excluded by Nazis

"These be the days of vengeance, that all things which are written may be fulfilled."—Luke 21:22.

BERLIN, Germany, April 5.—A mandate was issued today by the leaders of the Nazis that all Jewish members of the party must immediately resign under the new membership regulations. This action is a part of the party's effort to eliminate from public life all "undesirable elements." No person is eligible to membership whose ancestors back to the year 1800 were of the Jewish race. Marriage to a Jew also necessitates resignation, but it is said that a loophole is provided in such cases, as the regulations add, "if the marriage is continued."

According to press dispatches Freemasons are strictly excluded. If they resigned from their lodges before January 30, 1933, they may remain within the Nazi Party, but are barred from holding any party office. Members of several other orders and societies come under the new "cleaning up" policy.

Mystery of Death Probed

"The living know that they shall die: but the dead know not any thing."—Ecc. 9:5.

MILWAUKEE, Wis.—An extraordinary series of scientific efforts to find out if there is any life beyond this life and what, exactly, it feels like to be dead, was revealed here during the second session of the annual American Medical Association Convention. According to press reports investigation of these hitherto insoluble problems was made possible by the fact that Shakespeare's celebrated description of death as "that bourne from whence no traveler returns," is no longer strictly true.

About one hundred persons who have gone into the "great beyond"—who have been medically, biologically, physically, and legally "dead"—have been brought back to life and then questioned about their experience on the "other shore," was disclosed by Dr. Albert S. Hyman, of the Witken Foundation for the study and prevention of heart disease, of Beth Israel Hospital, New York.

Dr. Hyman raised these people from the "dead" with his recently devised "artificial pace-maker" of the heart. In all the patients the heart had stopped beating for at least one minute, and in some cases "death," due to heart inaction, had lasted as long as eighteen minutes. The instrument used consists of a huge needle with a slender tip which is thrust into a certain region of the heart when it has stopped finally as a result of disease or major surgical and accident shocks. Mild electrical charges and injections of various heart stimulating drugs directly into the heart tissue start the heart action again, and in a large number of cases have led to recovery from "death" itself.

Clergymen who have been attending the patients during their "last moments" first began the questioning of the recovered patients. This gave Dr. Hyman the idea of continuing the questioning systematically, he said.

Among the recovered patients were members of all the major faiths in the United States. They were asked first: "What is it like to be dead?" In all cases, with no exceptions, asserts the doctor, the former "dead" individuals answered that they had not known that they were dead, and did not feel or remember anything about the experience. Ecc. 9:2-10; Job 14:21; Psa. 115:17.

They were then asked: "Did you get even a glimpse of any other life, different from this?" To this the answer was, "No," in all cases.

Dr. Hyman said that various clergymen visited a number of the "resurrected" patients and got similar replies to like questions. He said he plans to continue the systematic questioning of patients he manages to revive from "death."

Jewish Physicians in Austria

"Certain of the children of Israel . . . skilful in all wisdom, . . . and understanding science."—Dan. 1:3, 4.

VIENNA, Austria, March 22.—"One way to describe Adolf Hitler's first year is merely to report that among Germans now in exile are five winners of Nobel prizes," observes the Buffalo *Courier-Express*. Germany has long been renowned for the scientific attainments of its people, and now that a division is being made between the racial elements in its population it is instructive to note how large a proportion of distinguished scientists of that country are of the Jewish race.

In spite of wide differences of political opinion that exist between Germany and Austria, the latter country is following in the footsteps of the former as far as its attitude toward the Jewish intelligentsia is concerned, and Italy is apparently preparing to emulate their example in this matter.

While the new Austrian constitution provides for Jewish representation in the Government, nevertheless much opposition is manifested, according to *The Welt Blatt*, organ of the Government, against what it calls the "predominance of Jews" in the learned professions. The paper reports "with satisfaction" that the process of weeding out Jewish surgeons from the Vienna hospitals has already started.

The Welt Blatt declares that of all the physicians and surgeons employed in Vienna, "the capital of the new Christian Austria," only one fifth are Catholics. Four fifths, the paper insists, are "either Jews or Free Thinkers," and "more than half of these did not become Austrian citizens until after the Socialist revolution in 1918."

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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. THIS IS THE FIRST AND GREAT COMMANDMENT. AND THE SECOND IS LIKE UNTO IT, THOU SHALT LOVE THY NEIGHBOUR AS THYSELF.”—MATTHEW 22:37 to 39.

ILLINOIS BEREAN REPORT FOR FEBRUARY

DIXON

The membership of the adult class was eight, the average weekly attendance seven, and interest was good.

The membership of the senior class was eleven, the average weekly attendance ten, and interest was good.

The membership of the junior class was nine, the average weekly attendance eight, and interest was fair.

—Mary McClintick, Secretary.

ELDORADO

The membership was nine, the average weekly attendance was ten, and the interest was fair.

—Mrs. Grace Wiggins, Secretary.

OREGON

The membership was thirteen, average weekly attendance was ten, and interest was fair.

—Evan Knodle, Secretary.

Edna H. Wood, State Secretary.

Use Berean lesson books for cheap distribution in place of tracts. At ten cents a copy, books containing seventy-five or more lessons on the great truths of the Bible may be secured from the National Berean Society, Oregon, Illinois. This is a saving of at least forty cents over the cost of the same thing in tract form.

“SPRINGTIME”

No more significant, spontaneous, or universally attractive festival has ever been instituted than that which celebrates the return of spring, the budding of leaves and flowers. There is good cheer in the sight of flowers lifting their faces once more towards the sunlight, after the frosts and storms of winter. The swelling seeds and changing tints of green give God's promise of the coming harvests; the songs of birds and the humming of bees remind us of the rising tide of life that surrounds us and through countless channels is rushing onward with the pulse of recurring years. In all this stir of creative energy, this bursting of winter's fetters and the renewal of life's struggles for undisputed supremacy, we feel a kindling interest and secret

joy. So when it is winter in your life, snowbound and ice-bound, frozen up and frozen in, pull out the full organ stop of your soul, and let the music out, for there's a spring coming.—*Anonymous.*

A NEW BEGINNING

Every day is a new beginning,
Every morn is the world made new.
Ye who are weary of sorrow and sinning,
Here is a beautiful hope for you.
A hope for me and a hope for you.

All the past things are past and over,
The tasks are done and the tears are shed;
Yesterday's errors let yesterday cover,
Yesterday's wounds which smarted and bled
Are healed with the healing which night has shed.

Yesterday now is part of forever,
Bound up in a sheaf, which God holds tight,
With glad days and sad days, and bad days which never
Shall visit us more with their bloom and their blight,
And fullness of sunshine, or sorrowful night.

Let them go, since we cannot relive them,
Cannot undo and cannot atone;
God in His mercy receive, forgive them;
Only the new days are our own,
Today is ours, and today alone.

Here are the skies all burnished brightly,
Here is the spent earth, all reborn;
Here are the tired limbs, springing lightly
To face the sun and to share with the morn
In the chiasm of dew and the cool of morn.

Every day is a fresh beginning;
Listen, my soul, to the glad refrain,
And spite of old sorrow and older sinning,
And puzzles forecasted and possible pain,
Take heart with the day and begin again.

—*Susan Coolidge.*



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Offer unto God thanksgiving."—Psalm 50:14.

GIVING TO THE MASTER

THIS is the time of year many people think is the most beautiful. Now we are beginning to think of flowers again, and playing outdoors without heavy coats and mittens. Instead of ice and snow, we have warm rains to water the little new plants starting to grow in the ground. People like to go out in the country now, too, and smell the sweet spring air and look for the very first flowers. Maybe you have done that already. If you did, what did you see? Trees and fields and farmhouses, I suppose, and people working, maybe. Now is the time when farmers drive the patient horses back and forth, back and forth, planting seeds. Did you see any cows? On some farms there are black and white Holsteins, and on others you see the brown Jersey cows that have such lovely soft-looking eyes. Aren't they pretty when they stand eating grass on a green hillside?

I wonder if you thought about who owns all the cows. If you want to know for sure, read the tenth verse of the fiftieth Psalm, where the Lord God says He owns "the cattle on a thousand hills." Think how many cows that would be! But God has given the cows and horses and every other good thing to us to use and enjoy. Everything on the earth and the great round earth itself really belong to God, for didn't He create them? God gave us all these beautiful things that surround us, to take care of and use, and every blessing that we have comes from God.

When you think of it, don't you wonder why God is so very good to us? What have we done to make God want to give us so many pleasant things? And God gave us more than food to eat and clothes to wear and comfortable homes. He loved us all so much that He gave us His Son, Jesus. Can you find the verse in the Bible that says so? We can't realize what wonderful blessings Jesus brings to us. God is going to change the earth, and make it far more beautiful than it is now, and there will be nothing at all that is bad or unpleasant anywhere on the earth. If we are good followers of Jesus, we may live in that wonderful new earth.

Hasn't God given us many lovely gifts? How good it is to be alive and able to enjoy them, and how grateful we must all be for them! It makes us want to do something to show God how glad and thankful we are, doesn't it?

Maybe you think you have nothing to give. But you have! It isn't only your pennies and nickels that are

needed to carry on the work Jesus started while He was here. Oh, no. Think of all the boys and girls you know—do they all go to Sunday school? Look around you, and you will see things you can do to please the heavenly Father, who has given us so much.

"Give of your best to the Master,
Give of the strength of your youth;
Throw your soul's fresh, glowing ardor
Into the battle for truth.
Jesus has set the example,
Dauntless was He, young and brave;
Give Him your loyal devotion,
Give Him the best that you have.

"Give of your best to the Master,
Give Him first place in your heart;
Give Him first place in your service,
Consecrate every part;
Give, and to you shall be given,
God His beloved Son gave,
Gratefully seeking to serve Him,
Give Him the best that you have."

—Genniel Carpenter.

ABOUT THE LESSON

OUR lesson tells about a young man whom Jesus told to give away his possessions and to follow Him. He would not, for his heart was set upon his riches. He should have obeyed Jesus, for God really owns everything that we have, and He has a right to tell us what to do with it. We show that we believe that God owns everything when we give Him a part of the money we get. Money is needed to send missionaries, to carry on the work of the church, and to relieve those in distress. . . .

We do not have a right to waste the money that God entrusts to us and helps us to obtain. What are ways of wasting money? It is proper to use some money to give us pleasure, as well as to buy things we must have. If young people earn more money than they need to use, they should strive to save some with which to go to college. Some may be spent for good books and papers if one's parents do not provide them. Young people should talk over the use of their money with their parents.—*Arnold's Practical Commentary.*

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 4.—April 22, 1934

OUR ALL FOR THE KINGDOM

Matthew 19:1-30

Devotional Reading: Psalm 50:7-15

GOLDEN TEXT

It is more blessed to give than to receive.—Acts 20:35.

A STUDY OF THE SUBJECT

Topic: Our All for the Kingdom.

Aim: We should be willing to give all we have that we may gain eternal life in the kingdom of God when Jesus comes.

Basic Truth: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6:33.

I. The Danger of Riches. (Matt. 19:16-23.)

The young man who came to Jesus with his important question concerning the conditions of salvation had several admirable qualities. He was sincere. He had tried to live in harmony with the requirements of the law of Moses. He was not seeking to entangle Jesus by his question. Not a hint is made against his character. He was faithful in his worship of Jehovah as it was practiced by the Jews. His one great fault was that he placed a higher valuation on material things than he did on eternal life. His outward life was blameless, but inwardly he was governed by selfishness. Jesus, seeing into his heart, admonished him to cut loose from the sin that prevented complete consecration to God.

II. Man's Ways Are Not God's Ways. (Matt. 19:24-26.)

The disciples were amazed that one who had kept the law faithfully and had apparently been blessed with riches by God could not enter the kingdom. They were judging from what they could see on the surface of the young man's life. They were looking upon salvation as something that could be bought with money or with works. They had not yet learned that eternal life was the "gift of God through faith which is in Christ Jesus," and would only be bestowed upon those whose hearts had been cleansed by the power of the gospel. This was something which men could not accomplish, it was something which God alone could bring to pass.

III. The Reward of Faith. (Matt. 19:27-30.)

Peter and his fellow disciples had "left all" to follow Jesus, and now they wanted to know how they were to be rewarded. Jesus did not reprove them for their question, but plainly said that not only they, but all others who gave their lives into His keeping, would be rewarded a hundredfold in this present time, and receive eternal life in the world to come.

PRACTICAL APPLICATIONS

Freewill offering

- of one's substance is well pleasing to God;
- of self is essential to salvation;
- unto the Lord should be given with simplicity;
- should be bountifully given with thanksgiving.

We often forget that all our possessions come from God and in reality belong to Him.

Even "the cattle upon a thousand hills" are God's (Psalm 50:10). These material blessings oftentimes through improper use prove to be our undoing. When this happens, the blessing is by man's own act turned into a curse. Man is merely a steward of these Heaven-given blessings and will be held responsible and accountable for their use. The breakdown in the world's economic structure can be directly and easily traced to a false stewardship.

True Stewardship. There are several requirements or rules governing true stewardship.

1. We must recognize the Source of those things over which we are stewards.
2. We must be willing to adjust ourselves to the wishes of Him who appoints us as His stewards. For instance:
 - a. "Honour the Lord with thy substance, and with the firstfruits of all thine increase."—Prov. 3:9; 2 Cor. 9:6-12.
 - b. "He that giveth unto the poor shall not lack."—Prov. 28:27; 1 Cor. 16:1-3.
 - c. "Distributing to the necessity of saints; given to hospitality," and ever ready to "communicate" the carnal for the spiritual. Rom. 12:13; Heb. 6:10; 13:16; 1 Cor. 9:9-14.—C. E. B.

THE GOLDEN TEXT

"It is more blessed to give than to receive."

To be able to give is indeed a great blessing. To be willing to give is Christlike. Christ gave His all even to the death on the cross for the good of others. He gave not money, but blood. Some people seem to think that the more they can get from another the happier they will be, but true happiness does not come that way. Christ taught the opposite.

Our text is the words of the Master, and He knew the Father's will. He knew the true meaning of giving, and gave in service the things which counted for more than money. Since blessings come from the Father, and it is more blessed to give than to receive, it must be the Father's will that Christians give of whatever they have, whether it be money, time, service, or any other thing which they may possess. Let us be willing and Christlike.

—L. A. R.

YOUNG PEOPLE AND ADULTS

All things in this world are God's by right of creation (Rev. 4:11; Hag. 2:8). David recognized God's right of possession. He wrote: "I will take no bullock out of thy house, nor he goats out of thy folds. 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 50:9-12. We, recklessly, lay claim to the goods of this world. We assume full right

of possession, but it must be remembered that "we brought nothing into this world, and it is certain we can carry nothing out."

Because all belongs to God. He had a perfect right to demand the best of the herd or the flock as a sacrifice. He is still within His rights to demand a tenth of our incomes today. We can plant and water but we must turn to, and rely upon, God to give the increase. We recognize our stewardship by returning a portion to Him in tithes and offerings. Job said: "If I have made gold my hope, or have said to the fine gold, Thou art my confidence; . . . I should have denied the God that is above."—Job 31:24, 28.

God's work is largely unsupported today because we do not properly recognize the superior rights of God. Israel robbed God in tithes and offerings and were cursed with a curse (Mal. 3:8, 9). Our nation today is in distress because its people are not recognizing God. They have robbed Him as did Israel. The days of prosperity were not prosperity for the church. When the depression (God's judgment) came, the church was the first to suffer. Can God bless such a stewardship?

—H. A. S.

PRIMARY CLASS

Memory Verse: "Come and follow me."

When Jesus went about teaching the people, some of them often wondered what they could do to get the eternal life that Jesus so often spoke to them about.

Once a young man came to Jesus and asked, "What good thing shall I do, that I may have eternal life?"

Jesus answered by saying some of the ten commandments. (Teacher should give these.)

The young man said, "Why, I have done all these things."

Then Jesus said, "If you really want to be good, go sell all you own and give the money to the poor."

But the young man must have been just a mite selfish, for the Bible says he went away feeling very sad, for he was a rich man. No, we can't be selfish and expect to have eternal life.

At another time Peter said, "Who then will be saved? (Or, as the young man said, "Have eternal life?") We have given up everything and followed You, now what shall we (the disciples) receive?"

Jesus answered, "You shall each sit upon one of the twelve thrones, and rule the twelve tribes of Israel."

Now that seems to be a very great reward, does it not? But Jesus didn't stop here, He said, "Come and follow me." If we do, He has promised that we shall have everlasting life and shall be rulers in God's kingdom, also. Each day He says, "Come and follow me." Who is ready now to follow?—V. C. T.

AMONG THE CHURCHES

ARE YOU ON THE MAP?

from each church, grouping all your features together. Begin to prepare now so that your space will be filled with suggestions and projects of value to all in attendance. That popular department at General Conference will need contributions from every one of our churches if it is to be of the greatest value to all. Begin to plan your exhibit now.

Mary A. Gesin,
Esta L. Starbuck,
Genniel Carpenter—Committee.

HELENA, OKLAHOMA

The churches of this town united for services during the week before Easter. The meetings were held in a different church each night, with no pastor speaking in his own church. The interest and attendance were splendid throughout. It was the writer's privilege to speak on Thursday night in the Methodist Church. These services were surely inspirational to all.

Easter morning we assisted with a sunrise prayer service which forty of the young people attended. I think this was splendid because the time was 5:30. Breakfast was served to all at the close of the service.

Easter was a beautiful day in every sense of the word. The weather was ideal. One hundred forty-five were present for the Sunday school hour. A fifteen minute program by the children was well presented and much appreciated. Many new faces in addition to all the familiar ones greeted us at the worship hour. A reverent, worshipful attitude prevailed through the entire service. We truly thank our Father in heaven for our Easter day services.

We had planned to spend this week in Arkansas City getting acquainted with the brethren there, but the meetings had to be postponed on account of the illness of several of their members. We are hoping to be able to go in the near future, however.

Lucille LeCrone.

GRAND RAPIDS, MICHIGAN

Easter day brought not only a splendid attendance of local people, but several from a distance to help celebrate the resurrection of our Lord. The Sunday school was jammed with 334 and the house was filled for morning worship. Beautiful lilies, palms, and other decorations made a pleasing spring scene.

In the afternoon a baptismal service was held, followed by extending the hand of fellowship to five new adult members, and the communion service. Those received into the church upon that occasion are: George Witham, 239 Himes, S. E.; Mrs. Herman Hilliker, 331 Walter, S. E.; Mrs. Merton Sleeper, 3419 Oakley Ave., S. W.; Mrs. Harold Rice, 15 Antoine, S. W.; and Mrs. Katherine Hoag, 3647 Florence, S. E.

The church is happy to have these add their strength and faith to the cause, and prays for God's guidance in the future work.

A very appropriate Easter cantata was rendered at night to an overpacked house, and many were the expressions of gratitude for the manner in which the activities of the day had been arranged—all definitely connected with the great Easter theme—resurrection.

F. E. Siple, Pastor.

SOUTHERN CALIFORNIA

An unusually large group enjoyed the Easter program both at Sunday school and worship service in Los Angeles. At Sunday school the children and young people performed under the direction of a committee headed by Sr. Hazel Cripe. At the regular worship hour the special features were musical numbers by a women's and a men's choir.

At a meeting of the Conference Board held at the home of the President in the afternoon plans were matured for the coming quarterly conference to be held on the first Sunday in May. At the Sunday school hour the special features of the program will be in charge of the Pomona group in charge of Sr. Adamson. At 10:45 will begin the regular worship service, Bro. E. E. Groat of Hanford being the principal speaker. Following the sermon will be held the communion in charge of Bro. W. A. Reid of Riverside. After picnic lunch at the park the afternoon service will be called at 2:00 and will consist of fifteen minute talks by various leaders, interspersed with choir and congregational and instrumental music. Those who live in California should make note of the time and place of the conference meetings: the Williams Street Chapel in Pomona, May 6, 9:45 a. m.

Norman John MacLeod, Pres.,
California Conference of the Churches of God.

A THOUGHT-PROVOKING LETTER

Easter Sunday we took Miss Leona Marsh and a friend of ours, Emir Burget of Ft. Wayne, Ind., with us and drove to Burr Oak to hear Bro. Austin's Sunday morning Easter sermon. We arrived there in time to attend Sunday school. We had a drive of ninety-five miles, so we were really desirous of hearing Bro. Austin. We were wonderfully inspired by his message and felt ourselves spiritually paid for our effort.

We wish we lived near enough to hear him every service. It is wonderful to have such an inspiring leader. We pray God may bring a strong spiritual awakening to this church that the whole surrounding community may look upon them as a shining light in the world, that they may grasp their duty or rather their privilege of being God's chosen vessels for the Master's use.

May we remember "if God so loved us, then we ought to so love one another." When this spirit prevails in the local church body, then God's Spirit will work amongst those of the world.

It is not the bringing of worldly entertainment into the church that brings the people of the world into the church, but the bringing of God's Spirit into the heart of every member of the church until it overflows into the world; then the people of the world will see we have that peace and joy which they do not have; then will we find people seeking the Lord in our places of worship.

If it is true that when we give of our earthly or temporal blessings to the Lord He will repay us and bless us a hundredfold, how much more will He bless us if we are filled with His Spirit and go our way rejoicing, pouring out our joy unto others.

We need the spirit of reverence in the church; it is not the place for the gossip and laughter of the world. Let our joy be in the Lord. Mr. and Mrs. Russell Harman.

EASTER AT CLEVELAND, OHIO

Joy and thanksgiving is the prevailing sentiment at the Church of the Golden Rule because of the happiest and most successful Easter services held here in many years. All classes were out in force to smash the Sunday school attendance record and set a new one at 247, which is fifteen more than the former record.

But the church services provided the reason for the most rejoicing. Easter marked the conclusion of our week of evangelistic meetings, during which fourteen came forward for baptism, twelve of whom are adults who will bring an immediate addition of working strength to the church. The interest was especially good throughout the week, and attendance, while not unusually large, was consistent.

Eight were baptized, four on Good Friday, and four on Easter morning, and were received into church fellowship. Meet our new members: Mrs. R. V. Spencer, 13614 McElhattan Ave.; Mrs. J. Tekanic, 14125 Jenne Ave.; Mr. Bruce Thompson, 1434 W. 77th St.; Mr. Fred Austin, 13608 Othello Ave.; Mrs. Ella Berryhill, 13814 Deise Ave.; Mrs. Opal Melvin, 13814 Deise Ave.; Mr. Willis McMurtrie, 12515 Gruss Ave.; Mr. Thomas Hall, 13810 Kelso Ave.

All of these have been actively associated with our church for quite awhile, except Bros. Thompson and McMurtrie, both young men, who have been attending only a few weeks. Bro. Thompson is a college student here in Cleveland; Bro. McMurtrie is a brother to Geo. McMurtrie, one of our deacons. Srs. Spencer and Tekanic are the mothers of growing families which form part of our large Sunday school. Sr. Melvin is a daughter of Sr. Berryhill, and both have been active for quite awhile. Bros. Austin and Hall are the heads of families whose wives have for years been members of our congregation.

Another baptismal service is being planned for the Sunday after Easter, and still another later in the spring. Already there are several others who have become interested in our doctrines and are asking to join a study class. For all this we are thankful, and feel that the Lord has blessed us above anything we deserve. Our membership is now eighty-one, and is just double what it was when our church building was dedicated five and a half years ago.

Our people have been giving special attention to the study and practice of prayer, and we attribute much of the blessings we have received directly to this.

M. W. Lyon, Pastor.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mrs. Eva H. M. Fletcher; Mrs. Helen M. Chisholm; Albert Siple (\$2); Mrs. A. M. Siple; Ella M. Siple; N. Goodreau (\$3); Golden Rule Berean Society (\$7); Adult Class, Golden Rule S. S. (\$3); Golden Rule S. S. (\$3); Mr. and Mrs. Charles M. Updike; A. L. Corbaley (\$3).

CONTRIBUTIONS TO N. B. I.

Norman John MacLeod	\$ 5.00
South Bend, Ind., S. S. (Easter Offering)	10.00
R. H. Judd (Easter Offering)	1.15
Mr. and Mrs. Russell Harman	1.10

SURPRISE WEDDING

Overmyer - Railsback

All Nature was glittering and sparkling at Burr Oak, Ind., on Sunday morning, March 18, 1934. A heavy fall of snow had dressed field and orchard in spotless white. As the rising sun sped its radiant rays to greet the un-kissed crystals on the leafless twigs, the whole landscape responded with joyous glisterings in bewildering maze.

Some of the roadways were impassable throughout the day. But most of them yielded to the efforts of worshippers, of whom a goodly number, in excess of usual attendance, gathered at the Burr Oak Church of God for ten o'clock Sunday school. Others arrived for the hour of worship at eleven.

At close of service the congregation was seated and Sr. Jacob Vanderweele of Argos was called to preside at the piano. Soon, upon the arm of his brother, Dewey Overmyer, Albert Overmyer marched down the right aisle. The querying audience was awakened to realization when Miss Evelyn Railsback, daughter of Bro. and Sr. Victor Railsback of Argos, proceeded down the left aisle, accompanied by her sister Norma. The parties met before the pulpit when the temporary pastor, F. L. Austin, received from these two young people of high esteem in their respective churches and communities, their mutual vows of lifelong love and fidelity, after which he solemnized their marriage each to the other in accordance with the laws of Holy Writ, and commended them to Him who guides to godliness and life eternal.

After partaking of a wedding feast at the home of the bride's parents, Mr. and Mrs. Albert Overmyer went to the home of the groom's mother, Mrs. Della Overmyer, near

Culver, Ind., where they will make their home and where the groom, aided by his life-companion, will continue to farm his own and his mother's lands.

Many are the friends whose best wishes go out to this new home and who unite in prayer to God for their continued faithfulness in Christian word and work till the prize of the high calling shall be theirs. F. L. Austin.

ST. CLOUD, MINNESOTA

Our pre-Easter services came to a close Sunday, April 1. We were blessed by the good attendance with one confession, and Sunday night following the pageant given by the young people, twenty-four came forward to rededicate their lives in service. The pageant rendered refreshed our memories of Jesus' crucifixion to His ascension. The church was filled and all enjoyed the spiritual atmosphere. The choir with their splendid music added greatly to the service.

In the forenoon I spoke to a good attendance on the subject, "In Remembrance of Me"; following we observed the Lord's Supper. Our young people at 6:00 a.m. had a sunrise prayer service with fifteen present.

Last but not least, we were surprised and blessed by having with us during the day Bro. George Randall, Bro. Emil Fredlund, wife, and daughter Roslaid, and Clara Broberg of Mora.

There are so many coming to our services that need salvation. We are working diligently to bring them into the Abrahamic faith during this year. Pray for us, that God will use us more than ever, and that we may recognize our weakness and dependence on the heavenly Father's arm of strength.

A. E. Hoskins, Pastor.

SPECIAL INDEBTEDNESS FUND

Previously reported	\$622.50
Mrs. Rena Willard	2.00
Mrs. Eva Phelps	3.00
Mrs. E. A. Gordon	2.00
Gerald Cooper	5.00
Mrs. Charles Jewell	5.00
Hammond, La., Berean Society	10.00

Total	\$649.50
Pledges reported	659.00

Total pledges and contributions \$1308.50

NOT QUITE ENOUGH THIS WEEK

We are still climbing, but we did not advance enough during the past week to make possible the marking up of another rung in the ladder. Interest in the effort has not slackened up in the least, judging from the letters that reach us, as for instance one from an aged sister in Florida, who says, "I am enclosing five dollars. It will help a little. My son sent me a little money and I wish I could send a hundred."

It is such sacrifice and devotion as this that makes it possible for The Restitution Herald to be continued and the indebtedness of the Institution met in these trying times.

BETWEEN YOU AND ME—

Again the St. Cloud, Minn., church has put on a most inspiring Easter program which is brought to our attention in a unique and attractive bulletin issued by the artistic pastor of the church, Eld. A. E. Hoskins.

With deepest sorrow we learn of the death of Bro. A. J. Chaplin of Arkansas City, Kan. In a recent issue attention was called to his serious illness. May God comfort his dear ones! Obituary will appear later.

The "Prayer Circle" of the Church of the Golden Rule of Cleveland, Ohio, continues its study of prayer from various standpoints, and is apparently finding it both a profitable and an interesting effort. Of course, under the general oversight of Pastor M. W. Lyon, the Bible would be the text-book employed.

Speaking of this active Cleveland congregation, we notice the following from their latest bulletin regarding the Sunday school: "We are growing steadily and consistently. Our present enrollment stands at 256, with an average attendance of 208 for last quarter, or 83 per cent."

Do not fail to note the rapid approach of "Conference Time." How many conferences, including the General Conference at Oregon, Ill., will you be able to attend this summer?

An interesting letter from Pastor C. E. Randall, Fonthill, Ont., concerning our editorial of March 13, entitled "A Friendly Gesture," will appear in our next issue. Bro. Randall strongly favors closer relations with the Advent Christian brethren.

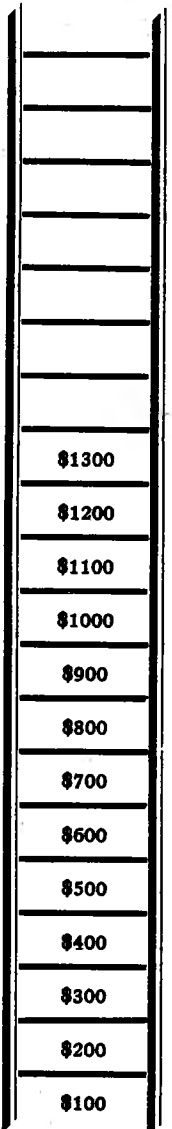
The special services at Burr Oak, Ind., brought to a close Easter Sunday by Bro. F. L. Austin, resulted in one baptism and four additions to the church by letter. This new work so encouragingly started, gives promise of a general renewal of Christian activity in that community, and opens up a wide field of opportunity for future effort. A full report will be given later.

"We surely enjoy the weekly visits of The Restitution Herald," write Bro. and Sr. Richard E. Powell of Eureka, Calif., "and appreciate the efforts of each one that helps to make it so interesting, helpful, and instructive." We join these brethren in the prayer that we may all "be faithful until He comes."

The encouraging news reaches us that the brethren of Texas are trying to arrange to hold a state conference next July. The Lone Star State has been in the past one of the strongholds of the church, and we pray that it may again come into its own, and carry forward the banner of Christ's coming and kingdom as energetically as it did for so many years.

Sr. Mary A. Gesin, editor of our Children's Page, continues on the highway to complete recovery from her recent operation in St. Anthony's Hospital in Rockford, Ill. Could you drop into her room you would realize in a moment that she was remembered by her many friends, as sometimes it is difficult to find places for all of the beautiful flowers that are sent in to cheer her up. Let us not forget her in our prayers.

Let's climb the Ladder to Success



MODERN MOVEMENTS IN PALESTINE

Continued from Page Four

(Merrill, in the International Bible Encyclopedia). The coast plains are as fertile as is the land in the rich, highly cultivated European countries bordering on the Mediterranean. The Esdraelon Valley, north of Mount Carmel, cutting across Palestine in a southeastern direction to the Jordan, is a large and very fertile territory.

Following the Great War, Palestine was assigned to England under a mandate, one of the terms of which was that the land should be opened up to immigration by the Jews for the purpose of establishing a national home for the Jewish race. Many thousands of these people have migrated to Palestine in the past eight years. Some were disappointed and have returned to their former homes. However, at the end of 1925 there was in Palestine a settled Jewish population of about 135,000. The immigration rules now provide for admission according to the trade needs. In the fall of 1925 no barbers or shoemakers were needed; but there was need for more than a hundred tailors, so that class was favored.

Two powerful agencies are now at work in Palestine and give promise that future years shall see at least a measure of the country's former industry and prosperity restored.

1. The British Government. About eight years ago the British authorities established a Department of Agriculture. Through this department the Arabs are being taught better orchard and farm methods, the use of modern tools, how to control disease among the animals and in the fields, how to rebuild terrace walls on fertile hillsides, and how to provide better sanitary conditions in homes and villages.

2. Greatest results in improved agriculture are being realized through the efforts of the Zionist Organization. Fully two thirds of the Jewish immigrants are being settled upon the soil. There are now more than one hundred agricultural colonies scattered over the country—a few in Judea, but most of them in the coast plain and in the fertile valleys of Galilee. In the Plain of Esdraelon these colonies have sprung up as if by magic during the past five years. In striking contrast with the wretched farming done by the Arabs, these colonies are doing modern, successful farming. Their work is under the direction, in many instances, of graduates from the University of California who were sent to that university to receive their agricultural training in a territory and climate very similar to Palestine's. In the stone dairy barns in these colonies are found stanchions from Iowa, and in the fields the most up-to-date machinery obtainable in either Europe or America. They are able to produce from two to four times as much wheat and barley per acre as their Arab neighbors. When this new, intensive farming is extended over the entire 275,000 acres now owned by the Jews, and then over the two million acres of cultivable land, and another million acres are reclaimed and put under the same kind of cultivation, the country will return to a semblance of the populous and

prosperous condition which prevailed in the days of David and Solomon.

More than forty million dollars of Zionist money has been spent in Palestine in the past ten years. While most of this amount has been used directly in agricultural development, other interests have not been neglected.

Tens of thousands of trees, mostly eucalyptus, have been planted on the hills and mountains as well as in the valleys. Goat herds are being barred from certain districts, as the sides of Mount Carmel, and already the sides of that mountain are becoming hidden under a young growth of oak trees. A splendid system of road building, begun by Germany and England during the war, is being extended to every part of the country. There are now over six hundred miles of hard surface roads. Marshes are being drained. This not only lessens the malaria spots, but adds to the cultivable area. In draining one of these marshes, a well preserved portion of an old Roman irrigation plant was brought to view. This has been repaired and is now being used again as it was and where it was a thousand years ago.

In the matter of manufacturing and allied industries Palestine is on the same economic plane with any other country. A good beginning has been made. The following are some of the industries already established: (1) Milling of flour. There is a large mill at Haifa. (2) Production of oils and soap. (3) Making bricks and tiles. (4) Bottling mineral waters. (5) Making simple furniture. (6) Making boots, shoes, and wearing apparel. (7) Making sanitary and mechanical appliances. (8) In October, 1925, the Portland Cement Company began operating a cement plant five miles from Haifa. (9) Printing. (10) Manufacturing hats. (11) Making confectionery.

One great necessity in the development of the country is electricity for lighting and for power. Tel-Aviv, a new Jewish city on the coast—a city with broad, paved streets, waterworks, and sewer system—and Haifa and Tiberius are now furnished with electric lights and power furnished by fuel-power plants. The same wealthy company that owns these fuel-power plants secured a concession, signed by the British Government in March, 1926, for putting a dam across the Jordan River below Lake Galilee where the Jordan River falls 550 feet in two miles, and building a water-power plant which will produce enough electric current to furnish light and power for manufacturing and for pumping water from wells for irrigation for the whole country. This great project will raise the level of Lake Galilee one or two feet, and the control of the spring floods in this way will conserve water that can be carried along the eastern slopes of the Jordan Valley for the irrigation of some thirty thousand acres of good land. Work on the building of the great dam has been started.

Such are some of the striking changes in Palestine which are deeply interesting Bible students and which are forcibly reminding us of the prophecies made centuries ago of a return of the scattered Jews to a permanent settlement in their own land. Perhaps these modern movements are the beginning of the fulfillment of those prophecies.—*Arnold's Practical Commentary.*

THE RESTITUTION HERALD

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"MY KINGDOM"

By T. A. Drinkard

BY divine right according to promise Jesus Christ had a legal right to call the coming kingdom His. He could truly say that it was "not of this world" by way of order or make-up, as well as age or dispensation. He was born to be a king; not only so, but to "bear witness unto the truth" as well. The truth of the matter was that in due time when He became a king He would verify the Word of God by the establishment of this kingdom of promise.

God has given a description of the kingdom and its location, but Modernists have sought to change much of this by what is termed spiritualizing, thus withholding the true meaning from those who would accept the gospel message concerning it. The kingdom system has never been acceptable to those "blind leaders of the blind." It was not accepted in the days when Jesus Christ walked and talked among men, neither is it now. To convince yourself of this, bring the message of the kingdom to some of your near friends and ask them to give you their thoughts relative thereto. I suggest that some of them will spiritualize the true meaning away. God wants men and women to know His truth; to understand the seeming mysteries of the kingdom as Jesus promised, saying, "Unto you it is given to know these things."

It is true that we meet criticism along the way as we repeatedly say that it was *not* God's will to establish the kingdom during this age, not until Jesus Christ should come the second time.

Far back upon the pages of written prophecy we read, "I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21:27. I want you to notice these statements very carefully. God had them recorded for all men to read, especially for those whose hearts are only satisfied by feeding upon the Word of God (Matt. 4:4), namely, (a) "I will overturn it"; (b) "it shall be no more";

"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."—John 18:36.

(c) "until he come whose right it is"; (d) "I will give it him."

Facts lead us to believe that Jesus Christ is the one to whom reference is made. He appeared *once* in the end of what may be termed the Jewish world and

died for the sins of men. Heb. 9:26, 28. His *second* coming is assured by the promises given. Whatever may have been written which *seemingly* teaches that the kingdom would or could be established this side of the coming of Jesus Christ the second time is fully explained by several scriptures.

The first I wish to call your attention to is, "He added and spake a parable (first) *because* he was nigh to Jerusalem, and (second) *because* they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return."—Luke 19:11, 12. They no doubt based their idea upon such scriptures as Matthew 3:1, 2; 4:17; 10:5-7.

These scriptures can only be understood by unlocking them with the key of Him "who quickeneth the dead, and calleth those things which be not as though they were" (Rom. 4:17). The scriptures were perfectly safe and reliable. They misunderstood and misapplied them. Jesus Christ herein dethrones the thought that the kingdom could or would be set up during His personal ministry.

Coming to the cross, following Him on through death and resurrection, we come to the moment of His ascension when He was preparing to leave them. "They asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?"—Acts 1:6. This verifies Luke 19:11, 12 and shows that the kingdom's establishment had not taken place. The kingdom here is the very same one of Ezekiel 21:25-27 and Daniel 2:44; 7:27.

Coming to Acts 15:14-18, we notice that before the kingdom could or would be established God would visit the Gentile people for the (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

"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.

MADE FOR THYSELF, O GOD!

Made for Thyself, O God!

Made for Thy love, Thy service, Thy delight;
Made to show forth Thy wisdom, grace, and might;
Made for Thy praise, when veiled archangels laud.
Oh, strange and glorious thought, that we may be
A joy to Thee!

Yet the heart turns away

From this grand destiny of bliss, and deems
'Twas made for its poor self, for passing dreams,
Chasing illusions melting day by day,
Till for ourselves we read on this world's best,
"This is not rest!"

—Frances Ridley Havergal.

THOSE SILVER SHIRTS

THE political transformation through which the world is now struggling might well be called "The Age of the Varicolored Shirts." The red shirts of Russia, the black of Italy, the brown of Germany, the blue of Ireland, and now the silver shirts of the United States, to say nothing of the shades adopted in England, New Zealand, and other lands as the official uniform colors of various political factions and parties, almost make one's head reel with their kaleidoscopic hues!

Behind these rainbow tints that cover the backs of marching men in practically all parts of the world there is a significance that is far from amusing. In fact, the student of the Bible finds in all of these strange developments, so different in their place of origin, and frequently so antagonistic one to the other, a unity of principle that is at once sinister and prophetic; for, without exception, these varicolored shirts are the uniforms of world revolutionaries whose avowed determination it is to overturn institutions of democracy which mankind has been painfully building up for ages, and to establish in their place an autocratic dictatorship that means a reversion to the ancient tyrannical absolutism from which humanity has struggled so long to escape.

It is astonishing to one unfamiliar with prophecy to observe the rapidity with which this great political up-

heaval has taken place, how republic after republic has been changed almost in a night to some form of dictatorial government. A recent writer has said that "the progenitor of Fascism was the Communist International set up by the Moscow dictators at the beginning of 1919. At that time, Bolshevism started out to conquer the world. The methods it employed consisted of the abuse of democracy, the wrecking of socialist labor unions and political parties, conspirative propaganda, terrorist tactics in combat, and military forms of organization. These methods were all adopted by Fascism."—*Today*.

Nearly one fourth the population of the world lives today under some form of dictatorship. If we were to include the vast population of China in this estimate, which no doubt should be done, we would find that almost if not quite half the people living on earth are ruled by dictators.

Soviet Russia, with its communistic dictatorship, governs 168,000,000, while the following nations are listed under Fascism: Germany, with its population of 66,000,000; Italy, with its 42,000,000; Poland, 32,000,000; Yugoslavia, 14,000,000; Turkey, 14,000,000; Hungary, 8,700,000; Austria, 6,750,000; and Estonia, 1,150,000. A glance at the map will show that the larger part of Europe is now under the rulership of dictators.

Attempts are being made to cover up the fact that the present "Silver Shirts" movement in this country has relation to the Nazis and Fascists of Europe, but it is apparent that the underlying purpose is the same. The Silver Shirts are said to distribute literature in an envelope inscribed as follows: "Halt Gentile! Act to Save Your Home, Your Family, Your Country, and Your Constitution. In this envelope you will find *The Truth* about the Alien International Bankers, Communists in Our Government, The Secret World Conspiracy."

That the movement, like that of the Nazis in Germany, includes a special effort to eradicate the Jews from American political life is obvious. One can sympathize with the patriotic thought behind the effort, for beyond a doubt the leaders of the Russian communistic movement are mostly Jews. But it is not the patriotic meaning for which we seek at this time, but the divine and prophetic.

To what, then, does this world-wide demand for dictators point? There can be but one answer. The nations are preparing to accept with welcoming arms the greatest dictator of all time, *the Antichrist!*

A Dream of Life

By Lyman Booth

THE voice of a man who was possessed of much worldly goods and commanding influence came to me in the silence of the night and said, "Why do you live in such a small, insignificant house, where the surrounding scenery is mainly what nature has supplied, in a small village where the society is of the plebeian class, with little or no evidence of any knowledge of the arts and sciences as found in abundance in large cities? I say, why do you continue to live here amid such scenes when you could have a larger place, dwelling in a mansion? Instead of merely existing as you do, you might be enjoying the exciting pastime of the day, and associating with a more refined and fashionable society."

To his queries I made reply, "My dear sir, I do not live here. It is true I labor, eat, and sleep here, and find rest and comfort beneath a humble roof, but it is not my home. It is only a transient stopping place.

A person's home is that sphere in which his interests lie, and upon which his affections are centered. Where his treasures are, there will his heart be. You may live in opulence, in extravagant indulgences, in the pleasures of the senses, in the height of fashion, and revel in the lap of luxury and ease, and still be miserable. An inordinate desire for gain may drive contentment from your mind, sleep from your eyes, and rest from your body. Finally, with bitter lamentations and many mournful regrets, close your eyes for the last time upon the things you have ever held near and dear to your heart, and sink down into the silence of the tomb without one ray of hope for the future.

"Though you may be the royal heir to a kingly throne, I would not exchange positions with you. You are welcome to your palace. I do not covet it. I prefer a humble cottage where peace and contentment sweetly reign. This is only a pilgrim's camping tent. My home is in a foreign land that is fairer than day. My citizenship is in that glorious realm. My title to it is in heaven, written by the hand of God, and my life is hid with Christ in God. Here life is but a vapor; there the life of its citizens will never end. They will know no

sorrow, nor feel any pain, nor grow old and feeble.

"While tenting here I never feel lonely, for I have many friends with whom I visit daily. Their society is the purest in the world, their honor is untarnished with evil, their knowledge the most profound. They bring to me sweet messages of love from the Father above, which have circled the globe. They are repeated in all languages and gladden the hearts of millions. They have made joyous the lives of many, and filled the minds of others with the unflinching hope of life beyond the shadows and gloom of death.

"I visit with Moses and love to have him recount his experiences in his service as the mightiest general that ever led a people from bondage, and besides this honor he bears the envied title of being a friend of God. Another of my distinguished guests is the sweet singer of Israel. His psalms and hymns have never lost their melody. Besides Moses and David I have frequent calls from the prophets, who wrote and spoke as utterance was given them by God's Spirit.

"I am living with the ancient fathers and prophets, who through faith beheld a world filled with the glory of God. I am living with Jesus and His apostles. I love the story of their labors of love and mercy, and of their journeys from place to place preaching the "glad tidings of the kingdom of God" and to witness the miracles and deeds of kindness to the sick and afflicted; and when I stand beside the tomb and hear the call, 'Lazarus, come forth,' I marvel at His mighty power, and then I hear the assuring promise 'that all who are in the grave shall . . . come forth' also. He leads me through the Garden of Gethsemane up to Olivet's rugged steep to Golgotha's brow to be offered as a ransom for the sin of the world where, in His agony, He prayed for His persecutors' forgiveness. In this He proved His love for sinners and has left the consoling promise to His faithful servants that they shall live because He is alive—was dead, and is alive for evermore.

"I also listen to Paul as he stands on Mars' Hill, preaching to the assem-

What Must I Do to Be Saved?

Can this question be answered intelligibly in two hundred words or less? We invite our readers to make the attempt. A competent committee, not of our editorial force, will pass on the answers submitted and the four that are considered to be the most clearly and scripturally expressed will be published soon after the contest closes, together with the names of all contestants. Each of the four winners will receive as a reward for his effort a copy of the one hundred page book, "The Way of Life Eternal," by Lyman Booth.

The rules governing the contest are simple. (1) Answers must be limited to two hundred words. (2) They must be written legibly and on but one side of the sheet. (3) Ministers are barred from participation. (4) No manuscripts are to be returned. (5) Answers must reach this office not later than May 10, 1934. (6) One need not be a subscriber to this paper in order to enter the contest.

Here is an opportunity for you to express your understanding of the conditions of salvation as they are given in the Bible, and perhaps help some one to find the truth as it is in Christ Jesus.

bled multitude the truth concerning the unknown God. I love to listen to his story of love and devotion to the heavenly message till he ends his labors in the proud city of Rome, without a murmur or regret, but with the blessed promise of a crown of endless glory.

"Last of all I visit with the beloved John in his solitude on the Isle of Patmos, and listen to his heavenly message concerning the events that trouble the nations with plagues and woes till at last universal and eternal peace shall prevail, and the redeemed millions unite in singing the glorious anthem of praise to Him that sitteth upon the throne, crowned with the diadem of universal authority and power.

"You may call me poor while you boast of a million; but I would not exchange titles to wealth with you. Your treasures will perish. Moth and rust will corrupt them. Thieves and robbers may carry them away. A man with a million may be a miserable, unhappy creature—never satisfied—always striving for more and clinging to his pos-

sessions with a miser's grasp. You have a princely fortune, but it is cumbered with many worries. I have learned the lesson to be content with little. I have food and raiment and shelter; but best of all I have the kind ministration of true and loyal friends, and am an heir to the wealth of the world. An heir of God, and a joint heir with Jesus Christ. The will has been written and is deposited in heaven's vault where moth and rust cannot corrupt and where thieves do not break through and steal. No one can deprive me of my rights but myself, and I cannot except I become reprobate."

The voice said, "You have spoken plainly and I presume truly. Although you have censured me quite severely, you have told me of things I never thought of before; but I cannot take time to parley with you. I will call at a more convenient time."

"That is just what Felix said; but we have no record that he ever called, and I greatly fear the result will be the same with you."

Definitions

THOMAS Jesse Jones, the educational director of the Phelps-Stokes Fund, is to be thanked not only for his own reply to the question, "What is education?" but also for recalling the classic answer of Thomas Huxley, made sixty-five years ago in an address at the South London Working Men's College:

"That man, I think, has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic engine, with all its parts of equal strength, and in smooth working order; ready, like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of Nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of Nature or of art, to hate all vileness, and to respect others as himself."

The emphasis is here upon the development of the individual. There is no suggestion of the relation of the liberally educated man to the social, economic, or political order of which he is a beneficiary and to which he has an obligation, save as suggested in the phrase "to respect others as himself." Respect for others may embrace all those relationships which enable the fully developed individual to do his whole duty by his fellow men. It is the recognition of that obligation, especially in a democracy, that becomes essential to any adequate scheme of education.

The fullness of the individual life must embrace sharing in the common burdens of mankind. Huxley in an explanatory word speaks of the educated man as the "mouthpiece of Nature, her conscious self, her minister and interpreter." But that does not include the range of human interests unless Nature includes the soul of man in her domain of beauty and of duty.

It is all very well, said the head of the English department of a Western teacher's college a few days ago, to teach our students that life is real and earnest, but they should not be allowed to go out into the world believing that life is simple. It is complicated, and "it cannot be reduced to a few rules or slogans." There is no better way, he added, to impress this truth than to make them alert to what is going on in the world day by day. This is not the business of the social science department. It is the business of the school as a whole. Attitudes toward the world in which we live and move and have our being should be ready to function "just as language skills should."

It is pertinent to recall also Ramsay MacDonald's definition of an educated man given a few years ago to the graduates of a workingman's college in London:

"The educated man is a man with certain subtle spiritual qualities which make him calm in adversity, happy when alone, just in his dealings, rational and sane in the fullest meaning of that word in all the affairs of life."

And as to where he may be found, the Prime Minister added, he may be back in the country somewhere singing the old folksongs or talking about his sheep or dogs or quoting Burns. He may never have been in a college or a university even.—*Jewish Courier*.

"It Is Done"

By Norman John MacLeod

TO ANYBODY living in the broad expanse of the Mississippi Valley it would be nothing unusual to say that "the mountains were not found." And to anybody living in continental United States there would appear little queer in saying, "And every island fled away." But to the Californian who could look out of his bed-

room window as he arose each morning or as he went to bed at night, or as he worked in the orange groves could look up and see the ever-present mountains, a thing fraught with a great deal of misgivings would be the statement that "the mountains were not found." Or to one living in England, Ireland, or Scotland, to say that "every island fled away" might be cause for consideration. What would be the situation where those most astonishing phenomena would happen? Let us examine the implications of the Scripture passage quoted above.

Following that great last wierd struggle in the "valley of decision" there are to come events the like of which we have not seen in times past. For evidence that that time is not far distant let us mentally review the various articles, books, sermons, and opinions on that much discussed subject. It is discussed in the monthly magazine, the latest weekly current events magazine; the sensationalist speaks of it on the street corner; the man of the street tells his neighbor in no uncertain terms that the American Navy is not prepared to meet the attack of the Japanese Fleet. These opinions are bolstered up by the latest news dispatch from every quarter of the globe, and from the expert in the various spheres of international relations. The pacifist views with alarm the darkening war cloud; the mother with sons that are nearing the military age is frightened by the struggle that is to come; the economist notices that civilization cannot stand another such struggle; and the minister of the social pulpit tries to tell mankind that another great struggle cannot come so that he will gain the prestige of being on the side of the pacifist. But all are sure in their hearts that there is another great war in the offing. The Scriptures tell of it; the newspapers confirm it; and the nature of man's mind insures it. Only the wilfully ignorant could shut his eyes to the coming conflict.

After that great conflict, as predicted in vision in the Revelation, we read that there shall be a terrible earthquake such as never was before since men were upon the earth. Just what will be its nature? Far be it from me to say that there will not be an actual earthquake; but let us look at the reasonableness of the statements. The state-

"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. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. . . . And every island fled away, and the mountains were not found."—Revelation 16:17-20.

ments found in the twentieth verse of the above quoted chapter are manifestly possible, but rather improbable. Nobody says that such a terrific earthquake is impossible, but might the passage mean something else? We are told in the Psalms that we must not fear even though the mountains be cast into the sea, though the waves thereof roar

and are troubled. To ask a man to sit calmly by while the mountains should be cast into the sea would be asking a little too much of human nature. Such a phenomenon would be appalling even to the calmest individual. So must we conclude when looking at the passages found in 2 Peter 3 where it says that we should be the proper kind of Christian though the elements shall melt with fervent heat and the heavens pass away with a great noise. Such things would be impossible unless the Christian were miraculously rescued. A careful study of this and many other scriptural passages will convince even the most literal minded person that many are the figurative statements in Holy Writ. But what might it be in natural phenomena that could be applied to the figurative world of the Scriptures?

Ordinarily we think of war as being the most disturbing thing in the political world because of its death-dealing nature. But let us look at some of the figures brought out about a year ago in *The Saturday Evening Post*, and more recently repeated in the *Readers' Digest*. War is not nearly so deadly as it used to be: at the battle of Cannae which took place during the wars between the two ancient kingdoms of Rome and Carthage, seventy out of every seventy-six men were killed; at the battle of Bunker Hill in the American Revolution one man out of every eleven was killed; in the battle of Gettysburg during the American Civil War one man out of every eighty was killed; and during the Meuse-Argonne (the greatest single battle of history from the point of view of number of men engaged and the use of the latest equipment of modern warfare) only one man out of each one thousand was killed! Where is the terrible nature of war? The story was told of the British junior officer who, in order to quiet the fears of his men, took a few hand grenades in his pocket, his side arms, and a walking stick in his hand, and went out for a stroll between the two lines of barrage. Though we would not care to minimize the deadly nature of war to that extent, still we know from experience that it is not nearly so bad as often pictured. More men were killed with ten bullets in the battle of Bunker Hill than were killed with ten thou-

sand during the World War! In 1870 it took eighty rounds of artillery fire to kill a man; in the World War it took 860 rounds per man. The fear of bombing raids has paralyzed the imaginations of many of us. But bombing is not nearly so deadly as advertised. We can recall how during the World War that most of the bombs that we knew of being dropped did no harm, or at least very little harm. They were dropped in the middle of vacant fields very often where they did no harm to anybody. Then we must remember that the defense airplanes, not to mention anti-aircraft guns, are at work making life miserable for the bombing plane. During a period of four years 670 persons were killed in bombing raids over the British Isles; more than twice that many were killed in one year in traffic accidents! Gassing is not nearly the mighty "stab in the dark" that it is supposed to be. Out of seventy thousand soldiers that were gassed, 1,399 died—only two per cent. A gas that is deadly enough to cause all the devastation that is commonly mentioned in connection with it, would be so dangerous to handle that no one would belong to the attacking army. During the World War the German Government attempted to use cyanide gas, but the soldiers absolutely rebelled at using it because it was too dangerous to the user. For each new invention there is a counter invention: for the thicker armor plate on the battleship there is invented a new, more powerful explosive to penetrate it; and in turn the armor plate is perfected to prevent it. During the World War the British surprised the Germans by bringing into play tanks: but the Germans soon found out how to trap the tanks and to develop guns that would disable them. The gas that the Germans used did them no good, for gas will kill Germans just as quickly as it will Canadians if the former follow into the gassed area. In spite of all the foregoing more men were killed in one battle of the War of 1914 than were killed in whole wars of previous times. Why?

When Napoleon's Grand Army marched on Moscow we are surprised to learn that the number fell far short of a million men. The largest army ever assembled before the beginning of the present century was used by the Union Government during our Civil War: roughly one million men were under arms. But during the World War a nation that could not put at least a million men into the field was not considered as of much importance. In the time of Napoleon an army of 500,000 was considered to be quite large—now it is only a drop in the bucket! The wars in which Washington and Andrew Jackson fought were decided by a mere handful of men; sometimes by a mere half dozen. It is estimated that if the French had had fifty more men in India during the time of Dupleix and Clive the British would have been unable to conquer the French there. This gives us the queue to a phase of modern warfare which makes it a thing to be reckoned with. The effects of so tremendous a mobilization are bound to be felt for many years. During the days toward the end of the World War Lloyd George remarked that it was not a matter of who could fire the first shot in the war, but who could fire the last one. The entire resources of the nations

were strained to the utmost. At the end of the war it was costing about \$4,500,000 an hour to carry on the conflict. We are still paying for that war, and, if history moves on long enough, we will be paying for it for years to come: victors and vanquished alike. Every time we lose a piece of property due to a heavy mortgage assumed in the period of wartime prosperity we are helping to pay for the devastating guns that echoed over northern France. You are helping to write off the indebtedness acquired by the warring nations.

After that last great struggle that is rapidly coming to a climax in the Near East when all nations shall be involved, then comes the voice from the throne in the temple, saying, "It is done." Then comes that great earthquake. The crushing burden of indebtedness of the late war has almost wrecked every Government on the face of the earth; where they are not wrecked they have been changed. Any economist or historian will tell you that civilization cannot endure another war of such proportions. What a tremendous earthquake that will be when the Governments of this world go down in ruin never to recover. Then is when every man's sword shall be against his brother as is mentioned in Ezekiel's description of that last great struggle. Winning the peace is often more difficult than winning the war. That is a state of turmoil which only a superhuman power can rectify.

What a revolution there will be! We have seen Governments changed with alacrity. We have seen changes take place in a single year that have waited for a lifetime. But they will pale into insignificance beside that greater revolution that will take place when "a king shall reign in righteousness, and princes shall rule in judgment." Or as pictured in Revelation 11:15: "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." That will be an "earthquake" the like of which mankind has never seen before.

TEN COMMANDMENTS

Thou shalt not come to service late, nor for the end refuse to wait.

Thy noisy tongue thou shalt restrain, while speaks the organ its refrain.

But when the hymns are sounded out, thou shalt lift up thy voice and shout.

The endmost seat thou shalt leave free, for more must share the pew with thee.

The offering plate thou shalt not fear, but give thine uttermost with cheer.

When the Lord said, "Occupy till I come," He meant that we should do a lot of hard, honest-to-goodness work in His vineyard. Are you occupying?

The Gospel of the King and the Kingdom

IN all these striking characteristics of Matthew, we have noted that the message from beginning to end centers about the kingdom. Matthew must needs open with the ancestry of the King, following the line of kings through Solomon. At His birth, the wise men of the East came to worship the King. The usurping king of the Jews, Herod the great monster, sought to destroy Him, surmising more correctly than he knew that the reign of this righteous King would forever destroy such reigns as his. The gospel message is the message of the kingdom of heaven at hand. The Sermon on the Mount presents first the subjects of the kingdom, then the righteousness of the kingdom, then the choice of the kingdom. The sixteen parables of Matthew are all parables of the kingdom of heaven; even that of the lost sheep, which does not directly refer to the kingdom, illustrates the teaching just given that except we become as little children we shall not enter the kingdom of heaven. When our Lord predicts the preaching of the gospel, it is "the gospel of the kingdom," while in Mark it is "the gospel" (Matt. 24:14; Mark 13:10).

Was this kingdom proclaimed in Matthew different from the kingdom of the other Gospels, of the Acts and Epistles? The expression "kingdom of heaven" occurs in Matthew thirty-three times, and not once in any other book in the Bible. This was the rabbinic expression, carrying out the custom of the Jews to avoid using the name of God; it is one of the many indications of the Jewish character of Matthew. But it seems quite clear that this expression means the same as "the kingdom of God," or "the kingdom," "my kingdom," "thy kingdom," "everlasting kingdom," "his kingdom." In exactly parallel passages Matthew uses "kingdom of heaven," while Mark, Luke, and John use "kingdom of God." Matt. 3:2; Mark 1:15; Luke 4:43; Matt. 11:11; Luke 7:28; Matt. 18:3; Mark 10:15; Luke 18:17; John 3:3, 5; and many others. Matthew himself also uses the expression "kingdom of God" five times (6:33; 12:28; 19:24; 21:31, 43). In one passage "the kingdom of heaven" is used in one verse, and in the next verse, referring to the same subject, "the kingdom of God" is used. Matt. 19:23, 24. The same things are spoken again and again of the kingdom of heaven and the kingdom of God, or of one of the other designations.

While this is true, it is also true that the kingdom has several different manifestations, and thus may be spoken of in different ways. When we are born again we enter the kingdom of God, which is equivalent to the poor in spirit entering the kingdom (Matt. 5:3; Luke 6:20), or becoming as little children. The preaching of the gospel is preaching the gospel of the kingdom, as shown in the parables that prophesy the present age of preaching. Luke speaks of the kingdom which was immediately to appear, not meaning that it was in the hearts of the Pharisees, but

that it was an inward matter in the heart.

But the kingdom of God is yet to be established on earth, when the Lord returns to take the throne of his father David. When the disciples drew near to Jerusalem they thought that the kingdom was immediately to appear on earth. Luke 19:11. After the resurrection they asked the Lord if at this time He would restore the kingdom to Israel. Acts 1:6.

When Christ proclaimed the kingdom at hand, it was true that it was at hand. Did He mean it was at hand in case Israel accepted their Messiah and King? They rejected Him. What would have happened had they accepted Him? It may be said that in that case the Romans would have crucified Him. But it is not a profitable question. For God did not make His plans in view of what the Jews did not do, but in view of what they *did*. It was prophesied that Israel would reject: "The stone which the builders rejected, the same is become the head of the corner."—Matt. 21:42; Psalm 118:22. Messiah was to be a stone of stumbling and a rock of offence to both the houses of Israel. Isa. 8:14. Our Lord knew this from the beginning. Yet His offer of Himself as Messiah was a genuine offer, and He wanted with all His heart to have Israel accept. The law and the prophets were until John, and from then the kingdom of God was preached (Luke 16:16). This present age is a manifestation of the kingdom, but not the final one. The kingdom of God is still at hand, and future. Matthew makes these apparent contradictions plain.

The Jews, and the disciples themselves, had three mistaken views regarding the kingdom. They did not see the truth of the Sermon on the Mount and of the parables, also of the message to Nicodemus on the new birth, that there must be an inward change of heart. They were mistaken also as to the time of the manifestation of the kingdom. John the Baptist proclaimed the kingdom, and expected the grace and the judgment both to come in the lifetime of Messiah. The disciples expected the kingdom to appear immediately when they entered Jerusalem. They were not mistaken in the view that there would be an earthly kingdom. Had they been, the Lord would surely have told them. The third mistake was as to the process by which the kingdom was to be inaugurated. They were not mistaken about the kingdom coming like lightning. But they did not see that there was to be a long period of suffering and persecution in connection with proclaiming the gospel before the glory would follow.

None can understand the message of Matthew, nor the message of the Bible, unless he give heed to the teaching concerning the second coming of Christ. Why were not the prophecies concerning the glory of Messiah fulfilled? The answer is that they are yet to be fulfilled. That is why our Lord in the farewell message in Matthew spoke con-

cerning His return. The whole gospel message, and the mystery of the time of waiting, was bound up in the truth that they were to expect His return in glory to establish His kingdom on earth. The Great Commission is a commission to preach, with the assurance that He would be with them till *the consummation of the age*. This present age, He told them, would have wars, famines, pestilences, earthquakes, and these things were *the beginning of travail*. That is, the birth pains are to increase in intensity at the end, until there come the throes of the birth anguish of a new age. Our great work during this age is to preach the gospel to all nations. Our Lord Himself did not know the time of His coming. He said that He told His disciples all that the Father had made known to Him. How precious that He shared with His people this lack of knowledge of the times, in order that we may expectantly wait.

As we close this preview of the lessons in Matthew, let us go back to the opening verse of Matthew. Five references to the Old Testament are in that verse. And five great thrills a godly Jew would have as he read it: "The book of the generation." Only once before does the expression occur: "The book of the generations of Adam."—Gen. 5:1. Now he is to have the book of the last Adam, the second man from heaven! "Jesus" is the "Joshua" for whom he has been waiting. "Christ," the Messiah, the Anointed One, eagerly looked for through the ages. "The son of David," the great King, not Solomon, but the real "Prince of Peace." "Son of Abraham," the true Isaac, Savior of the world. Let us also enter into the glory of this One who is our Savior and Lord, and will yet be King over all and the Savior of the world.—Robert O. McQuilkin in *The Sunday School Times*.

In the Twinkling of an Eye

"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."—1 Corinthians 15:51, 52.

IN some respects God is not in a hurry. God often moves slowly. There seems to be a majestic calm about God's wondrous ways. But there is coming a day when the Lord will do something in a hurry. He will do something amazing in a moment, in the twinkling of an eye. He will cause death to be swallowed up in victory in one moment. He will clothe the mortal bodies of His believing children with immortality in the twinkling of an eye. Without death touching us, the Lord will change the bodies of our humiliation like unto His own glorious body, and He will do it with incomprehensible swiftness. Like a flash, in an instant, the bodies of living believers will be changed into everlasting radiance, and endless perfection. What an amazing wonder that will be. No wonder God's Word says it is a "mystery."

What a rebuke that will be to man's vain reasoning. How the theory of evolution will be refuted before the miracle of the rapture. Instead of man moving Godward and upward through long ages and centuries, we who believe will be changed into His likeness in one moment, in the twinkling of an eye. Before the miracle of the rapture man's vain philosophy and speculation must collapse in everlasting disgrace, and only the wonder-working power of God Almighty be triumphant.

"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." Think of it! One moment a poor imperfect human being. The next moment in the likeness of the Lord. One moment a frail, weak, faltering mind. The next moment knowing "even as also I am known." One moment in the dust. The next moment glorified. One moment a frail body of humiliation. The next moment a celestial body, shining forth as the sun.

One moment marked with the furrows of earthly cares and burdens. The next moment without spot or wrinkle or any such thing. One moment stained with sin. The next moment whiter than snow. One moment tears and sorrow, and heartache. The next moment rejoicing with joy unspeakable and full of glory, and no man taking our joy from us. One moment in poverty and want. The next moment hungering no more and thirsting no more. One moment in sickness and infirmity. The next moment the groaning forever gone in that wondrous redemption of the body. One moment in bondage and prison. The next moment the fetters all snapped in glorious and endless liberty. Oh, the wonder of that "twinkling of an eye." Oh, the wonder of "the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places."

Suppose that "moment" of wonder should come to-night while you are sleeping? Never again then would you see the light of day with eyes unchanged. Never again then would you speak another word with lips unchanged. How that ought to arouse us to earnest thought and preparation for that solemn "moment" that may come soon.

Is there not something you would like to do or change before the "moment" comes? You will not have time to get ready when it comes. It will come too quickly. You will hardly have time to drop the tool in your hand. You will not have time to finish the thought in your heart. The words on your lips must remain unsaid. You cannot get out of the theater. You cannot even lift your eyes to heaven, nor murmur a prayer. You cannot give away a dollar of your earthly possessions. You cannot say, "Forgive

me," nor can you say, "Good-bye." You will have no time to plead with your unsaved loved ones. Are you ready, Christian, for that wondrous moment when you shall be changed in the twinkling of an eye?

But there will come still more blessings with that glorious "change." We shall be "caught up," caught away from this weary old earth together with our departed "dead in Christ" who shall be raised from the dead just before we are thus marvelously changed. And so, with the world's tears and its graveyards all gone for us forever, will come the great reunion. Then once again shall we see the radiant faces of those we loved long since and missed awhile. What a happy, hallowed reunion that will be. But still more wonderful—together with our risen Lord in the air, and behold the blessed face of Him who loved us and gave Himself for us. "And so shall we ever be with the Lord. Wherefore comfort one another with these words." God hasten that wondrous day. "Even so, come, Lord Jesus." "Watch and pray."—Selected by R. A. Curtis from *The Evangelistic Messenger*.

Nothing but the infinite pity is sufficient for the infinite pathos of human life.—*Shorthouse*.

PRAYER

By Glenn M. Birkey

THE RESTITUTION HERALD has contained some very good articles by its editor and others on the above subject. As prayer is such a power to change things, I feel it cannot be written about any too much. I feel we all as Christians neglect it. I know I do, and am determined to pray more as we see the day of the Lord's return approaching. I quote some references that impress me with the necessity that we pray often.

"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."—Dan. 6:10.

"And it came to pass in those days, that he (Christ) went out into a mountain to pray, and continued all night in prayer to God."—Luke 6:12.

In the seventeenth chapter of St. Matthew contrast if you will the powerless disciples with the mighty Christ in casting the evil spirit from the lunatic. Christ admonished His disciples for lack of faith and said, "Howbeit this kind goeth not out but by prayer and fasting."

Take your concordance and turn to the word "prayer" and with your Bible you will derive great benefit by noting what an important part prayer has accomplished down through the ages. May all of us see the importance of communing with God by prayer is my sincere desire.

"MY KINGDOM"

Continued from Front Page

purpose of taking out a people for His name, and after this is done, "I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." Amos 9:11, 12 foresaw this time and referred to it.

Let us come to some of the "things which must be" after John talked with the angel of Revelation 4:1. The seventh angel is sounding his message. Note that the seventh trumpet is the last by 1 Thessalonians 4:16, 17; 1 Corinthians 15:52. The judgment of the dead takes place. God then rewards His servants. The kingdoms of this world become the legal property of the Christ. See Revelation 11:15-18.

Let us go back to Acts 15:14-18. Note the people of verse 14. These can be no other than the church over which Christ is head and builder. Matt. 16:18; Eph. 1:22, 23; 2:20-23.

There is no greater message than the gospel of the kingdom. Not only will this gospel bring joy to the hearts of men and women, but the kingdom when established will bring matchless blessings to the world.

Did you ever read Isaiah 11 and Psalm 72? Not only these, but Isaiah 2:2-4; Micah 4:1-8? But before the coming of the Lord of James 5:7, we are having the condition of James 5:1-6. Oppression on every hand, and no permanent relief from a human source. Permanent relief is coming through Jesus Christ. That is God's promise. Are you, dear reader, helping to send forth this message? The only hope for the world is the coming of the Christ. Thank God that He is coming soon.

"I am the way, the truth, and the life."

GOLDEN RULES FOR HAPPINESS

GRENVILLE Kleiser, whose books have aided thousands to improve their English and, consequently, their writing and speaking, sets down ten golden rules for happiness.

1. Live a simple life.
 2. Spend less than you earn.
 3. Cultivate a yielding disposition.
 4. Think constructively.
 5. Be grateful.
 6. Rule your moods.
 7. Give generously.
 8. Work and pray with right motives.
 9. Live in a daylight compartment.
 10. Keep close to God.
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Two men please God—he who serves him with all his heart because he knows Him; and he who seeks Him with all his heart because he knows Him not.—*Panin*.

Abreast of the Times

Anti-Semitism in the United States

"Thou shalt lend unto many nations, and thou shalt not borrow."—Deut. 28:12.

ASHEVILLE, N. C., April 7.—The Silver Shirts are said by *Today* to be an organization wholly American in conception and origin but, in the hatreds and the reprisals it seeks to provoke, paralleling the Hitlerism of Germany with which it professes a common purpose. Violently anti-Semitic, the Silver Shirts have enrolled a membership of 75,000 and are now centering attention upon the "actionist arm," a uniformed military branch called the Silver Rangers.

The official organ of the Silver Shirts, published in this city and edited by William Dudley Pelley, is called *Liberation*. A second journal, representing the uniformed "actionist arm," is issued in Los Angeles, California, under the name, *Silver Legion Ranger*. Both papers are of the so-called "100 per cent American" variety, bitterly opposed to Communism and to the Jews. Panics and political rioting wherever they may occur are blamed on the Jewish people. Even the present Administration in this country is said to be controlled by Jewish influences.

In the January 27, 1934, issue of *Liberation*, the following charges are made: "In America a great stock market crash occurred involving a Jew in command of the American Federal Reserve acting with a Gentile President shown to have achieved his high position at the behest of certain great English Jews. A great depression came on the land; a depression in which great hordes of Jews grew wealthy through foreclosures and foreign manipulation politely styled, 'international banking.'"

It is further contended that the President "is reliably reputed to be the descendant of certain Dutch Jews," and that his "Recovery Act was written and sponsored by Jews." In a bulletin issued by the Silver Legion the question is asked, "Do you know that the present NRA was set up by the Jews, foisted on a political administration by the Jews, and that known Communists, wartime, seditionists, or affiliates of the nefarious American Civil Liberties Union, are heavily sprinkled throughout NRA officialdom?"

In *Liberation* of March 17, 1934, it is said that "none but the adept may successfully follow the trail of the serpent of Jewry." To emphasize what the Silver Shirts assert to be the greatest menace now facing the American people, the paper states: "Civilization has become decadent, with the Jews the epitome of that decadence." In support of the contention, their writers declare that "thousands of pages of photostatic evidence are at hand to prove that the Jew—the epitomization of materialism—is the pollution of the bloodstream of civilization, and that any attack that does not center on the Jew is simply scratching at the scabs instead of treating the cause."

The American people have deplored the persecution of the Jews in Germany. We will now watch carefully to see what their reaction is to the appeal of the Silver Shirts. No doubt many of the charges made against this long-suffering people are true, and will lead in the end to the final punishment of backslidden Israel.

Increasing Drunkenness

"Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation."

NEW YORK, April 14.—Noted for its unbiased and astonishingly accurate polls conducted in the past on various matters of nation-wide interest, *The Literary Digest* has solicited comments from leading newspapers over the country regarding the practical results of the repeal of the Eighteenth Amendment. Increased drunkenness, with a consequent increase in automobile accidents, is reported from many major cities, while it is generally conceded that bootlegging has not diminished to any noticeable extent, and in some localities has actually become more prevalent.

The Boston *Post* reports twenty-five per cent more arrests for drunkenness this year, and thirty-four per cent more for drunken driving. "Bootleggers still doing heavy business." Hartford, Conn., says, "Bootlegging arrests continue high." Newark, N. J., is disappointed in the quality and price of liquor now on legal sale, and with the fact that revenue to the state falls far below "rosy predictions of the wets." Washington, D. C., reports marked increase in intoxication, but traffic accidents less. Raleigh, N. C.: "Bootlegging activities and liquor consumption continue unabated." Charleston, S. C.: "Virtually no enforcement of state dry law. Widespread sale of liquor, in volume perhaps larger than during national prohibition. Speakeasies operating with great freedom." A somewhat contradictory report emanates from the Columbus (Ohio) *State Journal* to the effect that "observers say liquor consumption in Ohio has materially declined," but at the same time the Columbus police records increase in arrests for intoxication. Minneapolis says, "State Liquor Commissioner has expressed disappointment over revenues accruing from taxes. . . . Moonshine believed superior to many grades of legal liquor." Omaha, Neb.: "Bootlegging continues as before." Denver, Colo.: "Bootlegging has increased almost twice since last August." Portland, Ore.: "State Liquor Commissioner said recently only one fourth of liquor sold in Portland is legal liquor. State-owned stores have meager sales." The Los Angeles *Times* declares, "Saloons in operation in both Los Angeles and San Francisco, while bootleggers active and supplying better stuff often than legal distributors. Arrests for drunkenness show marked increase."

National Berean Department

Miss Genniel Carpenter, Editor, Oregon, Illinois

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MY SAVIOR

I love my Savior dear,
To Him I owe my life, my all.
When He is near, I have no fear
That I shall ever fall
Into ways of sin and sorrow;
Today or on the morrow.

He guides and directs me
In the straight and narrow way;
His teachings say that I should be
His humble servant every day,
That I should always do His will
And never fail my humble place to fill.

He answered a sinner's prayer,
And now, through Him, I'm saved;
I hope some day to see Him there,
In a city where the streets are paved
With gold—where all will rejoice and sing
Until loud and clear the echoes ring.

—Alice Heeren, Forreton, Ill.

THE LORD'S COMING THE KEY TO THE SCRIPTURES

WHY does this truth take such a prominent position in the Old and New Testaments? For this very reason, that the Lord's second coming is the objective point to which all God's past and present operations are tending; it is the crowning fact in His redemptive work; and, therefore, it is the truth that stands out preeminently. All that God has done and is still doing, is for the purpose of bringing about the Lord's coming. It is only when you see that truth in its clearness that you can get a proper conception of what the Bible really does teach. It is indeed the key to holy Scripture. Without this knowledge the Bible is a disjointed book, apparently full of contradiction. You cannot understand it. You can see it only in its separate parts, and you will never get a vision of the whole until you realize the fact of the Lord's coming.

Sabatier tells us of the contradictory impressions made upon those who view the wonderful frescoes of Giotto in the basilica in Assisi when seen under different conditions. He describes an occasion when an art critic went in to inspect those wonderful paintings. It happened to be a very dark, dull, cloudy day. The only light that he had by which to

investigate them was a small lamp with a reflector, and the best he could do was simply to turn the light upon separated details of the great pictures. It was not very satisfactory. He saw perhaps an arm, or a hand; or perhaps a hideous face, or a beautiful face, as the case might be; but he could not put it all together. He had a very poor impression of what the frescoes really were. However, the next day the sun shone out, the day was bright and clear and beautiful, and then, when he went into the basilica, what a vision of beauty burst upon his view! How distinctly the frescoes appeared! Now he saw the purpose of the artist; now he could take in a general view of the whole thing; now he could study them as they could only be studied, in the light of God. Beloved, it is just the very same thing with regard to the Word of God itself. Without the centralizing truth of the Lord's coming, you can never appreciate the Bible as you should. But with that truth realized the Bible becomes plain, sublime and beautiful, and we value the precious Book at its true worth.

—F. E. Howitt in *The Coming and Kingdom of Christ*.

WORK FOR THE DAY IS COMING

Work for the day is coming,
Out from the throne divine,
When Christ the star of morning,
Upon His own shall shine.
Work for His beams of glory,
Shall end our sorrow's night,
And the sunshine of His presence,
Bring day of endless light.

Work for each gospel message,
In home or foreign land,
Prepares for our King a highway,
Fulfilleth His last command.
Work for the light eternal
Soon will be bathing thy brow,
Then by the side of Jesus,
We shall know the meaning of now.

—Selected.

Ten cents for a complete education in the essential teachings of the Bible! Send a dime to the National Berean Society, Oregon, Ill., and ask for "Bible Lessons."



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Whosoever will be chief among you, let him be your servant."

WHAT IS GREATNESS?

YOU can all think of people who are great, can't you? The newspapers and radios keep telling us about men and women who are famous for things they do, whether they are good or bad. Some people want to get their names and pictures in the papers so much that they do all kinds of foolish and wrong things to get everybody to talk about them. Sometimes rich men give away a big sum of money to a school or a church, just to get praised for it. And maybe those same rich men got their money by cheating others, but people praise them anyway.

What do you think of those ways of being great? They aren't very good ways, are they? But when you stop to think about it, it's plain that such people aren't great at all! Because greatness and fame are not the same thing. What is greatness, after all?

Perhaps the easiest way to answer that question would be to find out who is the greatest man who ever lived. Some of you have an answer all ready, I'm sure! Maybe some one will suggest George Washington, or Abraham Lincoln. Ye-e-es, they surely were great. But the very greatest of them all? There are so many we might name who were great. I know some one is bursting to tell. Jesus! Of course, for whom could we think of as great as He? Lots of men were good, but sometimes they did wrong, and Jesus never did wrong. Lots of men were famous, but after they died no one thought much about them; and many more people know about Jesus and love Him today than when He first started to teach them.

Now that we have decided who was the greatest man, let's see what He was like, and what He thought about greatness. For we all want to be great as Jesus was. I wonder what your idea of being great is. Sometimes people think about greatness as if they were playing games, and wanted to be "it" always, or wanted to choose what game they would play. But that isn't greatness at all; it is just plain selfishness. Jesus was never selfish, but some of His followers were.

Once two of Jesus' followers, named James and John, asked a great favor of Him. Jesus had been telling them about the kingdom He is going to rule over on the earth some day, and the disciples wanted to be great men in this kingdom. So they asked if they might sit beside Him, one on His right side and the other on His left, when He came to rule. You see, they wanted to be "great," just like

people now who want to have power to order others around, and feel very important.

But Jesus understood them, and how selfish they were. He did not tell them that they could have the high honor they asked for. To rule with Jesus would be the highest honor one could get, wouldn't it? That would be real greatness. Jesus wants us to be great in His kingdom, though, so He has told us what we must do in order to be just that. Look at the twenty-seventh verse of the lesson, in the twentieth chapter of Matthew. There Jesus says:

"Whosoever will be chief among you, let him be your servant."

That would be a good verse to memorize. Remember it as you try to follow Jesus, when you might want to get cross because you can't "boss," or because Mother wants the table set. Remember to be like Jesus, the very greatest man, who was always serving others.

—Genniell Carpenter.

JESUS CALLS US

Jesus calls us, o'er the tumult
Of our life's wild, restless sea;
Day by day His sweet voice soundeth,
Saying, "Christian, follow Me!"

Jesus calls us—from the worship
Of the vain world's golden store;
From each idol that would keep us,
Saying, "Christian, love Me more!"

In our joys and in our sorrows,
Days of toil and hours of ease,
Still He calls, in cares and pleasures—
"Christian, love Me more than these!"

Jesus calls us! by Thy mercies,
Savior, may we hear Thy call;
Give our hearts to Thy obedience,
Serve and love Thee best of all!

—Mrs. C. F. Alexander.

A GREAT MAN OF THE PAST

David was one of the greatest men who ever lived. He was called "a man after God's own heart" because he did what God wanted him to do. Even though he was a king, he served God by helping men. Do you?

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 5. — April 29, 1934

CHRIST'S STANDARD OF GREATNESS

Matthew 20:1-34

Devotional Reading: Philippians 2:1-11

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: Christ's Standard of Greatness.

Aim: Faithful service, rather than desire for honors or rewards, is the test of true greatness.

Basic Truth: "He that is faithful in that which is least is faithful also in much."—Luke 16:10.

I. Jesus' Foreknowledge. (Matt. 20:17-19.) One evidence of the humanity of Christ is found in the fact that He was not possessed of detailed knowledge concerning His own future far in advance of events that were to transpire. Had He actually been God, or even equal with God in knowledge, He would have known the end from the beginning. Acts 15:18. But at the outset He was ignorant of many important happenings that were in store for Him, especially as to the time when they were to occur. Mark 13:32. As the time for His death drew near the Father made the awful truth known to the Son, and from that time forward Jesus seemed to be preparing Himself to meet the fate that awaited Him.

II. Worldly Ambition the Foe of Christianity. (Vv. 20-23.) It is right, both from a divine and from a human standpoint, for men to aspire to the highest possible attainment (1 Tim. 3:1), that they may serve God more fully. But to seek positions of honor or authority simply for the reward or credit such positions afford is contrary to the spirit, teaching, and example of the Lord. Worldly ambition is selfish, and selfishness is the foe of Christianity.

III. Christ's Standard of Greatness. (Vv. 24-28.) The new civilization, which will be introduced into the world a thousand years before the "new heavens" and the "new earth" are fully manifested, will be brought about through the establishment of a new spiritual culture and a higher order of government based on principles of service rather than material reward. He who serves the most faithfully will be the one to whom will be given the most responsible posts under the King of kings. Opportunity for service, rather than hope of personal reward, will be the incentive to men to seek office in that eternal realm of righteousness and love.

THE GOLDEN TEXT

"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.

Christ ministered in many ways. He fed the multitude, healed the sick, gave sight to the blind, and raised the dead. But this was not all; He called sinners to repentance and in some instances forgave them. He taught, He preached, He plead with the people, He gave His life that those who believe on Him

should not perish, but have life beyond the grave.

This was no easy task, but He did it all cheerfully. Neither is it an easy thing for Christians to give up all and follow Him: but our faith and service are what count. He wants followers that are worthy of the name, so if we want to be like Him and see Him as He is, we must do the things that are laid down for Christians to do, and be willing to serve in so far as possible as He served.

—L. A. R.

PRACTICAL APPLICATIONS

The ministry

- of service is ever open to all;
- of sacrifice is a vocation of happiness;
- of true helpfulness is done in the name of the Lord;
- of charity is an outward act of an inward grace;
- of glorifying God is man's highest office.

Service of Love. All our service should be inspired by and performed in love. Therefore it can be called a "Service of Love." The first aim of all such labor should be to glorify God, and the secondary purpose to help and bless those being served. That these noble aims and purposes may be realized, we suggest the following biblical formulas:

1. Render all service in the Father's name (Col. 3:17).
 2. Do all for the glory of God (1 Cor. 10:31; Matt. 5:16).
 3. "Let all your things be done with charity."—1 Cor. 16:14.
 4. Do nothing "whereby thy brother stumbleth" (Rom. 14:21).
 5. "We then that are strong ought to bear the infirmities of the weak."—Rom. 15:1.
 6. "Bear ye one another's burdens."—Gal. 6:2.
 7. "As we have therefore opportunity, let us do good unto all men, especially . . . the household of faith."—Gal. 6:10.
 8. "Lest any man should boast," "take heed that ye do not your alms before men, to be seen of them."—Eph. 2:9; Matt. 6:1.
- All thus serving will have attained unto true greatness. They will be living examples of the Golden Rule and their faith spoken of everywhere.—C. E. R.

YOUNG PEOPLE AND ADULTS

Greatness Through Self-Denying Service

Alexander the Great was lying on his death-bed when his friends asked him to whom he desired to leave his kingdom. He replied: "To the worthiest." Twenty years of strife finally divided the kingdom to three men. "Worthiest" in this case proved to mean "strongest."

Julianus bought his right to rule Rome and a few years later Caracalla killed his brother to become first in the Eternal City. Free bread and circuses won places of prominence to other men. Nations have spared themselves much graft and bloodshed by making the office of king hereditary.

Salome, and perhaps her husband Zebedee, desired that her two sons, James and John, should occupy the two most important positions in the kingdom. They thought these positions could be obtained through "political pull," but they hadn't yet learned to locate the door to the kingly positions in the righteous kingdom of God. Jesus informed them that the positions of the kingdom were not His to give. God is giving the positions to those who are qualified. We should learn a very valuable lesson from their mistake. We now know how we cannot enter the kingdom. Jesus said that he who would be first in the kingdom must become the servant of all.

Paul has left us the testimony 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. "If we suffer, we shall also reign with him."—2 Tim. 2:12. True greatness will be revealed only in the kingdom.—H. A. S.

PRIMARY CLASS

Memory Verse: "Whosoever will be chief among you, let him be your servant."—Matt. 20:27.

You have all played with boys and girls who wanted to be "it" all the time. If they could not play just what they wanted to play or be "it" all the time they would say, "Well, I won't play."

It seems we all like to be great, or be "it." Jesus knew that we had those feelings. Two of His disciples showed they had about the same feeling. One day they came to Jesus and asked if they might sit one on His left side and one on His right, when He came to rule over the earth.

The other ten disciples were much displeased over what the two had asked of Jesus. He answered, "I cannot promise you such greatness. God only can give you such things. But if you really wish to be great in God's kingdom, I can tell you what you must do. You must be as a servant."

Now you know a servant is one who waits on and works faithfully for his master.

Therefore, if you wish to be great you must do good deeds for others. Let's see, who can name some ways that we can be servants? Of course, John, I know you can run errands, and Mary certainly does make friends by her sweet smile. What others have we? Remember, if we wish to be great in God's kingdom, we must be as servants now.—V. C. T.

AMONG THE CHURCHES

SPECIAL CONFERENCE OFFER

We will send The Restitution Herald for the next fifteen weeks to new subscribers for fifty cents! This period covers the time of the major conferences and Bible schools of the country together with that of the General Conference and ministerial convention which is to be held at the same time.

You will want your friends to catch an echo from these inspiring summer gatherings, so just send in their names and addresses, with fifty cents to cover their subscriptions for fifteen weeks, and we will see that they receive the paper and also a card informing them that it is through your kindness they are to enjoy its messages during that time.

DIXON, ILLINOIS

The Sunday school at Dixon, Ill., is steadily pushing forward. The attendance Easter Sunday was sixty-two, in spite of the unpleasant weather. The average attendance during the first quarter of 1934 was between fifty-five and sixty. Lack of room is beginning to manifest itself on Sunday morning. Our young people seem to be increasing both in number and in interest.

There were thirty of our members who received honor pins for having attended every Sunday during the first quarter of the year.

We are asking God's help as we strive to make our Sunday school one of the finest.
Elizabeth Ford, Secretary.

Baptismal services were held, Friday evening, April 6, at the Christian Church, when Bro. Conner performed the services which brought three dear ones into the body of Christ.

Three of our dear young girls, Katherine Ruppert, Edythe E. Webster, and Mary Frances McClintick, felt the need of a Savior's love and the salvation He so freely offers, and gave themselves a willing sacrifice to be buried with Him in the cleansing waters of baptism; and as He rose to newness of life from the tomb, they likewise, in the symbol of His resurrection, rose from the watery tomb to walk, new creatures, in the path of Christian service and love, until their Lord and Master comes.

We all rejoice with these young people, and our prayers are that God will care for and watch over them, giving them strength to meet all temptations in their daily lives, so that they may live lives that will merit the welcome greeting from our Savior when He comes, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."
Mrs. Edith Miller.

HERALD RECEIPTS

Mrs. Eva Phelps; Mrs. Bena Willard; Mrs. Mary Eckroy; Mrs. Mary Goekler; Mrs. Harvey Krogh; Mrs. Sadie Clark; Mrs. Charles Jewell; Mrs. Sarah Dashwood (for self and another); Mrs. Minnie Rogers; Mrs. Mauvine H. Greene; Mrs. Della J. Keefe; Mrs. Anna D. Springer; M. W. Lyon; George Huffman; Harvey Krogh, Jr. (for another); Mrs. John Guthrie; Mrs. Emma C. Railsback (for others); Lucille LeCrone (for another); Mrs. A. J. Chaplin; R. H. Judd (for others); Russell Harman; D. S. Kirkpatrick; A. L. Corbaley (for others).

IOWA STATE CONFERENCE

The Iowa State Conference Board met Sunday afternoon, April 8, at the home of Bro. and Sr. W. H. Allard in Cedar Falls, and the dates for the annual Iowa Conference were set for August 21 to 26, inclusive. The gathering of course will be held on the beautiful campground at Waterloo.

Esther Sealine, Cor. Sec.

ILLINOIS BIBLE SCHOOL

On Friday afternoon, April 13, the Executive Board of the Illinois State Conference met at the home of Bro. and Sr. Harold Starbuck in Rockford for the purpose of laying plans for the 1934 Bible School and Conference. Bro. Marsh met with the state Board as a representative of the General Conference, which meets in conjunction with the state gathering. We pray that our plans may meet with our Lord's approval.

Let everyone remember that canned goods of all kinds can be used to advantage. There is need also for sheets, pillow slips, pillows, and such like for the beds.

Paul C. Johnson, Pres.

WE LOOK AHEAD

April 24, 1934

"God's New Covenant With Israel," Emma C. Railsback. "The view generally held by the Church of God on this subject."

"A Forest Hymn," William Cullen Bryant. One of the greatest paeans of praise ever written.

"Master," Paul M. Hatch. A study of Jesus the Christ.

"God's Personal Magnetism," Cecil A. Smead. On the power of the Holy Spirit.

And an article on church history by Lyman Booth.

PUYALLUP, WASHINGTON

On February 9 my wife and I left Puyallup for Felida, Wash., to visit the brethren there and to hold services as thought best. We went to the home of Bro. Eddie McIrvin, where a meeting was held that evening. The next evening a question meeting was held at the meetinghouse in Felida. On Sunday at eleven o'clock services were held again in the church building; about thirty-five were present, with quite a number from Vancouver, Wash., and Portland, Ore. The subject of the discourse was, "The Perils of the Last Days." All seemed deeply interested in the events which are transpiring in the world today.

After the meeting a basket dinner was prepared in the basement. Not only was the repast enjoyed, but also the friendliness and Christian fellowship of those who are waiting for the coming of the Bridegroom. It reminded one of Malachi 3:16-18. "They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him

for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked."

Brethren, what a splendid lesson for us members of the Church of God! When we meet together, do we talk of the soon coming kingdom or of the gossip of the day, the latest scandal, the most popular novel, the styles and fads of the day, such as "Imp," golf, bridge, and the like, amusements which are so dear to the hearts of worldly minded people, but are an abomination to the Lord? The Apostle Paul has told us of the evil conditions of the last days, and warns us, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

When the dinner was over a question meeting was held which lasted until 5:00 p. m. We met again at 7:30 and had another question meeting which lasted until 10:30. All present took an active part in these meetings, and we believe this form of Bible study is very profitable and instructive, when carried on in the spirit of the Master.

Sunday night we spent at the home of Bro. and Sr. Wallace Woolf. On Monday Bro. Woolf took us to Vancouver to the home of Sr. Lena Upton. This dear sister's husband, Benjamin Upton, was drowned some thirteen years ago, near Eden, Wash., leaving her with a family of five small children, the youngest of whom was born shortly after his death. She has fought nobly the battle of life, and has kept her family together. Here we met Bro. Elmer Upton, who obeyed the gospel some years ago at Vancouver.

The next morning we left for home, stopping overnight at the home of Bro. Ralph Newbury, whose home is six miles from Chehalis, Wash. Here we held a Bible study at the home of a neighbor.

The next evening Bro. Ralph took us to Centralia, where we visited with Sr. Helen Newbury, and also the home of Bro. and Sr. William Keyser. He is in a very bad condition with that dread disease, internal cancer. His hope is fixed, however, in the soon coming of the Lord, "who shall 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."

From here we returned by train to our home, where we remained the next day; then in company with Bro. Lyle Rankin and wife we journeyed to Wild Rose Prairie, a distance of four hundred miles, to the home of Sr. Grove Chadbourne, where we held meetings in a near by schoolhouse.

A. L. Corbaley.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mrs. Ray Maysilles (\$3); Mr. and Mrs. E. C. Railsback; Mrs. Mary Calkins; W. A. Reid (\$2); Mr. and Mrs. W. J. Halls (\$6); Mr. and Mrs. W. V. Lansbery; Mrs. Marian R. Richards (\$3); Harvey Krogh, Jr.; Miss Leota B. Hanson (\$5); Mrs. Jessie M. Shea (\$3); Mrs. Eva L. Page; Mrs. Ida F. Orem (\$3); Mrs. Margaret J. Donaly (\$6).

CHURCH OF THE GOLDEN RULE

Sunday after Easter our hearts rejoiced to witness two more come forward for baptism at the close of the morning service. This makes sixteen who have accepted Christ since the beginning of the pre-Easter meetings.

At the Sunday evening service another baptismal service was held in which four others put on Christ. We introduce to Herald readers the following new members of the church: Mrs. Dorothy Frazier, 666 E. 140th St.; Mr. and Mrs. Albert Hollinshead, 13913 Diana Ave.; Miss Mae Lewis; Care John Miller, Highland Road, South Euclid, Ohio.

The first three are young parents who have been active in church work in the recent past, and Sr. Lewis is a young lady who has attended for some years. All of these we warmly welcome to the fellowship of faith with the prayer that they may ever be true to the stand they have taken. M. W. Lyon, Pastor.

WILLIAM L. CANODE

The church and the community at large at Oregon, Ill., were saddened last Thursday by the sudden death of Bro. William Canode. While not strong, Bro. Canode went to his work at the foundry where he was employed as usual at six o'clock in the morning, but before he had removed his overcoat he sank to the floor in death.

William L. Canode was born in Montalto, Penn., November 12, 1865, and came to Illinois in 1876, where he lived near Paynes Point, Ogle County, until his marriage to Miss Margaret Swingley, December 1, 1892. He is survived by his widow and three children. The latter are, Mrs. Loyal Sittler, whose husband is pastor of the Methodist Episcopal Church of Antioch, Ill.; Mrs. Delos Andrew, Oregon, Ill.; and Ralph W. Canode, Franklin Grove, Ill. Five grandchildren and one brother, Dr. J. F. Canode of Oregon, Ill., also remain to join more distant relatives and hundreds of friends in mourning his absence.

Quiet, even-tempered, and lovable in nature, Bro. Canode endeared himself to all who knew him, as was attested by the gathering that filled the Oregon Church of God on Saturday afternoon to pay their respects to his memory.

It was the writer's happy privilege to assist Bro. Canode in pledging himself to Christ in baptism, September 5, 1933, and it also fell to him to draw from this man's humble faithfulness to God and family an uplifting lesson that others might follow in his steps. The text for the sermon was found in Psalm 37:37—"Mark the perfect man, and behold the upright: for the end of that man is peace." G. E. Marsh.

ARTHUR JONES CHAPLIN

Arthur Jones Chaplin, youngest son of Morris and Sarah Chaplin, was born near Pierceton, Ind., June 14, 1856, and died March 31, 1934, at Arkansas City, Kansas.

His childhood and young manhood were spent in Indiana. He was united in marriage to Lydia Reed at Knox, Ind., December 12, 1883. To this union were born seven children, three of whom preceded him in death.

In February, 1884, they came to Kansas, residing first in Geuda Springs, later moving to a farm near Ashton, Kansas. In 1903 they moved to Arkansas City, Kansas, where they have since resided.

He united with the Church of God of the Abrahamic Faith in early manhood and remained a faithful and devoted Christian until his death.

He leaves to mourn his death, his widow and four children, Mrs. J. R. Fisk, Milan, Kansas; Mrs. Bernice Brown, Mrs. William H. Hardy, and L. A. Chaplin, all of Arkansas City; besides other relatives and a host of sorrowing friends.

By request the following scriptures were read: Job 14:1, 2, 11, 12, 14, 15; 17:13; 1 Cor. 15:1-4, 12-23; 1 Thess. 4:13-18. Words of comfort and admonition were spoken by George A. Waters of Newkirk, Okla. Just as each piece of material for the temple was hewn to fit and lain aside until all were prepared, we, as living stones, are prepared for that spiritual building, that house not made with hands, and it behooves us to "make our calling and election sure," for the coming of our Lord draweth nigh. We will miss the presence and counsel of Bro. Chaplin greatly, but we know he sleeps in Jesus and we are comforted by Paul's assurance that those who sleep in Jesus will God bring with Him when He comes. May He come quickly. George A. Waters.

JOSEPH T. ROSSER

Rest has come to another of the old faithful soldiers of the cross, Bro. Joseph T. Rosser, who died March 24, 1934. For many years he was an elder in the Parkwood Church of God, now the Church of the Golden Rule, and with his faithful wife was always in his place at worship.

Four years ago his wife preceded him in death, but due to a loss of his mental faculties shortly before, he never knew she was gone. These last years meant nothing to him, and sleep is a blessed privilege. We laid him to rest March 28 to await the coming of his dear Lord to restore the bloom of health and strength in the resurrection life. M. W. Lyon.

SPECIAL INDEBTEDNESS FUND

Previously reported	\$649.50
F. A. Stilson	10.00
Zenas Murphy	10.00
Mr. and Mrs. W. V. Lansbery	2.00
Donation	100.00
Mrs. Jessie M. Shea	2.00
Mrs. Mary F. Cook	7.00
Mrs. Mae Mercer	1.00
Miss Maybelle Hanson	10.00
California	100.00

Total	\$891.50
Pledges reported	657.00

Total pledges and contributions \$1548.50

TWO RUNGS HIGHER THIS WEEK

Last week we advanced a little less than the amount needed to carry us up one rung on the ladder that is taking us out of indebtedness, but this week through your generous efforts we climb two rungs in a single issue! And what a splendid spirit is being displayed by those who make these contributions. A one hundred dollar bill reached us from one who is working only on part time, with the request that no name should be attached to it. On Monday morning a postal money order came in the mail for another one hundred dollars from a sister who has already helped in this matter most generously, also accompanied by the request that her name be not published. From many sources came other contributions equally appreciated.

Let's climb the Ladder to Success

\$1500
\$1400
\$1300
\$1200
\$1100
\$1000
\$900
\$800
\$700
\$600
\$500
\$400
\$300
\$200
\$100



BETWEEN YOU AND ME—

Our readers will be pleased to learn that Sr. Mary A. Gesin returned to her home in Oregon on Sunday afternoon following her stay in the hospital in Rockford where she underwent a major operation. Bro. and Sr. Gesin's daughter accompanied Sr. Leota B. Hanson, who was an Oregon and Rockford visitor over Sunday, to St. Louis, where Alice will receive further surgical treatment.

Our new bookkeeper and assistant treasurer, Arlen Marsh, is revising and simplifying the entire bookkeeping system of the Institution. It will be remembered that the auditing committee appointed by the General Conference last August reported the records to be much more elaborate and cumbersome than was necessary.

The pre-Easter services at St. Cloud, Minn., proved to be one of the most successful series ever held. The attendance increased throughout, and resulted in one confessing Christ, and a solemn rededication of twenty-five others to lives of devotion to Him.

We have several splendid articles on file which were written by some of our oldest and best contributors, and which we shall publish as soon as we can find time to copy them on the typewriter for the linotype operator. We are very glad to receive these good articles, but owing to our present very limited office force have as yet found no time to get them into shape for the printer. Please, be patient, brethren, in the interest of economy.

SIN AS SOCIAL

SINCE the time of the Reformation the Protestant churches have been accustomed to consider sin as individual. It was not so with the prophets. Israel sinned in permitting the rich to oppress the poor. So Amos thought. Jesus considered anything which would keep men from entering the kingdom as sin. Wealth prevents its possessors from having fellowship with men who are less favored. It prevents their fuller recognition of the claims of God. By the standard of the perfect society it is condemned.

On the individual level we have been quick to condemn murder, theft, lying, and other sins. Yet the church as an organization has not been so quick to condemn murder when it is carried on, not at the individual level, but as a social activity. During the World War no organization was stronger in furnishing morale than the church of Christ. Recruiting was carried on in the pulpit and by the pulpit. Yet what is more obvious than that war is organized murder—social murder? On the occasion when one of Jesus' followers resorted to the sword He condemned its use and healed the wound inflicted. Through the ages we still hear the profound truth that those who use the sword will perish by the sword. A Christian must condemn war as a system and demand that nations settle disputes in some other fashion.

Theft as a private act is condemned by church and pagan alike. But it is accepted by both when it is permitted on a grand scale. No man by his own efforts can make a million dollars. Yet any city of size in the United States has its millionaires. The excessive accumulation of property by a few when many do not even have bare necessities is a case in point. Society has permitted it. It is social theft. It is another social sin. I do not say each millionaire is a thief. I do say that a society which permits such accumulations is guilty of permitting social theft.

On the private level we condemn the liar. And what is a lie? If I make a misstatement of fact to deceive you and secure some advantage for myself, then you classify me as a liar. Yet could one describe any more clearly what passes under the name of a large part of national advertising? Statements are made which distort, overemphasize, and confuse. These statements, selected out of a context, suppressing more than they tell, known to be inaccurate if not indeed positively false, are made with the intent of inducing the reader to purchase one brand of goods rather than another. The intent is to make a profit on the goods so misrepresented. Those engaged in advertising do not like the term "lying" so they invent a new one. They call the practice "puffing." Puffing is just organized lying. The sooner we so designate it the sooner the ordinary consumer will make headway in the effective use of the money which he seeks to use to the best advantage for his family. The church has not yet developed any conscience which condemns social lying.

I could go on and point out that other sins are social, but are not recognized as such. Organized vice may be

traced directly to the underpayment of girls in industrial centers; crime has been traced by careful studies to homes in those parts of our cities which lack the opportunity for an American standard of living. But I have illustrated sufficiently to make my point. There is a great level of social activity before which any one individual seems powerless. The church as an organized body of Christ should take just as strong a stand in condemning such sins as it has in condemning sins and creating a conscience on the private level. One task of the church is to open its eyes to the present social order and to develop a conscience among its members on social practices which are clearly contrary to the Christian spirit.—Chester M. Kearney, Ph. D., in *The World's Crisis*.

Sixty thousand Chinese and Tibetan portions of Scripture have recently been circulated on the borders of Tibet, in almost entirely unknown territory, by one of the agents of the National Bible Society of Scotland.

"WINDS OF DOCTRINE"

By C. E. Bandall

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."—Eph. 4:14.

THIS admonition to steadfastness in truth implies the existence of "every wind of doctrine." It also presupposes the "tossing to and fro" of many by these winds of doctrine. This scripture well defines the multitude. People of this day are like the Athenians of Paul's time who "spent their time in nothing else, but either to tell, or to hear some new thing." There is little stability in things religious today. Shifting from doctrine to doctrine, being easily enamored by every teaching or teacher that comes along, is strong indication that one is not "rooted and grounded" in the truth. When truth becomes a part of our life, steadfastness is apparent. We are not easily moved. We prove all things and hold fast to that which is good.

In judging a doctrine or teaching we cannot be guided by the flowery words in which it is couched, or moved by the personality or the psychological effect it has on its adherents, but measure it according to the Word. "If they speak not according to this word, it is because there is no light in them."—Isa. 8:20. The Bereans of old set us a good example in this respect. Acts 17:11. "The proof of the pudding is in the eating" may be true of food, but the proof of truth is in the Scriptures.—*Church of God Messenger*.

THE RESTITUTION HERALD

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THE MASTER

By Paul M. Hatch

ALL that you or I can know about the life and activity of Jesus is presented to us in four comparatively short discourses of the four chroniclers. Yet for their brevity the most wonderful lessons of life that you or I can ever learn are contained therein. A cursory reading of them will never do if we are to mine out the precious golden wealth of character that they exhibit. With much meditation and diligent pecking the stratum of just mere words and actions as recorded do you and I uncover the golden, unalloyed character of the Master of all mankind.

I for one stand in reverent awe at the tender mercy and affection that the Master bestowed on His contemporaries in their affliction. When I say that we, you and I, have to diligently peck the stratum of mere actions as recorded to bring out the precious character of Jesus, I mean in partial measure that we have to shed from our own selves carnal coverings such as prejudice, lack of appreciation, misjudgment, and many other blinding influences. Not until that is accomplished can you or I appreciate the majestic Being set before our senses.

Therefore with humble awe, knowing full well these blinding influences that beset myself, do I take the opportunity of setting forth these few words.

Jesus is constantly as a refreshing shower that washes the dust and grime from everyday living, because He knows its every problem. With knowing compassion His instruction and guidance smooth out the obstacles on our pathway. Not always actually, of course, but the pathway is not so hard, so tortuous, as we fear, when we know Him in deep reverence that is His due.

Jesus was worthy of any and all of His majestic qualities. Not least among them was His lack of cowardice and resolute determination to finish His ministry to the very cross. He never shrank back from that obligation that He was to fulfill. In fact a later apostle said it was the joy that He saw on the other side that made Him unmindful of the brief suffering He was to go through.

Many times we see men and women every bit as brave in facing the crises of life and death. Napoleon was a good

general, certainly he was not a good man; yet it is said that the soldiers that followed him had a deep love and will to sacrifice themselves in carrying out his masterful military strokes. Napoleon was himself a brave man, never shrinking from eventualities that came before him. His bravery was not, however, the kind to promote reverence. It was the bravery of self-exaltation on selfish motives. Jesus had bravery so much finer, so much lovelier, because His was a sacrifice of love to God and to mankind.

I for one could never think of Jesus being at any time fearful or shrinking away from that test, for when He was many leagues from Jerusalem in Jordan Valley, the chronicler tells that He set His face resolutely toward Jerusalem. If there had been any cowardice in His great soul, He certainly would have not gone up that strenuous Jericho road to Jerusalem.

When we can grasp these qualities, then we can appreciate some of the things that occurred in the night of His betrayal, some of the soul-testing experience that He suffered. Just the few hours before the actual betrayal, Jesus actually suffered immensely more than from the cruel mockings and nails of the cross that came later. It was the acid test of His ministry. To shrink from it never occurred to Him. But He was so fearful of the awful predicament of one thing that it brought on the second and He perspired blood in agony.

The compassionate Master at one time gave to His disciples the parable of the one hundred sheep, one of which became lost. Safely securing the ninety-nine the good shepherd went searching for the lost one until it was found and brought back to the fold. Using this in illustration of Jesus' own followers, it became the very essence of His ministry to seek out and save that was lost. Now in the peaceful Garden of Gethsemane all this love for Judas, the lost, came out in a terrible light. Judas, in whom Jesus had manifested faith and trust—for he carried the bag—and of course heavenly love, was at that very hour betraying that love, faith, and trust of the Master in the

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EDITORIAL

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

G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

"Ye are dead, and your life is hid with Christ in God."—Col. 3:3.

OUR BELOVED SLEEPS

Safe in Thy care shall our beloved sleep,
While round his bed the angels vigil keep,
Till Christ shall come and call him from his rest;
And bid him rise immortal with the blessed!

This blessed hope which glows within the heart,
Brings solace sweet, as from our friend we part;
For well we know, O Lord, that by Thy grace,
Yet once again we'll see him face to face!

Till that glad day shall dawn and shadows flee,
O keep him sheltered safely, Lord, in Thee.
With confidence and hope that glows more bright,
Our dead we leave with Thee, and say, *Good night!*

THE PROSPEROUS BOOTLEGGER

ATTENTION has been called in our "Abreast of the Times" department to the increasing use of liquor under the "New Deal," and also to the fact that illegal liquor is still being sold freely throughout the country. In this connection it is interesting to note the commendable candor of Secretary of the Treasury Henry Morgenthau, Jr., regarding the situation.

Mr. Morgenthau said the other day according to press dispatches that the repeal of the Eighteenth Amendment "hasn't even put a dent in the operations of large scale moonshiners and bootleggers." To drive the moonshiners out of business the Secretary has at his disposal 700 raiders in the field who last week seized 73 stills, arrested 84 persons, and confiscated 7,000 gallons of illicit liquor and 173,000 gallons of mash.

"The situation as far as the big stills are concerned is as bad as it ever was," Secretary Morgenthau declared. "Bootlegging is still a very husky industry, but we hope to hit it and hit it hard."

It must be becoming apparent, even to the most enthusiastic "wets," that it is impossible to make a lawless business, or those who patronize a lawless business, submit to law, regardless of how lenient the legal requirements may be that are imposed. The liquor business always was and always will be a lawless industry.

THE HEALING MINISTRY OF JESUS

WITH no desire to detract from the glory due the Lord Jesus Christ for the sympathy and love He undoubtedly manifested in His ministry of healing, we must confess that to relieve suffering was not the primary object of those miracles. They were evidently performed first of all to prove to those who witnessed them that Jesus was all that He claimed to be, the Son of God and the Messiah of Israel.

His acts of bodily restoration were accompaniments and illustrations of His preaching. They evidenced the fact that He was sent of God and endowed with divine authority and power, and therefore His message must be received as coming from Jehovah Himself. Those who were given health and sight and hearing—yes, and even life itself—became living pictures of conditions that were to be brought about in the age of restitution, when the kingdom of which He continually taught should be established on the earth.

That the miracles of healing accomplished but in a measure the work for which they were performed, is apparent also. The scribes and Pharisees were not convinced of the truth of His claims even when they were compelled to acknowledge the reality of His miracles. Neither wonderful works nor impressive words were sufficient to break down their bitter denial of His Messiahship.

One could expect no better results to come from the performance of miracles today should supernatural power be really restored to the church in this age.

As we study the influence which our Lord still exerts over the lives of men nineteen hundred years after His death and resurrection, we are impressed with the fact that it is not because of the miracles He wrought so long ago that Jesus lives in the hearts of many people today, but it is because of the power of His *life!* It was His helpfulness, His self-forgetfulness, His kindness, His gentleness, His brotherhood, that so impressed His followers that they carried His message of love and good will into all the world. And it is His spirit of service that has kept His memory green throughout the centuries.

It is not what men *say*, but what they *do*, that carries their influence beyond the grave. The thing that is right must of course be taught by word of mouth, but if you would have it really live and exert a lasting influence on the destinies of men you must "confirm the word with signs following" in your own life.

Church History

By Lyman Booth

AMONG the ministers who visited Antioch Church in Ogle County, Illinois, I recall the names of Brothers R. Corbaley, J. T. Whitsitt, John Howell, and George Moyer. September 21 to 23, 1866, a conference was held at this place in the new and unfinished church building. Brethren from eight other localities met and reported their work. Antioch had 4 members in 1860 and on this date there were 25. They had services every Sunday. Paynes Point met every two weeks, present membership 10. Silver Creek met every Sunday, with preaching every two weeks, membership 21. Pine Creek, membership 15. Lanark met every two weeks, number 9. Plum River was not reported in full, but their number was not less than 15. Twin Grove, members 10. Mt. Pleasant, Wisconsin, was not reported, although C. W. Tompkins was present. Dixon had no stated preaching. Though some had moved away their membership was 10.

I obtained the above from the minutes of the meeting which were published in *The Prophetic Watchman*, edited by J. M. Stephenson and H. V. Reed, and published at Harvard, Illinois, Bro. Reed's home town. In some of the above localities none of the members now reside. They have either died or moved away.

The Prophetic Watchman was discontinued and the editors gave their labors to *The Restitution*, which was published in Chicago. It was edited and published by Brother Thomas Wilson. To save on the expense account *The Restitution* was moved to Plymouth, Indiana. Brother S. A. Chaplin was installed as editor, I believe, and Brother Arthur Underwood, who had worked in the office in Chicago, moved to Plymouth, and later became editor. I do not remember the year. He ceased to be editor when R. G. Huggins secured control of the paper. Then came the birth of THE RESTITUTION HERALD at Oregon, Illinois, with Brother S. J. Lindsay as editor. The founding of this paper was mainly through efforts of Brothers Lindsay and Conner. I doubt very much if it had not been for the interest and efforts of Brother Lindsay whether the present site of the National Bible Institution property would have been secured, not because others were not willing; but because certain conditions presented the opportunity to him, which he improved at no little expense and sacrifice. To him I gladly give credit for the initial move, which has been followed by many other loyal and faithful workers.

For a few years previous to 1891 the Church of God seems to have gone to sleep. No conferences convened. Several places of worship were closed and many members scattered to various points. Most of the interest in church work seemed to have died out. But in 1892 there was a shaking of the dry bones, and awaking of the slumbering ones to action. The party who sounded the alarm that

woke the brotherhood to renewed activity was none other than Brother David M. Hudler, from Davenport, Iowa, of whom it may be told, he was a devout and most earnest worker for the Master.

I will give his biography, in brief, as he gave it to me. He had been a careful and thoughtful student of the Bible, had attended other churches but could not harmonize their doctrines with the Scriptures. He struggled along for many years in this unsettled frame of mind until finally he learned of Brother Levi H. Chase's address, which he obtained from reading an article written by Brother Chase which expressed views so different from any preaching he had ever heard. Wishing to learn more about this new-found doctrine, he decided to send an invitation to Brother Chase to visit him and to preach a few sermons. The arrangements were made and Brother Chase went to Davenport and to Brother Hudler's home, which was a short distance from the city. Services were conducted in a near by schoolhouse. The result of the services was that Brother Hudler was immersed.

Before Brother Chase returned to his home, he gave Brother Hudler the address of Brother J. M. Glotfelty at Lanark, as the nearest member of the Church of God. Brother Hudler decided that he would go to Lanark, which he did, and there he began his preaching career. From Brother Glotfelty he learned of brethren at Dixon, Antioch, Chicago, and other localities. He visited these three places in the order given. From the brethren at these churches he learned of the past flourishing condition of the churches and the splendid conferences throughout the territory. He also learned that the zeal and activity in such matters were but a memory. Immediately he began encouraging the brotherhood to convene at some suitable place to discuss the question of organizing a state conference. The brethren (a few of them) agreed, and Lanark was the place selected. Although there were but few present the conference was organized with Brother James Wilson of Chicago as president and myself as secretary. I cannot at this time name the members of the board.

There was some discussion about employing some one as evangelist, but no decision was made on account of the means of support. I believe it was a year later arrangements were perfected and Brother Hudler was employed. He served two years, and then traveled as far south as New Orleans. In the South he met with bitter opposition to such an extent that he was boldly persecuted. But, like Paul, no opposition, no matter how bitter, no persecution, however severe, could deter him from preaching the Word. I believe, if my memory serves me correctly, that he died some place in Kentucky, where his preaching aroused the animosity of some of the citizens to such a degree that it

was considered by some that his death was caused by evil agencies. He became suspicious that he was being foully treated, for he wrote to a brother (cannot recall his name) "to come and get me or they will kill me." The brother went to his aid, but found he had died. The brother had him returned to his family.

When Brother Hudler came into the state he found the church in general very feeble, but he lived to see it revived and in a growing condition. Although he has gone from among us his labors follow. His work may be compared to a pebble thrown into a pool. The wave it causes is small at first, but it continues to expand till it reaches the shore. Though his work began at Lanark, it began to grow and expand until it reached to the boundary of other states. Today the field he first began to cultivate, and in which he scattered the good seed of the kingdom, presents a striking

and happy contrast, the center of attraction being at Oregon, where annually many congregate to worship Him who is the light and life of those who seek Him.

Brethren, please do not think for a moment that this glorious result has been attained by any one person. Though one made the initial move there have been others who have been loyal and labored arduously and are deserving of much credit. If the giving of a cup of water in the Master's name to a thirsty soul is worthy of a reward, how much greater shall it be for those who through years of toil and self-denial have striven to scatter sunshine and roses along life's pathway that leads to the land of promise and the home of the good of all the ages. May their names be remembered and their labors richly rewarded when the King in His beauty shall crown them with victory and clothe them with the vestments of His holiness.

CHISELERS

By D. G. Harvey

"U. S. Cracks Down on NRA Chiselers," shriek the headlines of the Sunday papers. "The time has come when uncertainty of enforcement by legal proceedings must end," says Gen. Johnson.

The day of the industrial chiseler must end. But there is another type of chiseler that is also due to receive a severe shock. Who? The so-called Christian, the chiseler of religion. You know the type.

The man who dons his religion each Sunday morning, when he dresses to attend the Sunday school and morning services at his particular church; perhaps he may carry his Bible under his arm. Mr. Chiseler is very friendly this morning. Everyone he chances to meet receives a cheerful, "Good morning. Yes, a wonderful day, isn't it?"

As he returns home his children are playing in the front yard. "Here you kids, get out in the back yard. Don't you know this is Sunday?"

Isn't it Sunday in the back yard also?

Then Mr. Chiseler eats a hearty dinner, reads the paper, or attends the Sunday ball game during the afternoon. But as the bells announce the hour of evening worship he again dons his pious expression and with Bible under his arm strolls to his church again.

Perhaps he turns to the text given by the good old minister to assure himself that it is properly given. "Yes, it is really there." Then during the discourse by the good man, he allows his mind to go on a vacation so as not to get bored by the minister's remarks.

Yes, the minister is a brave man; he certainly took

some of his flock over the coals. But nothing he has said can ever affect Mr. Chiseler. He applies all such remarks to others.

Soon the short hour of worship is over.

Mr. Chiseler now returns home. He is so tired. He has spent the one whole day "suffering for Christ." He carefully removes his Sunday suit; it is placed on a hanger; and into the wardrobe it goes. *And his religion goes with it.*

On Monday Mr. Chiseler enters the busy business world: he must battle for the things of this life, for he has little faith in the words of Jesus, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6:33. Oh, yes, that will do fine for Sunday, but Monday a man must be careful of his business. Surely the teachings of the Sermon on the Mount and the Golden Rule of that humble Man of Nazareth have no place there. What banker could force the poor widow and her brood of hungry children into the streets? What farmer could put rotten apples in the bottom of the basket, hidden by the fine smooth ones on top? What grocer could weigh his hand every time he sold five pounds of sugar? No, the teachings of Jesus will not do in business. They would interfere with the profits.

Industrial chiselers are not an honorable class of citizens today. But the day comes when the religious chiseler will find himself outside the wedding supper, in that class spoken of by the Master—"Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal."—Matt. 25:45, 46.

A Forest Hymn

The groves were God's first temples.

Ere man learned

To hew the shaft, and lay the architrave,
And spread the roof above them—ere he framed
The lofty vault, to gather and roll back
The sound of anthems; in the darkling wood,
Amid the cool and silence, he knelt down,
And offered to the Mightiest solemn thanks
And supplication. For his simple heart
Might not resist the sacred influences
Which, from the stilly twilight of the place,
And from the gray old trunks that high in heaven
Mingled their mossy boughs, and from the sound
Of the invisible breath that swayed at once
All their green tops, stole over him, and bowed
His spirit with the thought of boundless power
And inaccessible majesty. Ah, why
Should we, in the world's riper years, neglect
God's ancient sanctuaries, and adore
Only among the crowd, and under roofs
That our frail hands have raised? Let me, at least,
Here, in the shadow of this aged wood,
Offer one hymn—thrice happy, if it find
Acceptance in His ear.

Father, Thy hand

Hath reared these venerable columns, Thou
Didst weave this verdant roof. Thou didst look down
Upon the naked earth, and, forthwith, rose
All these fair ranks of trees. They, in Thy sun,
Budded, and shook their green leaves in Thy breeze,
And shot toward heaven. The century-living crow,
Whose birth was in their tops, grew old and died
Among their branches, till, at last, they stood,
As now they stand, massy, and tall, and dark,
Fit shrine for humble worshiper to hold
Communion with his Maker. These dim vaults,
These winding aisles, of human pomp or pride
Report not. No fantastic carvings show
The boast of our vain race to change the form
Of Thy fair works. But Thou art here—Thou fill'st
The solitude. Thou art in the soft winds
That run along the summit of these trees
In music; Thou art in the cooler breath
That from the inmost darkness of the place
Comes, scarcely felt; the barky trunks, the ground,
The fresh moist ground, are all instinct with Thee.
Here is continual worship;—Nature, here,
In the tranquillity that Thou dost love,
Enjoys Thy presence. Noiselessly, around,
From perch to perch, the solitary bird
Passes; and yon clear spring, that, midst its herbs,
Wells softly forth and wandering steep the roots
Of half the mighty forest, tells no tale

Of all the good it does. Thou hast not left
Thyself without a witness, in the shades,
Of Thy perfections. Grandeur, strength, and grace
Are here to speak of Thee. This mighty oak—
By whose immovable stem I stand and seem
Almost annihilated—not a prince,
In all that proud old world beyond the deep,
E'er wore his crown as loftily as he
Wears the green coronal of leaves with which
Thy hand has graced him. Nestled at his root
Is beauty, such as blooms not in the glare
Of the broad sun. That delicate forest flower,
With scented breath and look so like a smile,
Seems, as it issues from the shapeless mould,
An emanation of the indwelling Life,
A visible token of the upholding Love,
That are the soul of this great universe.

My heart is awed within me when I think
Of the great miracle that still goes on,
In silence, round me—the perpetual work
Of Thy creation, finished, yet renewed
Forever. Written on Thy works I read
The lesson of Thy own eternity.
Lo! all grow old and die—but see again,
How on the faltering footsteps of decay
Youth presses—ever gay and beautiful youth
In all its beautiful forms. These lofty trees
Wave not less proudly than their ancestors
Moulder beneath them. Oh, there is not lost
One of earth's charms: upon her bosom yet,
After the flight of untold centuries,
The freshness of her far beginning lies
And yet shall lie. Life mocks the idle hate
Of his arch-enemy Death—yea, seats himself
Upon thy tyrant's throne—the sepulchre,
And of the triumphs of his ghastly foe
Makes his own nourishment. For he came forth
From thine own bosom, and shall have no end.

There have been holy men who hid themselves
Deep in the woody wilderness, and gave
Their lives to thought and prayer, till they outlived
The generation born with them, nor seemed
Less aged than the hoary trees and rocks
Around them;—and there have been holy men
Who deemed it were not well to pass life thus.
But let me often to these solitudes
Retire, and in Thy presence reassure
My feeble virtue. Here its enemies,
The passions, at Thy plainer footsteps shrink
And tremble and are still. O God! when Thou
Dost scare the world with tempest, set on fire
The heavens with falling thunderbolts, or fill,

With all the waters of the firmament,
The swift dark whirlwind that uproots the woods
And drowns the villages; when, at Thy call,
Uprises the great deep and throws himself
Upon the continent, and overwhelms
Its cities—who forgets not, at the sight
Of these tremendous tokens of Thy power,
His pride, and lays his strifes and follies by?

Oh, from these sterner aspects of Thy face
Spare me and mine, nor let us need the wrath
Of the mad unchained elements to teach
Who rules them. Be it ours to meditate,
In these calm shades, Thy milder majesty,
And to the beautiful order of Thy works
Learn to conform the order of our lives.

—William Cullen Bryant.

God's New Covenant With Israel

By Emma C. Railsback

IN some recent issues of THE RESTITUTION HERALD, there have appeared some articles taken from another religious journal which contain ideas that manifest a wrong conception of the Abrahamic promises. I think the writer is perfectly sincere in all the statements he makes and no doubt feels that he should set others right on this very important subject.

But when he states that "the advocates of the so-called Zionist Movement may have in their propaganda the return of the Jews to their fatherland, but the Word of God declares their national inheritance has been forfeited by reason of their rejection of the holy Son of God when He came to them as their long promised Messiah," I believe he unintentionally nullifies many important Scripture statements.

He states that Israel's nationality is a thing of the past and not until the bottle which Jeremiah was told to break in the presence of the people of Israel can be put together again can the Jewish nation be restored. Jer. 19:1-12. This symbolical action which Jeremiah performed before the priests and people of Israel foretold the end of the old covenant, which cannot be renewed. It has served its purpose, been fulfilled; therefore, it is ended. It is a grave mistake to attempt to apply such prophetic utterances to God's new covenant with Israel.

The scriptures used by this writer to disqualify the Israelites for a future nationality in the kingdom of God refer to the "royal priesthood" which God offered to Israel under the old covenant (Ex. 19:5, 6) and which they failed to obtain because of lack of faith in God's promises (Heb. 4:2) and their consequent rejection of the Messiah when He came unto His own and His own received Him

It is against the policy of The Restitution Herald to publish direct criticisms of articles that have appeared in its columns in the past, but in this instance we "suspend the rules" for the moment and gladly give space to the following clear and scriptural review of a selection that was made from an exchange. Mrs. Railsback is an accomplished student of the covenants, and presents the view generally held by the Church of God on this subject.

not, but as many as received Him to them gave He the power or privilege to become the sons of God (John 1:11, 12).

When Israel as a nation rejected God's offer of sonship in His royal family, the high calling of God in Christ Jesus (Phil. 3:14), lo, He turned to the Gentiles to take out of them a people. However, those who, under the old covenant, having ob-

tained a good report through faith, died in faith not having received the promise, will be made perfect, partakers of the divine nature, adopted sons of God, and made joint heirs with Christ, who put on immortality "with us" (said the Apostle Paul), meaning all those who have complied with God's laws of adoption this side of Calvary.

But these promises do not refer to the nation of Israel. The new covenant that God has promised to the house of Israel and the house of Judah is to put His law in their inward parts and in their hearts, to take away their hearts of stone and give them hearts of flesh, to call them His people, and He will be their God. Jer. 31; Ezek. 36; Heb. 8. God plainly states that He will do all this for His holy name's sake and warns Israel to be ashamed and confounded. After God has done this for them, they will remember their evil ways and will loathe themselves in their own sight (Ezek. 36:31), and they will cease to use the proverb, "The fathers have eaten a sour grape, and the children's teeth are set on edge."—Jer. 31:29, 30. In other words, they can no longer lay their sins and weaknesses upon Father Adam.

These few thoughts should be carefully compared with the Scriptures to see whether or not a part of "the counsel of God" has been rejected by some. Let us try to grasp the full gospel message.

FAITH

FAITH is a general term, and the more I thought about it the more I realized it is necessary to define it. For instance, one may have faith in many things, good and bad, but as I understand the question, and for the purpose of this little talk, I will qualify it and confine my remarks to Christian faith.

Faith is a fundamental in the Christian religion, and as Peter says, add to your faith, virtue, knowledge, temperance, patience, and godliness; so you see Peter starts at the bottom with faith as the foundation, and then adds those other very necessary qualities. When one starts to build a house, the first thing to be considered is the foundation, and this is exactly the position faith occupies in the Christian religion. Unless there is a foundation of faith to build upon, it is impossible to raise the superstructure of godliness and love. I would also remind you, however, that it is the duty of a Christian to add these qualities to faith.

It is obviously impracticable for the purpose of this article to attempt to prove the authenticity of the Bible, the personality of God, or the divinity of Christ, etc., as these subjects must be treated separately, but I hope I will be able to make clear that faith is not synonymous with credulity. The agnostic tries to make it appear that these two words are synonymous, and this reminds me of a story I recently read, to the effect that a Christian man, whom we will call Mr. Jones, got on one of these English trains where they have the little compartments, and, as it happened, there were several men in the compartment, one of which was quite an aggressive sort of individual, and no sooner had Mr. Jones seated himself when this other man said to him that he would like to ask him some questions. Upon receiving permission, he said, Do you believe in the existence of a God? Mr. Jones replied that he did. The questioner then said to the other gentlemen in the compartment that he had asked the same questions of other people and had always got the same answers, and he felt that he would get the same replies now, so he repeated, You believe in the existence of a God? Yes. Have you ever seen Him? No. Can you measure Him? No. Feel Him? No. Smell Him? No. Taste Him? No. Do you know anything about Him, humanly speaking? No. Turning with a look of disgust, the questioner said to the other gentlemen, There are tens of thousands of people putting their faith in this Person they call God, and if we were to apply as much reasoning to our business, where would we be? I don't think much of their brains.

While all this questioning was going on, Mr. Jones was thinking of what he was going to say; so in reply he moved his fingers in front of the other man's face and asked, What moves these fingers? The agnostic replied, after thinking about it, that life did. Mr. Jones then said, Have you ever seen life? No. Can you measure life? No.

Weigh life? No. Feel life? No. Smell life? No. Or taste life? No. Do you know anything about life, or where it is located? No. So Mr. Jones then turned to the other men and said, Here is a man who believes my fingers are moved by life, but he knows nothing whatever about it; but believe me there are tens of thousands of people who do believe this, so you see it is not possible to test everything in the world by the five senses.

As a matter of fact, we all have to have faith in something. It is one of the commonest things in life.

I would also like to state very clearly that I do not believe humanity knows everything nor that it can know everything in its present state, so it is well to remember that no matter how much knowledge is increased, it is going to be necessary for the Christian to have faith in that which he cannot absolutely prove, and this qualification I might remark, is not confined to Christians, but applies to everybody. Man is too much inclined now to get arrogant over the knowledge he has.

Nevertheless, God has by no means left us in the position where we do not have evidence that appeals to our reason and to our senses to justify our faith. I really believe, in too many minds there is a very inadequate idea of the supporting evidence that can be brought to bear in support, and which lies ready at our hands. On the other hand, many people today are giving up their faith in God by reason of the mass of statements being made by those opposing Him. Satan and his emissaries have attacked God and His plan right from the beginning, and while the attack has varied in method through the ages, it has nevertheless been a persistent and steady attack. Today the form of attack is from the so-called scientific standpoint, particularly in connection with trying to disprove the Bible record of creation as contained in the first chapter of Genesis, but although I have talked with scores of people who have advanced the theories of evolution, the researches of geology, biology, etc., I have yet to hear one that can offer convincing proof that the Bible story of creation is incorrect or unscientific. This may sound a bold statement, but I may say a good deal of the trouble lies in the believer in the Bible trying to defend doctrines and statements it does not contain.

No, the fact is that God in His holy Word has made statements regarding the creation which are absolutely in accord with the facts and then has gone on and detailed in a broad as well as minute way His plan of salvation. I thank God that He has a plan that will meet all the conditions and requirements of man, and that in His love and mercy He has offered it to mankind. Not only that, He has in addition provided a means in the person of His Son to put by divine power that plan into execution.

So you see, if God has a plan which is perfect, and which will be executed perfectly by divine power, and

which plan, when compared to any plan of man's, is so transcendently beautiful and complete, you can see the Christian has something to have faith in, which something is well worth while giving earnest consideration.

Just let us look back for a few moments. God at no time has asked man to have faith in Him and in His promises, and at the same time left man without evidences to support that faith.

Adam and the early patriarchs certainly had abundant evidence to support their faith. Of course you hear the statement, Adam never existed. If he is a myth, how can one explain the future generations' belief in him, the New Testament references to him? The only alternative is, that it is a lie from beginning to end. If Adam is a lie, Moses is a lie, Christ is a lie. The Mohammedan as well as the Christian and the Jew believes Moses, Abraham, and Christ actually lived. Is all the existing history of the world a lie? And if so, and you take it out, where is the record in which we can believe that can fill the void that is left? Really, when one just stops and thinks about it, it is a hopeless mixup once you stray from the plain statements of God's holy Word. To me the credulity lies on the part of the skeptic who seems so able to swallow the latest effusion of science rather than on the part of the Christian who has seen one after another scientific theory exploded that was pronounced a certain proof of the incorrectness of the Bible.

We have the story of the children of Israel. God asked Moses and the people to have faith in Him and He would lead them out of the land of Egypt into the Promised Land. Did not God, in the plagues of Egypt, the crossing of the Red Sea, the providing of food and water in the wilderness, the pillar of fire by night and the cloud by day, give ample evidence to the Hebrew people to support their faith? Do we not have the fact of the Jews and the fact of their belief in this Old Testament record before us for observation and test today?

Do not the Scriptures of the Hebrews which we call the Old Testament relate instance after instance, too numerous to mention, of God's supporting hand, to say nothing of the fact that His actual presence in the tabernacle and temple gives the Jews evidence to support their faith? Neither can we ignore His words through the prophets.

Coming down to a later date, did not the fact that He sent His Son to the earth as a sin offering, according to the Old Testament prophecies, give further evidence on which to base our faith?

I should also like to specially call your attention at this time to the miracles of Christ as very weighty evidence in support of our faith in the execution of the plan of God in relation to man and earth, which plan is yet to receive its expression in perfection in the future. While it is true that the miracles Christ did were credentials and proved that He was what He claimed He was, yet these miracles have a much wider significance and larger bearing on our faith than only this. What is necessary to bring into actual being the plan of God? Is it not the execution on a world-wide scale of the miracles of Christ? In other words, if Christ raised Lazarus and others from the dead,

is it not proof to you and me that He has demonstrated He has the power to raise all the dead? If He cured the leper and other forms of sickness, is it not proof that He can cure and make an end to all sickness?. If He could control the evil forces of the world so that even Satan and demons obeyed Him, is not the promise that Satan and evil will be destroyed forever worthy of our acceptance? If He controlled the elements and they did His bidding, is it not evidence in support of our faith that by divine power He can order the remaking of this physical world so that it will be a fit habitation for those counted worthy of being in the perfected state? If He could arise from the dead by the power of His Father, with an eternal life principle within Him, to die no more, is it not evidence to support our faith that God will carry out His promises that those who partake in the first resurrection will be endowed with eternal life, and will die no more?

Yes, I say, and again, yes. It is quite possible, and it is frequently done, that men will throw aside all of this evidence and deny it utterly, but mark you, if it is a fact, this does not change it. It is, to put it plainly, entirely a lie or it is worthy of all acceptance as truth. There is no halfway measure, and I have no hesitation in saying that the Christian is treading on very dangerous ground when once the question of doubt enters into his mind that this part of the Bible may be all right, but another part is of doubtful origin or correctness. The comforting thought I have is that I do not have to dodge questions such as these, but have a simple and natural explanation to give.

While we, as Christians, have faith that these events which have occurred in the past are true and are therefore a basis of our faith, still they are much more than this, as they give us a faith in something definite for us to look forward to in the future.

The Bible holds out the promise of a wonderful future on this earth. It gives a reason why this future is to be; it details the means by which it will be accomplished; it states where it will take place; it states within close limits of when it will take place. I challenge any religion in the world today to answer these questions in the affirmative, definite way that the Christian Bible details.

I said awhile back that faith was a common thing in this world, and this is necessarily so, or how else could the life of the world go on? When we go to a letter box to post a letter, we do so with profound faith that the letter will reach its destination. When we get on a railroad train, we have faith that that train will take us to the place that we wish to go. You all believe when some one tells you about the radio and ether waves. Well, the principle of the radio has been in the world all these centuries but has only just been discovered. Is it really harder in principle for God to hear our prayers without wires than for you to listen to a band playing 150 miles away?

Faith in something is an absolute requirement of the human heart and mind whether one is a Christian or not. Where would we be without the faith that we each and all of us have in some other human being: our wives, our mothers, our fathers, our brothers, our sisters, our friends? What is it that has made us have faith in these other hu-

man beings? It is the record of their lives, with which we have come in contact. It is the same with God; we have faith in His promises that are yet to be fulfilled by reason of the knowledge that we have of the promises that were made years ago and which have been fulfilled.

This faith which we have is not simply for ourselves individually, as it does bring a simplicity and peace of mind and comfort of spirit to all who have it. I would emphasize the fact that it is given to us principally for a purpose, and that purpose is to spread it for the salvation of others. You can see therefore how precious a thing our faith is, how we should cling to it, and defend it. Let no man tell you without protest that science has disproved the Bible; let no man tell you that the first few chapters in Genesis are an exploded theory. They are nothing of the kind, and I venture to remark that they will be in existence and believed when the current day theories of science will have been exploded and lost sight of, the same as the ones that have come and gone into the forgetfulness of the past. The Bible is the living Word of God, and it liveth and abideth forever.

My mind runs along concrete lines, and it is with a sense of ever deepening gratitude and thanksgiving that I can honestly say to you today that the faith in the Bible as the divinely inspired Word of God which I received as a boy from my parents has stood the test of examination by the man, so that I feel today more certain than ever that not only is the Bible the Word of God but that it contains the conditions that God has placed before man, out of which are the issues of life and death.

It places before us a glorious and beautiful picture that God has painted for all humanity who will have faith and belief in Him, and a picture I firmly believe that He with omnipotent power will make a reality, which I sincerely and verily trust will soon come to pass. Oh, that all who hear my voice would realize the value of this great prize of life eternal in God's kingdom on this earth that He in His love has set before us, and would accept the opportunity now by laying hold on the same through faith, confessing and asking pardon for their sins so that this great prize might be theirs. This is my message and prayer. May God grant it.

—Arthur G. Young in *The Messiah's Advocate*.

THE MASTER

Continued from Front Page

hands of sinful men. Judas was lost and the good Shepherd could not go to find Him. Lost! What a fearful possibility came before Jesus. The very words and teachings that He uttered were powerless to be accomplished. So agonizing to the Master was it all that the second assault now came in the fear of dying ere the due time. Now in the dismal sylvan darkness the prayer went forth to have the cup to pass; thrice repeated ere He was comforted. The disciples, heavy with sleep, were awakened, and they

crossed the Brook Kidron to the second and successive trying experience.

Almost every known sin of mankind was heaped upon the lowly Master in the last few hours of His life. But as you and I look upon Him, the sins are not greatly observed; they become obscure in the splendor and brightness that increase until now spiritual life in all its glory is set before us. How thinkest thou, reader, about the faith, love, and compassionate goodness of the Master? Can you in all your experiences and searchings find His equal?

ARABS BOYCOTT PALESTINE JEWS

Arabs are to sell to Jews anything except land, and they are to buy from Jews nothing except land, is the guide and principle of the latest anti-Jewish boycott proclaimed recently by the Arab Executive in Palestine.

THE MANDATORY'S WOE

WITH the best of intentions to please everybody Great Britain is displeasing everybody in Palestine. She is displeasing the Arabs so much that she has a lively insurrection on her hands.

Worthily influenced by humanitarian motives the British Government has increased the maximum limit of Jewish immigration into Palestine. Certain Jewish leaders feel that, in view of the exodus of Jews from Hitler's Germany, the increase should be more generous. The Arab leaders insist that it is much too generous.

To date Arab violence in Palestine has not been in any measure directed against the Jews. The Arabs are jealous of the Jews in Palestine, and they fear that increasing immigration may in time reduce the Arabian population to a minority. The Jewish influx has already greatly modernized the country, and the Arabs do not regard this as an unmixed blessing. The Arab uprising is directed wholly against the British, who are accused of breaking faith.

For many centuries men of Jewish and Arabic blood have lived together in amity in many parts of the world. The Jews of Spain, persecuted by the Christians both before the Moslem conquest and after the Moslem expulsion, were treated with every consideration during the Arab and Moorish ascendancy. Today anything like anti-Semitism among the Arabs is impossible, for the Arabs are quite as Semitic as the Jews.

Not because the Jew is a Jew but because he is a European who brings in European ideas the Arabs of Palestine dread the prospect of Jewish domination of a land which has been essentially Moslem ever since the days of Mohammed. They do not wish to be Europeanized.

Meanwhile the mandatory Power is compelled to suppress the Arab uprising, and can only pray that it will not attain the magnitude of such a war as that which was forced on the French in Syria.—*Selected*.

Abreast of the Times

Carnegie Peace Report Hopeless

"Put not your trust in princes, nor in the son of man, in whom there is no help."—Psalm 146:3.

NEW YORK, April 15.—Reporting for the Carnegie Endowment for International Peace, Dr. James Brown Scott, Director of the Division of International Law for that organization, held out little hope for world peace through the efforts of treaties and conferences. According to the Associated Press Dr. Scott believes the nations of the world are leading a "treadmill existence—stationary although going through the motions of progress"—and will continue to do so unless "morality and good faith" can be introduced into international relations.

Dr. Scott cited the many pacts and treaties that have been entered into by the nations in their desire to outlaw war, all of which have proven futile. Each succeeding agreement, he asserted, but reiterated and confirmed the one before it. "If good faith is lacking in the first and the second and the third and the fourth, how can it be expected that a fifth assertion of the same obligation will be more efficacious?" he asked. "The morality and good faith which we would like to think permeate the transactions of individuals in private life" should be introduced into international relations, he declared. "Again the same question, and again the same answer, as old as the New Testament. 'Almost thou persuadest me to be a Christian.' The 'almost' is fatal. It should be 'wholly' a Christian," he concluded.

Deep Sea Exploration

"These see the works of the Lord, and his wonders in the deep."—Psalm 107:24.

WASHINGTON, D. C., April 21.—"Imprisoned in a steel shell, four and one half feet in diameter and weighing two tons, Dr. William Beebe, in July of this year, is to attempt a diving expedition to a depth of one half mile," declares S. R. Winters in *The Literary Digest*. The descent of this famous oceanographic naturalist is to be made in an enclosure of his own design, which he calls the "Bathysphere," a word coined from a Greek word meaning "deep," and the word "sphere."

Dr. Beebe is already credited with the greatest descent of any living person below the surface of the ocean, having previously descended to a depth of approximately one third of a mile.

Strange as it may seem in the light of the fact that men have traveled around the earth in every direction innumerable times, they have never succeeded in rising more than thirteen miles above its surface, and the deepest point to which they have sunk a mining shaft is 7,500 feet. This was the depth, approximately one and one third miles, that

the Morro Velho, Brazil, gold mine had reached in 1931. And now Dr. Beebe says that "next to going to Mars, there seems nothing more exciting and unpredictable" than the results of this little journey of half a mile into the depths of the sea that he is planning for this summer!

"Monroe Doctrine" of Japan

"Why do the heathen rage, and the people imagine a vain thing?"—Psalm 2:1.

TOKIO, April 17.—Foreign Minister Koki Hirota was today planning the issuance of a manifesto setting forth the Japanese policy with regard to China. The document comprises what some observers call a "Japanese Monroe Doctrine" for Asia, in which the Island Empire asserts its determination to maintain its position as the virtual dictator of Chinese foreign affairs, practically reducing China to the place of a protectorate of Japan.

The manifesto was in part as follows:

"We regard Japan principally responsible for the maintenance of peace in east Asia and we are determined to fulfill this mission. In order to do so, Japan must share China's responsibility for the maintenance of peace.

"Japan sincerely desires the integrity, unification, and restoration of order in China. History teaches that that is only achievable through China's own endeavors.

"Japan, therefore, must break China's anti-Japanese movement and eliminate China's traditional policy of setting one Power against another.

"In the situation which has arisen since the Manchuria and Shanghai incidents, if other Powers attempt to cooperate in assistance to China, whether under the guise of financial or technical assistance, ultimately such efforts almost inevitably produce political results.

"The outcome for China may be calamitous, endangering her integrity and producing a division of spheres of influence.

"Japan does not object to other Powers individually negotiating with China for assistance in the fields of economics and commerce, provided such do not disturb peace and maintenance of order in east Asia.

"But if such efforts lead to a disturbance of the peace Japan must object."

It is apparent that the manifesto is inspired at least in part by the fact that American-made airplanes have recently been sold to China and aviators from the United States are instructing the Chinese in their use.

The latest development in Asia is in harmony with the conclusion of many students of prophecy that Japan is destined to exercise a predominant influence over China and later is to be aligned with Russia, Turkey, and parts of India, in the final gathering of the nations to judgment.

National Berean Department

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JESUS

THE freshness and interest of the name of Jesus, and its power as a great factor in the spiritual history of the world, increase with each generation. The influence of His life, His words, and His death have, from the first, been like leaven cast into the mass of humanity. He made religion spiritual, instead of ceremonial and external; universal, instead of local. He gave us the magnificent dowry of a faith in one common Father of the whole human race, and, thus, of a world-wide brotherhood of all mankind . . . All reforms of individual and public life lie veiled in these principles, awaiting the advance of our moral sense, to apprehend and apply them. They have already given freedom to the slave; raised woman; purified morals; mitigated war; created liberty; and made humanity a growing force, in things private, civil, and political. All that love to our fellow man can promptly find itself only a copy of that Life which was spent in continually doing good, and the noblest self-sacrifice for others finds itself anticipated by Calvary.

To the individual Christian, Jesus is the divine Savior, to believe in whom is life everlasting: to know whom is to have peace with God. Love has no diviner emblem than the good Shepherd: beneficence no ideal so perfect, as that "it is more blessed to give than to receive": fidelity to duty no loftier standard than a life laid down at its command: self-sacrifice no dream so perfect as the record of His death on the cross.—Cunningham Geikie, from Preface to *The Life and Words of Christ*.

BRIDGES

I have a bridge within my heart,
Known as the Bridge of Sighs;
It stretches from life's sunny part
To where its darkness lies.

And when upon this bridge I stand,
To watch life's tide below,
Sad thoughts come from the shadowy land
And darken all its flow.

Then, as it winds its way along
To sorrow's bitter sea,
Oh! mournful is the spirit-song
That upward floats to me.

A song which breathes of blessings dead,
Of friends and friendships flown;
And pleasures gone!—their distant tread,
Now to an echo grown.

And hearing thus, beleaguering fears
Soon shut the present out,
While joy but in the past appears,
And in the future doubt.

Oh! often then will deeper grow
The night that round me lies;
I wish that life had run its flow,
Or never found its rise!

I have a bridge within my heart,
Known as the Bridge of Faith;
It spans, by a mysterious art,
The streams of life and death.

And when upon this bridge I stand,
To watch the tide below,
Sweet thoughts come from the sunny land
And brighten all its flow.

Then, as it winds its way along
Down to a distant sea,
Oh! pleasant is the spirit-song
That upward floats to me.

A song of blessings never sere,
Of love "beyond compare,"
Of pleasures flowed from troublings here,
To rise serenely there.

And, hearing thus, a peace divine
Soon shuts each sorrow out;
And all is hopeful and benign
Where all was fear and doubt.

Oh! often then will brighter grow
The light that round me lies;
I see from life's beclouded flow
A crystal stream arise.

—Anonymous.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Blessed is he that cometh in the name of the Lord."

JESUS THE KING

WHEN Jesus was here long ago, He went to the humble, poor people to teach them and heal their diseases, although He is to be the great King of all the earth, and one might suppose He would be with the rich and proud rulers instead. But Jesus loved the poor, and He saw how much they needed Him, so He spent most of His time helping them. When He comes again, Jesus will reign over all the earth as King, but the first time He came He was hailed as a king only once.

That was the time when Jesus and His followers were going to Jerusalem, not long before His death and resurrection. They were in a little country town called Bethphage, and a short distance away was another little town. Jesus sent two of His followers to this place, which was called Bethany, and He told them they would find a colt tied with its mother, and that they should untie them and bring them to Jesus. Maybe the two disciples were a little afraid to take what belonged to some one else, but Jesus told them that if anyone tried to stop them, they should just say, "The Lord hath need of them." Jesus is the King over all, so He could command the animals to be sent. And just think what a great honor it was for the man who owned the colt and its mother to have Jesus use them! In our country, people send presents to our presidents, and they are very proud to have them accepted. But how much more wonderful it would be to serve Jesus, the great Ruler! We can do just that very thing, too, in many different ways. But I'm sure you know that, and do give Him useful presents of your time and service and money, so let's go on with the story.

The disciples found everything just as Jesus said they would, and they brought the animals to Jesus. They put their clothes on them, and Jesus rode on the colt. Long before this it was prophesied that the King would come to Jerusalem riding on a colt. Isn't it wonderful to realize the great blessings foretold by the prophets, and how they are all really going to happen, just as this one about Jesus did? See if you can find the prophecy about Jesus coming as King to Jerusalem in the Old Testament. It is in the ninth chapter of the book of Zechariah.

While Jesus was riding along on the road to Jerusalem, the people began to notice Him and follow Him. Soon there was a crowd around Him. They treated Jesus just as a king. They took off their coats and laid them down

on the road in front of Him. Some of the people cut off branches from the palm trees, which stand for joy and victory, and spread these before Jesus. All the people near shouted and sang:

"Hosanna to the son of David:

Blessed is he that cometh in the name of the Lord;
Hosanna in the highest!"

All the men and women praised Him, and the little children ran along, too, repeating the words of their fathers and mothers. The older ones recognized Jesus as their promised Messiah and King, of the line of David; but the boys and girls saw He was kind and gentle, so they praised Him, too.

But Jesus didn't rule as King then, because He had other work to do first. He is coming back one of these days, though—perhaps very soon!—and we ourselves may be among the happy crowd to hail Him King of kings, if we will only obey Him and be loyal to our King until He comes.

A LETTER FROM THE EDITOR

Dear Girls and Boys:

You can't possibly be missing me as much as I have been missing you, because Genniell has been talking so nicely to you every week.

The letters I have received from you girls and boys have brought me your love and best wishes in such a way that I can't help but be glad I am getting well.

I am glad you are continuing to study the Page each week. I think it would be nice if you would write Genniell and tell her how much you enjoy her talks.

Wasn't her story on forgiveness wonderful? It's a good story to remember every day. Get that paper out and read it again. It was the paper of April 3.

George Cleek, Warm Springs, Virginia, knocked at the door of the clubhouse while I was sick, but I haven't had opportunity to enter his name on the Page as one of the Sons and Daughters of the King. Come in, George, you are welcome. George was one of the first members of the Bible Scrapbook Club, and sent a very fine scrapbook to the Exhibit last year.

As I grow stronger day by day, I think much of my girls and boys, some of whom have written me that they were praying for me; and it makes me very happy.

Working with you in the service of our King,

Mary A. (Aunt Mame) Gesin.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 6. — May 6, 1934

JESUS ACCLAIMED AS KING

Matthew 21:1-46

Devotional Reading: Hebrews 1:8-12

GOLDEN TEXT

Wherefore God also hath highly exalted him, and given him a name which is above every name.—Philippians 2:9.

A STUDY OF THE SUBJECT

Topic: Jesus Acclaimed As King.

Aim: Although rejected by the Jews Jesus is to be their future King and King of all other nations when He comes again.

Basic Truth: "I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession."—Psalm 2:8, A. R. V.

I. The King Acclaimed. (Matt. 21:1-11.) The common people, more inclined to faith than the proud and affluent leaders among them, accepted without question Jesus as the Messiah, and joyously acknowledged His Kingship. The same conditions exist generally today. Those whose humble faith in the Bible has not been spoiled "through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8) gladly confess allegiance to the Lord today, and await His second coming with "power and great glory" when they will welcome Him as "King of kings and Lord of lords" of the whole earth.

II. The King Cleanses the Temple. (Vv. 12, 13.) "The time is come when judgment must begin at the house of God," declares Peter (1 Pet. 4:17). The temple of the most High must be cleansed of its defilement before it can be made a "house of prayer" for all nations. The church is the "temple of the living God" and must be found occupied wholly with the sacred work assigned it when the King comes. 1 Cor. 3:16, 17; 2 Cor. 6:16-18; Eph. 2:19-22. The Lord's first act upon His return will be to call His own to meet Him in the air. 1 Thess. 4:16, 17. This will result in the separating of the righteous from the wicked, the faithful from the unfaithful, in the visible church of God, thus casting out all that offends the purity required of those who are to rule with Jesus upon His throne.

III. The King Shows His Power. (V. 14.) Following the choosing from among the many who profess faith in Him the limited number who are "fit for the kingdom of God" (Luke 9:62), the King will set up His millennial kingdom, and put into operation those beneficent laws and those healing ministrations that will result in the world blessing of health pictured by the prophets. Isa. 33:24; 35:3-6.

PRACTICAL APPLICATIONS

Jesus the King

- will soon reenter Jerusalem as King of kings;
- will remove the money changers from their temples of authority;
- will destroy all caste systems;
- will purge the temples of worship;
- will meet all the needs of a groaning creation.

A Great Day. It was a day of rejoicing

when Jesus entered Jerusalem as the multitudes shouted, "Hosanna to the son of David." This joy was short-lived. It was but a fore-runner of what is to take place in the near future. When Jesus shall come the "second time without sin unto salvation" the whole world will be a groaning creation and will hail Him as their great Deliverer—the Prince of Peace. Surely, it will again cause the "morning stars" to sing together, and all "the sons of God" to shout for joy.

A Great Change. Jesus exercised His authority upon His triumphal entry and drove out the money changers. What a great change will be wrought by the reign of Christ! There will be a great fleeing of those who live in the temples of finance and who have by fraud kept back the hire of the laborers. Their gold and silver will not deliver them in that day, but it shall "eat their flesh as it were fire."

Temples of Worship. The temples of worship will be in for a thorough cleaning and overhauling. An apostate church cannot long endure. Truth, righteousness, and purity are enduring, but the corrupt systems of worship are sure to come in contact with the sentence of judgment. Christ will again, but more completely, exercise His authority and cleanse the temples of worship by driving out the polluters.—C. E. R.

THE GOLDEN TEXT

"Wherefore God also hath highly exalted him, and given him a name which is above every name."—Phil. 2:9.

God raised Christ from the dead and set Him at His own right hand in the heavenly places. What more exalted could one be than that? "And he that shall humble himself shall be exalted." Christ humbled Himself, and became obedient unto death, even the death of the cross. He has been exalted far above all else.

Isaiah says, "And his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." He is "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."—Eph. 1:21. "That at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:10, 11.—L. A. R.

YOUNG PEOPLE AND ADULTS

Acknowledging the Lordship of Jesus
Jesus said: "Every man who acknowledges me before men I also will acknowledge before my Father who is in heaven. But whoever disowns me before men I will also disown be-

fore my Father who is in heaven."—Matt. 10:32, 33; Weymouth. We can acknowledge Jesus by word of mouth and by actions.

Peter and John healed the cripple at the Beautiful Gate. When confronted by the angry priests they openly acknowledged that they had performed the act of healing in the name of Jesus. They did even more! They refused to stop teaching and healing in His name. They were acknowledging Jesus before men.

Gabriel told Mary that her Son should be given the throne of David and that He should rule over the house of Israel forever (Luke 1:32, 33). The Jews refused to accept Him as their ruler. They publicly denied Him, yet He was crucified as "King of the Jews." To publicly confess Jesus in those days meant that one must acknowledge His Kingship.

This confession is just as necessary today. Jesus is yet to ascend the throne of Israel and rule all nations. This great truth is the essence of the gospel. Everywhere Jesus went He taught the things concerning the kingdom. He sent the seventy out with the same message. No one was considered qualified for baptism until he had heard of, and accepted the fact of, the kingdom and Kingship of Jesus. This is still fundamental, it should be the burden of our public acknowledgment.

—H. A. S.

PRIMARY CLASS

Memory Verse: "Blessed is he that cometh in the name of the Lord."—Matt. 21:9b.

One day as Jesus was walking along the road to Jerusalem with His disciples He said to two of them, "Go over to the village. There you will find an ass (donkey) tied, and her colt. Untie her and bring them to me. If anyone asks you why you are taking them, you just say that your Lord has need of them."

The disciples obeyed and went to bring the ass. When they returned with her they spread their coats upon the ass. Jesus got upon her back and started toward Jerusalem.

As He passed people gathered in great multitudes to see Him. They spread their garments on the road. They cut down palm branches from the trees and spread them also in the road. Yes, they did with Jesus just as they did their great kings in those days.

How the people shouted and sang. Here is the song they sang: "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest."

When He came to Jerusalem the people said, "Who is this?"

The answer was, "This is Jesus."

Now let's imagine we were among the number going with Jesus into Jerusalem singing this beautiful song, "Blessed is he that cometh in the name of the Lord."—V. C. T.

AMONG THE CHURCHES

VARINA, IOWA

Services will be held at the home of Fred Kidder near Varina, Iowa, Sunday, May 6. Bro. A. M. Jones of Eagle Grove will be the speaker at eleven o'clock in the morning, and Bro. Arthur Johnson of Sac City will deliver the sermon at two o'clock in the afternoon.

Mrs. Anna Boyanovsky.

ARE YOU ON THE MAP?

from each church, grouping all your features together. Begin to prepare now so that your space will be filled with suggestions and projects of value to all in attendance. That popular department at General Conference will need contributions from every one of our churches if it is to be of the greatest value to all. Begin to plan your exhibit now.

Mary A. Gesin,
Estal L. Starbuck,
Genniel Carpenter—Committee.

OREGON, ILLINOIS

The church at headquarters was made glad last Sunday morning when eight brothers and sisters from other places were received into the local membership. Three of them had been residents of Oregon for some months and had been numbered with us since the first of the year but had not been formally received into the church. These consisted of Mr. and Mrs. Louis Lindsay and their son Edward. Others received at this time were Mrs. Olive Wood, formerly of Riverside, Calif., but now a resident of Golden Rule Home, and Mr. and Mrs. T. J. Ellis, their son Eldridge and daughter Margaret, of Waterloo, Iowa. The latter have contemplated for a long time placing their membership with the Oregon church. Bro. Ellis is treasurer of the General Conference and of its working body, the National Bible Institution.

SPECIAL INDEBTEDNESS FUND

Previously reported	\$ 891.50
Mrs. Mary E. Carter	2.00
S. H. Boyer	10.00
Mrs. R. A. Robinson	2.00
Miss Mattie Benjamin	100.00
Mrs. E. L. Griffin	5.00
Mrs. Lucy B. Groat	30.00
Mr. and Mrs. G. B. Sprinkle	2.00
T. J. Ellis	100.00
Mrs. Clara Chaffee	1.00
Total	\$1143.50
Pledges previously reported	427.00
Total pledges and contributions	\$1570.50

HERALD RECEIPTS

Mrs. Edith Miller; Mrs. G. E. Stauffer; Rose Miller; Mrs. Marian R. Richards; Miss Leota B. Hanson; Mrs. Mae Mercer; Wesley Stephenson; Miss Fay Logan; C. H. Adams; J. D. Fyfe; J. E. Wilson; Miss Leila E. Whitehead; Mrs. Lottie Graham; N. S. Westfall (for another); C. A. Kelley; Mrs. George B. Graves; Mrs. Catharine Davis; Mrs. Ella MacDonald; Mrs. J. C. Thoms; Verna Himmelright; Dallas Lehman.

GRAND RAPIDS, MICHIGAN

Our entire group is feeling very thankful just now for the assurance that Sr. Townsend is on the road to recovery after a very serious seige of pneumonia. God has been good to us again.

The attendance record continues to hold well above the three hundred mark, taxing the capacity of both the church building and the "Annex."

Sr. Fletcher of Kalamazoo spent two days recently visiting the pastor's family and making calls on others of the church people. Sr. Fletcher has always taken a genuine interest in the little church here, and is a very welcome guest at any time.

Some specially appropriate music is being prepared for Mother's Day, and we trust the day may prove to be one of credit and inspiration.

F. E. Siple, Pastor.

WE LOOK AHEAD

May 1, 1934

"Where Do We Go?" T. A. Drinkard.
Mr. Drinkard doesn't speak as men wish to hear.

"Not Written for His Sake Alone,"
Norman John MacLeod. Ancient examples for our benefit.

"The True Trinity," Lyman Booth. "If there is a false trinity there must . . . be a true one."

"The Days of Noah," L. B. Sherman.
A comparison.

Also other articles of interest to Bible students.

IN GRATITUDE

Dear Brothers and Sisters:

After almost a month's stay at the hospital it is good to be back with home folk, brethren, and friends. One feels more or less like a piece of public property in the hospital, while at home he seems to belong to some one.

Despite serious handicaps, the doctors and nurses were constantly amazed at the improvement shown daily. But how could it be otherwise, with such a loyal band of brethren from the north, south, east, and west, praying continually for me? My heart wells up in gratitude to God for your faithfulness.

The Rockford church, some of whom daily planned something to cheer and comfort me, and the messages from my Oregon brethren, as well as scores of letters and cards from near and far, were a constant inspiration in the fight for returning health. As soon as strength permits I hope to answer each one.

Many of the wonderful promises of God came to mind to lighten the weary hours, one particularly: "He shall give his angels charge over thee, to keep thee in all thy ways."

With continual thankfulness to the Giver of all good,

Mary A. Gesin.

BLANCHARD, MICHIGAN

Thursday evening by the sharp light of the gasoline lamp the Shepard Gospel Mission met in the schoolhouse to honor the One who had purchased the earth by His death and lay in the tomb for them nineteen hundred years ago. But, "As Jonas was three days and three nights in the whale . . ."

And Easter morning at the Wyman Gospel Mission the happy voices of the children were lifted up to praise their living Redeemer.

So Easter afternoon at Blanchard four splendid young people set sail in the Boat of Jesus Christ for the Port of Eternal Life: Sr. Thelma Egbert; Bros. Emery Toogood, Raymond Stewart, and Almond Reynolds. They are starting a new life from the waters of baptism, even as their great Captain started a new life centuries ago as He came from the tomb. Living for Jesus! Hallelujah! The baptismal service was followed by communion. Plants and an Easter lily graced the church.

Easter evening the young people's choir led the singing again. It is wonderful to have those of youthful vim to turn their abundant energy into the channel of service for Christ.

C. A. Smead, Pastor.

STILSON - BOYLE

On Sunday, April 15, we were called upon to solemnize the marriage of our eldest son, Everett E., and Gladys E. Boyle.

When the ceremony was finished the noon-day meal was next in evidence and enjoyed by the family and guests, after which the couple departed for a day or two in the Windy City.

The bride's family are in the Southland and could not be present, with the exception of her brother, Homer, of South Bend, who was present with his family.

We pray the heavenly Father may bless them in all good things, that their joys may be multiplied by sharing them, and their troubles be lessened by dividing them.

They will reside at 310 S. Franklin St., South Bend, Indiana.

F. A. Stilson.

MARY ELIZABETH SIGLER

Mary Elizabeth Harrison was born in Hagerstown, Md., August 16, 1843, the daughter of Andrew and Anna Harrison, and the eldest of their nine children. She was married April 2, 1869, to Abraham Sigler. Thirteen children were born to this union, of whom two sons and four daughters survive. In addition to her children, twenty-three grandchildren, thirty great-grandchildren, and two great-great-grandchildren.

The husband passed away February 28, 1914, since which time she has made her home with her daughter Gertrude, who has practically given her life to her mother's care.

Sr. Sigler, lovingly known to the Oregon church of which she was long a faithful member as "Grandma," was of a most cheerful disposition, a great lover of the Bible, and one who found much joy in prayer.

The funeral was conducted by the pastor of the Oregon church, and was largely attended. She awaits the Master's call in River-view Cemetery. Her death occurred peacefully on Monday, April 16, 1934.

BETWEEN YOU AND ME—

Sr. A. J. Eychaner informs us that Bro. Eychaner and herself plan to leave Florida, where they have spent the winter, April 26, and return at once to their home in Cedar Falls, Iowa.

Sr. Mary E. Carter, Mt. Vernon, Mo., sending in a contribution to the Special Indebtedness Fund, says, "Our redemption draweth nigh. I mean to give the tenth, be it ever so small, to the work of the Lord." There is a close connection between these two ideas. We have little time left to sacrifice on behalf of the gospel.

Writing of our beloved Bro. A. J. Chaplin's death, Sr. Della J. Keefe, Geuda Springs, Kan., says thoughtfully, "Yesterday we laid Bro. Chaplin away, but not for long. I feel that he was ready to meet his Lord and Savior when He comes." What a consolation such an assurance is!

Next Sunday, April 29, is Bro. J. H. Anderson's regular appointment at the Blush Church near Fredericktown, Mo. The church at this place meets each Sunday for Sunday school and Bible study, and Bro. Anderson preaches for them on the fifth Sundays.

Evangelists, pastors, Bible teachers: Are we making use of the significant times in which we live to press home upon our hearers the necessity for preparing for the Lord's coming? Each day brings its quota of fulfilling prophecy and its assurance that the day of the Lord is near.

Bro. and Sr. F. L. Austin of Chicago, accompanied by Sr. Leila E. Whitehead of the same place, were welcome but brief callers in Oregon, Ill., last Saturday.

Bro. Lyman Booth of St. Louis, Mo., author of several splendid works on biblical themes, and whose writings are gratefully received by our readers from time to time, passed his eighty-fifth milestone in the journey of life last Sunday, April 22. May he remain in active service until the Lord comes.

The prayer poem on the editorial page of this issue was composed in memory of Bro. William Canode of Oregon, Ill., and read at his funeral service. The lines may be sung to the familiar music of "Abide With Me!"

All of the properties owned by the National Bible Institution, the income of which goes to the support of Golden Rule Home, are now rented satisfactorily. For a time, owing to the depression, it was hard to find renters who were altogether desirable.

Have you prepared your two hundred word answer to the question, "What Must I Do to Be Saved?" Look up the conditions of the contest on page 3 of the last issue. Please remember that all answers must reach this office by May 10.

According to the "Messenger of Truth," published by Eld. S. J. Lindsay, pastor of the church at Tempe, Ariz., the brethren at that place were recently "made to rejoice over the baptism of Mr. Paul A. Trimble, Miss Doreta Mae Shaw, Mrs. Mary Shaw, and Miss Marjorie Saylor. These young people will be of very great help to the work in this place. May God bless and keep them all."

The family of "Grandma" Sigler, whose obituary appears in this issue, wish to express their thanks to the brotherhood for the many expressions of sympathy they received on the occasion of their aged mother's death.

THE GOSPEL ACCORDING TO MATTHEW

The Sunday school lessons for the first six months of 1934 are based exclusively (with the single exception of the Easter lesson, which is taken from John) upon the record of the life and teaching of our Lord as recorded by Matthew.

In addition to the facts noticed in the editorial in the first quarterly of the year, the following information will be found of interest and value as we pursue our study of the book.

Commenting appreciatively on the great value of the first Gospel, a recent writer says: "The splendid record is quoted more frequently than all the others by early Christian writers, and in view of the fact that it is aimed at a reconciliation between a Jewish and a cosmopolitan conception of Christ as 'legal, yet above the law, as Jewish, yet above Judaism,' it has been characterized by Renan as 'the most important book ever written.'"

Opinion varies among the critics as to the date of its production, but it is generally be a short time after 70 A. D. Regardless of the exact time and circumstances of its writing it is one of the valuable books of the Bible.

CHILD MISSIONARIES

Many of the pupils in our Sunday schools come from homes where the gospel of the kingdom of God, the coming of Christ, and the

resurrection of the dead is but little understood. What a splendid opportunity this situation affords the faithful superintendent and teacher to engage in effective home missionary work.

These little folks, thrilled by the wonderful reality of Christ's return, carry the message back to their Bible-less homes and tell it to fathers and mothers who seldom if ever go to church, and thus become active little home missionaries to their own parents.

Beyond this lies the influence the Bible teaching of the Sunday school will eventually have upon the developing lives of the boys and girls themselves. Lessons learned in childhood are never forgotten, but become as permanent parts of the individual as is his physical body.

"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 BIBLE

After Lord Byron's death the following lines were found written in his Bible:

"Within this awful volume lies
The mystery of mysteries;
And happy they of human race
To whom our God has given grace
To hear, to feel, to read, to pray,
To lift the latch and find the way.
But better they had ne'er been born
Who read to doubt, or read to scorn."

A LITTLE GIRL GIVES ALL

"My little granddaughter wanted to see the ladder full to the top, and I said, 'Well, Sallie Ann, I am going to help a little if I can get to the post office today.' So she gave me three cents and said, 'Maybe that will get it to the top!' She hasn't been to school yet, but she is good company for me. After she goes to bed at night she sings, 'God Will Take Care of You.'"

The dear sister who sends us this letter with her contribution says of the amount she incloses, "It seems so small, though if we all will live as we should I think we will get God's debt paid. My income is only one dollar a month, and I failed to get it in money this month, and I had to take it in work."

Your contribution "small," Sr. Robinson, under such circumstances? A two dollar contribution to the Lord's work when your income is one dollar a month! Why, you are putting us all to shame! May God bless you and Sallie Ann, and we know He will.

Let's
climb
the
Ladder
to
Success

\$1500
\$1400
\$1300
\$1200
\$1100
\$1000
\$900
\$800
\$700
\$600
\$500
\$400
\$300
\$200
\$100



GOD'S PERSONAL MAGNETISM

By Cecil A. Smead

IN the Arabian Nights is a tale of a mountain that drew out the iron fastenings from passing ships and sank them instantly. A child plays with a magnet in the sand and watches it pick up iron filings. One day I watched a big electrical magnet pick up piles of scrap iron. The magnet, about four feet in diameter, would settle down upon the pile, the power would be applied, and up would come the pile, chunks hanging to the magnet and to each other, hanging by invisible chains. The power shut off, down the iron would crash.

Certain speakers attract their hearers in some intangible way, while others—well, some are born great, others achieve greatness, and others just grate upon you. It's in the nerves, and we all know that the nerves are in reality electrical wires; the human machine is run by electricity. A ship generates electricity with the fuel, and then turns the electricity into motive power right down on the spot by the propellers. So does the brain send electricity through the nerve to the muscle and expends it there, causing the muscle to contract. Some people, by nature or by habits, can use their electricity to magnetize, and the result is what is called personal magnetism, or sometimes, personality. It is too bad, but it can be used for either good ends or bad ends. Lucky is the person who is endowed with this power, for it is the open sesame into the hearts of men. This power is transmitted by radio as witness the last presidential election.

Now that we see what is done by human power plants, let us turn our thoughts to God, the Father and Creator of all, the great power plant of all. Who will dare deny to God powers that He gives to His creatures? So we see that the eternal Father must also possess personal magnetism, the only differences being that God's power is used only for good and is not bound. It is infinite. It must reach far and near, completely filling all space. It is all-powerful, perfectly controlled by the Father for every purpose. While the persons of the Father and the Son remain located in heaven the Holy Spirit is everywhere. Such is the personal magnetism of God.

This personal power of God must be something He has always possessed, ever since "in the beginning God." So we find that when God created "the Spirit of God moved upon the face of the waters" (Gen. 1:2). Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth."—Psalm 104:30. So now we begin to realize some of the uses to which God puts His personal magnetism.

Now, there is a certain part of this great fund of power that God uses especially to attract people to Him, and by this special part of the element God communes with those who yield themselves to the attraction. This is called in the Scripture the Holy Spirit, or the Comforter: "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.*"—John 15:26. "But the Comforter, which is the Holy Ghost."—John 14:26. "Holy Ghost" and "Holy Spirit" are identical in the original language of the Bible, and always should be read "Holy Spirit." It is in the neuter gender in the Greek, being neither masculine nor feminine, but "it." It is the personal magnetism of God. It attracts us to Him.

Every Christian is "sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."—Eph. 1:13, 14. We read that "the eyes of the Lord are in every place, beholding the evil and the good."—Prov. 15:3. But we also read, "For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him."—2 Chron. 16:9. Here we have the Holy Spirit in action. In passing we might remark that true holiness disregards actions, words, or even thoughts, on account of the human traits of lack of knowledge, bad judgment, and so forth, and instead is fixed on the motives or purposes of the heart. For "the Spirit also helpeth our infirmities," and Christian growth will be manifested in those other things. But the requirement is purity of heart, sinless in heart. Then "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."—Gal. 5:22, 23. Truly the personal magnetism of God is a marvelous power.

To be personally magnetic is splendid if one uses the power for good purposes. You attain it, first by being worthy of confidence, and then by being self-confident. But how much better it is to have the personal magnetism of God expressed in and through your life. The way to attain that is to be perfect in heart toward God, which is the only perfection possible in this mortal life, and then be Christ-confident. If you do that, you can be sure that the Holy Spirit will find you out. And it will be strong on your behalf.

TRUTH loses value if people do not understand it.—
Japanese Proverb.

A TESTIMONY

THE vigor of our spiritual life will be in exact proportion to the place held by the Bible in our life and thoughts. I can solemnly state this from an experience of 54 years. . . . In July, 1829, I began this plan of reading from the Old and New Testaments. I have read since then the Bible through one hundred times, and each time with increasing delight. When I begin it afresh it always seems like a new book. I cannot tell how great has been the blessing from consecutive, diligent, daily study. I look upon it as a lost day when I have not had a good time over the Word of God.—*George Mueller.*

THE RESTITUTION HERALD

VOLUME 23

OREGON, ILLINOIS, MAY 1, 1934

NUMBER 31

"Not Written for His Sake Alone"

By Norman John MacLeod

THE picture we usually carry in our minds is of an old man well seasoned by experience rising to the sublime height of faith that was willing to offer its most priceless possession at the behest of God. Almost do we think of Abraham's faith being of such high quality that we can never attain to it. We feel that surely Abraham never was a young man filled with the real zest for life which we feel, and confronting the same problems as we. He surely never could have had the high spirited impulses or the abject feelings of timidity that we feel, or he could have not arisen to the heights of faith related of him. But when we realize that after all Abraham was a mortal being such as we are, we are compelled to ask the question: how did he achieve it? Was Abraham ever the man of faith? Did he ever face moral issues the like of those with which we are familiar? Did he always trust God? No, we must answer, Abraham did not always have that abiding faith in God and His plans.

Abraham faced real moral issues. He had once been a young man who dissembled rather than face the issue. We see Abraham going into a foreign country and telling a "white lie" to keep out of trouble: "his wife was his sister." Yes, she really was related to him. He almost involved himself in severe trouble. Had not God intervened we cannot tell what might have been the sad issue of that trip to Egypt. The salesman is often confronted by much the same situation that presented itself to Abraham here. If we put our property in the hands of a real estate man to sell we would not think he was a very good salesman if he told the prospective customer that the roof leaked quite badly during the last rain; that the soil in the back acre was of very poor quality that would not yield even to our best efforts; or that the income did not meet the expenses in these times of depression. We would think that he was not onto his job. The young person meets just such situations, and so does the older one. To tell the

"He (Abraham) staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him."—Romans 4:20-23.

truth about our own good points, but lay little stress upon the weaker ones, is the natural tendency of human nature. We are not lying, we tell ourselves, we are just suppressing part of the truth. Not so long ago we were in a gathering of people who had come to listen to a discussion of problems in which we were vitally interested. It was noised about that we made our living by preaching the gospel. One lady said that she was glad to hear that, and wondered what church it was, and what its principles were. Of course we told her, but we wonder yet if the woman really got the information she sought. There were too many people there to begin to tell her of those things, we argue to ourselves.

The very name of the child of promise was also a gentle reminder of a time when Abraham's and Sarah's faith did not measure up to the full stature: "Isaac" means "laughter," in commemoration of the day when the coming of the child was announced by the angels and the announcement was received with laughter. Abraham did not always have that implicit trust. How did he attain the heights of faith seldom reached by mankind? What lessons brought him to the humble attitude of the Father of the Faithful?

Our childish ideas of the Bible stories persist with us even though we have outgrown the kindergarten in other respects. The baby Moses being found in the bulrushes by Pharaoh's daughter, or the man of extreme patience leading the children of Israel out of bondage: those are the conventional ideas of Moses. The impulsive man who slew the Egyptian oppressor is forgotten. Joseph, the "much-abused" boy who rose to be the hero of a mighty tale: did he ever suffer temptation? We often read the story of the young man in Potiphar's house, and we slide over unnoticed the fact that Joseph proved himself worthy of greater trust by overcoming the temptations common to mankind. It would have been so easy for Joseph to have yielded to the temptations put before (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

"I have chosen the way of truth: thy judgments have I laid before me."—Psalm 119:30.

THE EDITOR'S PRAYER

MOST holy Father: We need Thy presence in our homes in these days of uncertainty and increasing doubt, to strengthen our faith and the faith of our children in Thee and in the truth of Thy Word. Be Thou with us, we pray, that we may not be moved, that we may not be overmuch discouraged and disheartened when we see so little fruitage of our labor. Help us to use the disappointments of life, the apparent failure of our efforts to serve Thee, as stepping-stones to eternal success. May we ever remember that we labor not in vain in the Lord, and that eventually the crown of victory will be ours. Amen.

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FELLOWSHIP WITH GOD

SO strongly have the Church of God and its leaders been impressed with the importance of the great material realities of which prophecy treats, and with the failure of the majority of religious teachers to give these things the attention they so richly deserve, that the church has directed much of its time and energy to these matters, sometimes, we fear, to the exclusion of the equally vital spiritual realities revealed in the Bible.

Our "fathers in the faith" of a half century ago were influenced against anything that savored of mysticism by the excessive religious emotionalism that was so generally practiced in those days. They felt that such extreme excitement of mind did not permit a calm and thoughtful meditation on the truths of the Bible. In their ardent desire to avoid such excesses and arrive at the truth of the Scriptures, they came to place less stress on prayer, worship, and heart consecration than would otherwise have been the case.

Another element that entered into the situation was the opposition they faced everywhere to their doctrinal teaching. They were constantly on the defensive, and compelled to "search the scriptures daily" in their effort to maintain their position on such subjects as the mortality of man, the literal coming of Christ, and the future kingdom of God on the earth. This continual search for doctrinal evidence placed them in the forefront of biblical technicians of their day, but at the same time developed a tendency on their part to overemphasize the literal and the material ap-

plication of the Scriptures.

The time has now come, however, when the strength of the opposition we once faced is dying out, and we should approach our study of the Bible from another and less technical standpoint. We have many things to learn from others of fellowship with God, of deep spiritual experience, of prayer and worship and consecration of heart.

There are many among us who have long enjoyed such blessings, but the great majority of our people we fear are strangers to them. That this dearth of spiritual perception is not confined to the Church of God is apparent from what one of the most able ministers of the English Baptist Church said long ago: "There is a Christian life, which, in comparison with that experienced by the majority of Christians, is as summer to winter, or, as the mature fruitfulness of a golden autumn to the struggling promise of a cold and late spring. It is such a life as Caleb might have lived in Hebron, the City of Fellowship; or the Apostle John was living when he wrote his Epistles. It may be fitly termed the Blessed Life."

Such a life is a life that is always conscious of the *presence of God*. To one who gains this blessed experience God is not a dim and misty picture, not the figure in a dream, but a glorious living reality, who lives in one's home, who remains at one's side throughout the busy day, who is never far away, but who stands ready and willing to help in every time of need. God is *here*, not *there*! He is *present*, not *absent*! He is no longer merely the mighty Creator of the heavens and the earth, but the kind, the affectionate, the sympathizing, and the helpful Friend, Guide, and Comforter of our daily walk!

To come to know God in this intimate way is wonderful indeed. It brings a joy, an assurance, and a comfort into life that no other experience can produce. Such an understanding of God casts new light and glory upon His precious Word. Not that the meaning of the Bible is changed in the least! Far from it! But splendid new truths are seen in the old texts that formerly provided nothing more than a proof that man was mortal, that the kingdom was to be on this earth, and that future life depended upon a resurrection from the dead. To feel that *God lives in us today*, that He is working in and through us, lends a dignity and a beauty to our service and a meaning to our Bible study more wonderful than we have ever known before.

The True Trinity

By Lyman Booth

SHOULD a person ask me whether I am a Trinitarian or a Unitarian, I would reply that I am both. That is to say, I believe in one eternal, self-existent Being who is the first cause, who created all things—the starry heavens, and earth, and all things therein except sin, as shown by the following scriptures. In Isaiah 44:24 we read, “I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself.” The word “Lord” in this instance should have been “Jehovah,” as in every other instance where the word “Lord” is in capital letters. In Deuteronomy 4:35 it is recorded: “Unto thee it was shewed, that thou mightest know that the Lord he is God; there is none else beside him.” “By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.”—Psalm 33:6. “I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.”—Isa. 45:12. “For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else.”—Isaiah 45:18. The above agrees perfectly with the account of creation in Genesis 1.

The above embodies my reason for being a Unitarian. I will now try to explain why I am a Trinitarian. When I shall have finished I believe most, if not all, will agree with my solution of the seeming contradiction.

In the first place I will state that I do not believe in the Trinity as taught by the clergy of our present time; which to my mind is in error. They teach that the Trinity is composed of God the Father, God the Son, and God the Holy Ghost. That the Holy Ghost is a bodily Being, and that the three Beings are One, and the One is Three. If you ask any of the advocates of that thought to explain how such a seeming impossibility could be, they say, “Oh! that is a mystery, and we cannot fully understand God’s mysteries.” That is as far as their explanation extends, and we are

as much in the dark as we were before we asked.

Some critics have called that form of the Trinity a false one, but fail to satisfy our minds by telling of the true. If there is a false Trinity there must of necessity be a true one. The true or genuine must exist before it can be counterfeited. A silver dollar cannot be counterfeited except there is a genuine silver dollar. No counterfeiter can copy or imitate a genuine paper dollar except there is one to copy, and their attempts to do so often lead them into trouble.

Jesus said, “I am the way, the truth, and the life.” Here we have three offices filled by one person. Christ is in the three, and the three are in Him. This, however, is not the trinity to which I wish to call attention, although closely related.

Angels are sometimes spoken of as God. In Genesis 32:1 Jacob met the angels of God. In verse 24 he wrestled with a man, this man being one of the angels. In the thirtieth verse Jacob said, “I have seen God face to face.” Here he calls the angel he wrestled with “God.”

Since all the types and shadows as represented under the law service center in Christ, we will omit them for the sake of brevity, and will look to Christ as the life-giver. In John 5:26 we read, “For as the Father hath life in himself; so hath he given to the Son to have life in himself”; and in the fortieth verse: “Ye will not come to me, that ye might have life.” In John 10:10: “I am come that they might have life, and that they might have it more abundantly.” In John 11:25: “Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.” In John 17:2 Jesus said in His prayer, “As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.” These scriptures clearly teach that Jesus is the only one through whom eternal life can be secured. Therefore we may justly say He is the life-giver.

In 1 Timothy 2:5 we read, “For there is one God, and one

Linger Not!

The time is short!
If thou wouldst work for God, it must be now;
If thou wouldst win the garland for thy brow,
Redeem the time.

Shake off earth’s sloth!
Go forth with staff in hand while yet ’tis day;
Set out with girded loins upon the way;
Up! linger not!

Fold not thy hands!
What has the pilgrim of the cross and crown
To do with luxury or couch of down?
On, pilgrim, on!

With His reward
He comes; He tarries not; His day is near;
When men least look for Him, He will be here;
Prepare for Him!

Let not the flood
Sweep thy firm feet from the eternal Rock;
Face calmly, solemnly, the billows’ shock;
Fear not the storm.

Withstand the foe;
Die daily, that forever thou mayest live;
Be faithful unto death; the Lord will give
The crown of life.

—Horatius Bonar.

mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." Christ Jesus is a mediator, a ransom, and life-giver. Since He is God's Son He inherits the name "God" according to Hebrews 1:4. "Being made so much better than the angels, as he hath by inheritance obtained a more ex-

cellent name than they." Therefore He is a God by virtue of being the Son of God, and God the ransom, and God the life-giver. Here we find the three in the man Christ Jesus, and Christ Jesus in the three. A perfect and holy trinity, ordained by Jehovah. Some may question this thought; but why so? (Please turn to Page Nine)

Where Do We Go?

By T. A. Drinkard

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—Eccl. 9:10.

I HAVE for many years affirmed that it is impossible to persuade men to accept and embrace the truth until they understand the nature of man. You may disagree with me in my conclusions, but I ask for your candid consideration of these statements.

We learn sometimes by asking questions. I have never held a series of meetings without granting to the people the right of asking me questions at any time, even during my speaking hour. And a number have taken me at my word and called me down to answer their questions, which I gladly did. Possibly not according to the way they wanted to hear, but nevertheless according to the Scriptures.

Speak to many today about the coming of Jesus Christ and the establishment of His kingdom on the earth, and they are not interested, and why? They expect to go to heaven when death comes. Suppose that men go to heaven at death—what interest would we need in the coming of Jesus Christ and His kingdom; in the covenant of promise to Abraham, to Isaac, to Jacob; in the resurrection?

It is true that we go somewhere when we die, and it is clearly taught in the Scriptures of divine truth. Read carefully the text at the head of this article and see how strongly the writer affirms that man goes to the grave. Notice, too, that that which goes to the grave is said to have knowledge, wisdom, and the ability to work before going there. I say it without fear of successful contradiction, that every inspired writer of the Scriptures agrees upon this question. And it is for the reader's good that I write.

Another fact is also true, and that is: If it were not for the opposition of the clergy you would see more men and women accepting the teachings of the Scriptures. Jesus Christ referred to those in the days of His personal ministry upon earth as being "blind leaders of the blind." Jesus Christ was the greatest militant defender of the truth of our God. He never once pulled down the flag; He never once compromised for the sake of popularity. And you will note that in His advice and charge to His apostles He said, "Occupy till I come."

I find a statement that includes man. It reads, "All go

unto one place; all are of the dust, and all turn to dust again."—Eccl. 3:20. How did Solomon know that all this was true? Surely he in some way had access to the word of Genesis 3:19: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Thou wast taken or made from dust; and thou wilt return to dust.

There are some among those who oppose these views who have very keen minds and many are unable to meet them as they should. For this reason alone we should know our Bible. Carefully follow Paul's advice to rightly divide the Word of truth and you will be safe and sure. I enjoy affirming that man of the Bible is mortal. That is the man who is promised a resurrection. No promise of resurrection is made to that which lives and never dies this side of the resurrection, for example an immortal soul.

If the study of this question is unimportant why do we find so much teaching along this line? Job wrote something worth while, and here is what he said: "As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more."—Job 7:9. Yes, man goes somewhere, and Job tells us it is to the grave. Notice again, "Before I go whence I shall not return, even to the land of darkness and the shadow of death."—Job 10:21.

Not only this, but some of the inspired writers tell us that at death man returns to the earth. This would indicate that man was "formed . . . of the dust of the ground" as Genesis 2:7 and 1 Corinthians 15:47 teach. David in Psalm 104:29 speaks of men "return(ing) to their dust." By Genesis 3:19 the same return is referred to. Job sees man at death returning to dust (Job 34:15). David seems to be deeply interested in the subject and says that man "returneth to his earth" (Psalm 146:4). Study carefully Job 14:7-14; 17:16.

The purpose of Christ's coming to the world was to bring man again from the dead (1 Cor. 15:21, 22). If there is no death, there is no need for a resurrection. By John 5:28, 29 we see that man is in the grave at the coming of Jesus Christ. All classes receive payment according to the way they have lived previous to death (Gal. 6:7, 8).

The Days of Noah

THERE have been three periods in the world's history which have been outstanding as crises among nations and each has run parallel to the others and each crisis has needed a leadership which would bring the world out of chaos.

No student of world's events does not know that the entire world is in the greatest chaos in the annals of history. No period of world's history presents a greater lack of confidence, distrust, fear, perplexity, and a feeling of mystery that forebodes evil and calamity.

From the man who seeks shelter from the wintry blasts, to the man who receives aid from the welfare societies for his family needs, to the man whose salary has not been tampered with, to the financier, banker, and money lender, that hidden undercurrent of unrest has so sapped the courage that not only this nation but the nations of the world are held in a bondage of fear for those things that are coming upon the earth.

Laws that were made for the average man are subverted to take away the little that he has. Banks, corporations, Wall Street, are sweating the last pound of flesh out of humanity and leaving them stranded and struggling. Absolutely without conscience politicians are digging into the graft system without compunction, betraying public trust, appearing in public with an air of helping and taking out with one hand as much as the other hand could put in ten times over. The conditions of today would make the ward heeler of forty years ago look like a Wednesday night prayer meeting.

Yesterday—a woman discharged from the hospital with a two weeks' old baby with no place to go, a disgrace to civilization. Today the baby dead from exposure and the mother in critical condition from exhaustion and cold, wandering the streets until taken care of by the police.

A mother and daughter commit suicide together because of poverty. A young man commits suicide on the grave of his bride-to-be because of loneliness. A sweat shop operator is fined five hundred dollars for working girls twelve years old making dresses from 4 p. m. to 11 p. m. He should be set up against a brick wall. Officials of a city in New England with good salaries chiseling in on the CWA, taking the bread of men who are hungry and justifying themselves. Investigation after investigation into the crooked dealings of the NRA until one wonders if there is an honest person left in the world.

The representatives of Greece running mad wondering why Greece could get no orders for pure olive oil. They found out when they were told that as long as Greece entertained Samuel Insull, Greece would not get any orders, and Insull was ordered to vamoise by January 21.

A nearness to civil war in France. The persecution of the Jew in Germany. Sterilization, a new religion, defiance of all precedents by Hitler, German money in sunken

vaults. A fleet of airplanes flying to Honolulu just to show the Japs we can do it. The United States planning a naval base in the southern Pacific to offset an antagonistic effort of Japan. Russia and Japan in plot against China. Enemies of the President opposing every effort that might bring something of normality. Enemies in Congress and the Senate who would see the country worse than it was or is in order to save for themselves the graft which is obtainable through their crooked dealing.

Four states at one time fighting kidnaping and extortion and lynching. And still it goes on. From Al Capone and his liquor rackets and white slave operations to the most disgraceful crime of the century, the Lindberg kidnaping, to the Bremer case whose tabloids covered the front page of every American newspaper. Underworld operations have so gripped the nation by the throat that a man hardly says his soul is his own.

We often speak of the underworld of the racketeer. There is the underworld of the gangster. There is also an underworld of society. Fifth Avenue and the Bowery have their systems as well as the gangster. If the lid of society might be removed it would startle the world. There is the underworld of blackmail. Millions are spent annually through this channel and the greater part never comes to the surface. The divorce court can only give an idea of the intrigues that are being carried on. Men and women of note and famous in their careers are too often examples of the lowest of debauch.

The church has not escaped this. There is in the church a membership that lives and thrives on the faults and failings of others who propagate lies and scandal, until scarcely a person can come through with a decent reputation. There are those who come to the service and sit through the hour of worship with the look of sanctimonious saints but whose minds are working on everybody with an imputation of evil. And the next day the scathing denunciations would make the first spoken-of underworld tame in comparison. The question on every hand, "Is he straight, is she straight?" comes up so often that it makes one wonder if anyone is straight.

We know this to be so because once in so often we hear from our leaders and read articles in our papers pleading for our people to stop lying and scandalizing and gossiping. Why should such a plea have to be offered to the church? Jealousies, fears that some one is looking for our positions, have driven more than one minister to a positive lowering of his abilities.

Ministers jealous of other ministers, churches jealous of other churches, conferences jealous of other conferences, and sections the same. Many willing to crucify anyone and everyone to further their own ends. Then we ask God to bless us. He does not and He will not bless to any great degree until these methods are obliterated. Whoever said,

"Religion, what crimes are committed in thy name," knew what he was talking about.

This is the day of one of the crises which we mentioned and of which Jesus spoke when He said (Matt. 24:37), "But as the days of Noe were, so shall also the coming of the Son of man be." It is going to take more than the placid Dr. Cadman or the militant Father Coughlin, friend of the man on the street, to bring out of the chaotic condition the peace and quiet that the world stands in so much need of.

II

Nineteen hundred years ago was another period. A crisis appeared which changed the thought, system, and polity of the entire known world. The prowess of the Roman Empire, the culture of the Greek, and the theology of the Jew were made to realize that a change came through the birth of the Lord Jesus Christ. The real condition and thought of the times are explicitly expressed in the first chapter of Paul's Epistle to the Romans. There was a premium on suicide. Morals and ethics were hardly known. Ninety-five per cent of the population was in slavery. Tiberius Caesar, who was contemporary with Pontius Pilate and whom Pilate chose for a friend rather than the people whom he ruled, was a slothful, scheming, ruthless, profligate, sensual, conscienceless ruler. He was despotic, cruel, and vindictive, jealous of every ruler and distrusted by everyone under him. His favorites were of the vilest type. His vices and crimes were monstrous over a period of over twenty-three years. His troubles and ailments drove him to despair and to insanity and he died insane with a loathsome disease. This was Tiberius Caesar and a fair sample of emperors of the first century. Caligula and Nero come in the same category.

This was the world which Jesus faced, imperialistic, ritualistic, desperately in need of a great leader. And when He would have and could have led them out to a higher and better life they killed Him.

III

The history of the world up to the time of the flood is very meager. No historian will risk much of opinion outside of the Bible. And Moses has used only five chapters to cover a great period of the world's history. But it only takes seven verses of the sixth chapter to depict a condition which is only paralleled in the conditions of the present hour.

When God cursed the ground for the sin of Adam and Eve, when Cain was made a vagabond for killing his brother, evil was started upon the earth. When Cain went out into the east country he turned his back on God voluntarily. And we read that Cain built a city. The correct version is, "He was ever building." He was a wanderer and never could stay very long in any particular place. Yet he kept saying, "I will build a city." Being inventive and a man of ability he invented agricultural and musical instruments. His genius kept him on the move and he locked God out of his life, his civilization, and out of the city that he built.

On the other hand there was Seth. He had not the genius of Cain, but he kept step with God. He built an altar, and his life was moved from the place of that altar and worship. He never built a city. He was not an inventor. He only built up a civilization that worshiped God, and in his generation continued unto Enoch.

Now trace Cain through the building until we come to the seventh generation as Seth comes to his seventh generation. Cain's civilization that locked God out headed up with murder, bloodshed, and human carnage.

Then at the end of this seventh generation the sons of Seth saw, heard, and envied the progress of the Canaanites. Their inventive genius, the music of their instruments, the beauty of their women lured these sons of Seth, and they went over into the camp of the Canaanites and married their daughters.

They federated their divine, God-given worship with these worshipers of idols, and they lost that which they had and they lost what they got. These sons of God looked on the daughters of men and saw that they were fair; and they took wives of all which they chose.

It is coincidental to say the least that Enoch, the seventh from Adam of the posterity of Seth, invented letters and made laws and prophesied a second coming, while Lamech, seventh from Adam of the posterity of Cain, became a bigamist and started the beginning of an awful finish. This was all seven generations from Adam. "As it was in the days of Noe." From this time on men lived as men are living today, marrying and divorcing, eating and drinking.

All this led up until the time of Genesis 6:4: "There were giants in the earth in those days."

In this instance the word giants means "fallen earth men; with animal and devilish minds." They were giants in intelligence and intellect as well as in stature. They were able to force their will on other people. They were able to commit great violence. Might made right. What they saw and wanted they took. Without force if it came that way, with force if not. They were men of blood. It was the iron rule. And God saw that the wickedness of man was great in the earth and every imagination of the thoughts of his heart was evil continually.

They carried their power to such an extent as to become degenerate. They were flesh whose minds were wholly sensualized and brutalized so as not to retain God in their knowledge. They were in a state of wickedness, and their wickedness was multiplied so that the whole earth was filled with violence. Wickedness had doubled to what their virtue had been. Profligacy among the lower classes, cruelty and oppression among the higher, predominated.

The imagination of their thoughts was evil. The first embryo of every idea, the figment of every thought, the very material out of which perception and conception and ideas were formed, were all evil.

The fountain which produced every thought was poisoned. It was evil without any mixture of good. It was rapine, luxury, and riot. They resisted the Spirit of God until evil held sovereign sway.

And God saw and said, "I will destroy."

Truly those days were a counterpart of this present day. Jesus could bring no greater comparison of the times of the end. Neither could Peter or Paul in their Epistles picture a more complete description of the day of His coming.

We are substituting science and philosophy for Christianity, a worldly wisdom for the wisdom of God; and the time has now come when, as the Psalmist says, "And the Lord looked down to see if there is one good." Jude quoted

from Enoch, the seventh from Adam, and John the Revelator said that the church of the judgment would be neither cold nor hot, just lukewarm, nauseating, revolting, and in God's eyes deserving a more severe judgment than the other six churches.

Again, "As the days of Noe were, so shall also the coming of the Son of man be."—L. B. Sherman in *Present Truth Messenger*.

The Tacklings of the World Are Loosed

"Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you."—Isaiah 35:4.

IN spite of the desperate attempts of the world's leaders to turn the tide of depression, thus far no real solution for the world's ills have been found, nor have the nations considered it important to turn to Almighty God in a call to repentance and prayer.

Harry Carr, the news writer, says: "I have talked with some of the greatest economists in the world. They agree on certain points. That Germany is certain to have a major revolution within three years. That the deaths of Von Hindenburg, Mussolini or Calles will cause chaos in their countries; that Europe's Bolshevik troubles are coming."

Newton D. Baker, former Secretary of War, says: "The world is setting on a powder magazine. What happens in Germany in the next few months, will determine what kind of a world our children shall live in. This is the seventeenth year since the World War started. Greeds and hatreds that start war are being kindled anew."

A gloomy picture of the world, with the dissolution of the British Empire and the possibility of another world war, is being painted by Bertrand Russell, noted English philosopher. In spite of the general sentiment throughout the world for disarmament, he believes another great conflict is to come.

Frank H. Simonds, World War historian, writes a book (*Can Europe Keep the Peace?*). In it he reaches the conclusion that war debts and reparations will never be paid; that the League of Nations has failed; that Germany committed suicide with American money; that France caused the downfall of the first MacDonald Ministry and the English financial collapse, and that France has exploded all disarmament conferences.

"Nations are bankrupt," he says, "trade is reduced to barter, money has lost its value, even the pound sterling has faltered. The unemployed millions are meagerly fed by public treasuries, themselves inadequately filled by taxation which is extortionate. The miseries of the so-called peace of today, miseries reaching to every human being within national limits, defy exaggeration. It is clear that what has been going on cannot continue."

As to the notion that reduction of armaments can solve

the world's ills, William G. McAdoo says that a reduction in armaments unless accompanied by profound economic adjustments, will never end wars. "The primary cause of all wars in modern times is economic strain," he says, "and that in turn is the result of intense financial and commercial competition. To abolish war effectively we must contrive to lessen the intense economic situation which is, in this era, one of the outstanding characteristics of our civilization. That all men are brothers is a noble and Christian thought, but human experience has demonstrated that it is, at best, nothing more than a pleasant theory."

Ex-President Hoover points out that within two years there have been revolutions or acute social disorders in nineteen countries, embracing *more than half the population of the world*. Ten countries have been unable to meet their external obligations. In fifteen countries, embracing a quarter of the world's population, former monetary standards have been temporarily abandoned. In a number of countries there have been acute financial panics or compulsory restraints upon banking.

"Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly."—Isa. 33:7. Prophecy is being fulfilled. All human government is proving a miserable failure. Man's government has failed in every dispensation. It will fail in this one. Says the Lord: "Ye shall conceive chaff, ye shall bring forth stubble; your breath, as fire, shall devour you."—Isa. 33:11. "Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey."—Isa. 33:23.

One of these days God's declaration will be fulfilled: "I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible."—Isa. 13:11.

"Who among us shall dwell with the devouring fire? . . . He that walketh righteously and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high. . . . Thine eyes shall see the king in his beauty."—Isa. 33:14-17.—*Prophecy*.

"NOT WRITTEN FOR HIS SAKE ALONE"

Continued from Front Page

him by his master's wife. How many are the young men who have yielded to their hurt! How many fail in the hour of stress. But Joseph, the man who was trusted so much by his overlord, could not betray a trust even though his course of action led to prison. How did he reach that point of trust in God that carried him through temptation? How did Moses acquire that great patience for which he was noted? Not surely by wishing for it! Not surely by being taken out of the world that he might not suffer temptation. NO! But by those very temptations were those men strengthened!

How may we, like them, learn the lessons of abiding faith? and of those other things for which we admire these great characters of Scripture? How learn to trust God as Abraham did? Did Abraham learn that trust from his father? No, for that man started out on the great adventure, only to give up before he reached the Land of Promise. We learn to trust God by seeing His power at work in our lives and in the world. How may we see that? By prayer! Do we ever really try it? Will prayer really work? Most of us are like the little girl and boy pictured in the comic magazine who found a gasoline can and prayed God to give them an automobile and gasoline with which to run it. God does not work that way. Prayer is a transforming influence in our lives when we are like the man in the parable (Luke 11:5ff) who would not let his neighbor sleep, but pestered him until he got the provisions he desired. Or like the widow in the parable of the unjust judge who bothered him until he worked for her. Do we ever "bother" God by our much praying? Or do we let a few words suffice in an off-hand manner? Persistence in prayer is taught by Jesus. Not that we are to expect the impossible, but that we are to give our utmost attention to the things of God. The "righteous acts of saints" are some of the most effective prayers.

Another way in which we can learn to have faith in God is to realize that men cannot extricate themselves from the dilemmas in which they place themselves. The present economic, political, and social condition of the world is such that no man is wise enough, even though he may be the President of the United States or the Prime Minister of Great Britain, to extricate the civilization of mankind from its dread maladies. When we are confronted by the confusing voices of the sociologists, the great philosophical thinkers, the economists, and the agitators, we should anchor ourselves all the more firmly in the things that God has given us for our learning. Joseph realized that he had been sent to Egypt for a purpose. He did not realize it, I dare say, on that day when his jealous brothers sold him into slavery. But he could see that God had placed in him a great trust: he would not betray it by dragging his character down into the mud of immorality. God would not use such a person for His purposes. Moses learned by hard

lessons that infinite patience was needed to fashion a slave people into a nation that could stand before God. But when he as a young, high spirited man slew the Egyptian who was oppressing a Hebrew he did not possess that patience. Only by long years of discipline on the back side of the desert mountains did he have the continuity of purpose that would make him the leader of his people.

By doing things for God can we learn the influence of His guiding care and protection. He has seen to it that the stories of the ancient worthies have been put down in writing for our learning. Let us use them as men should do, and not in the kindergarten style of children. Not that we should neglect to bring the story of the little baby to our children: that would be to throw away the tender beauty which has been woven into the great religious teachings. But let us grow in our ideas as well as in our religious learning. Abraham came out from a degraded civilization as is evidenced by the laws which were in Babylon in his days (the Code of Hammurabi, the monarch of Babylon in the times of Abraham). They were worshipers of a great array of gods—Abraham worshiped the one true God. Moses gave up opportunities the like of which most of us would spend our entire life to gain, that he might suffer affliction with the people of God. That took courage of a very high order. Joseph suffered imprisonment rather than betray a trust. These things were not written that Abraham might glory in his faith; that Joseph might delight his own ears with the story of his loyalty to a trust; that Moses might be exalted by his own humility and patience. They were not written for their sakes alone, but for our sakes. "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope."—1 Cor. 9:9, 10. May we believe God even as Abraham did, and have it counted unto us for righteousness, "to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification."—Rom. 4:24, 25.

Some people desire infallible authority to save them the trouble of thinking—M. W. Lyon.

A SLIP OF THE MINISTERIAL TONGUE

A NEW pastor had recently been installed, and with the official board of his church had gone over the list of membership, checking the names of those who had died and of those who had moved to other localities. The following Sunday he addressed his congregation as follows: "Brethren, we have carefully inspected the church membership records and find that at least a hundred names should be removed, for," said he, "some fifty have gone to heaven, and the rest elsewhere!"

THE BURIAL AND RESURRECTION OF THE MESSIAH

By J. G. Haupt

THE resurrection of Jesus is very definitely described. He rose very early in the morning while it was yet dark. We may plausibly say that He rose immediately after midnight, thus starting the midnight beginning of the day as followed in the Christian Era.

In the Old Testament, from Moses on, the seventh or rest day of God had been pointedly imposed upon the Jewish people, but they refused to obey God, even putting God's only begotten Son to an ignominious death. God's people will never forget that the last of creation, the creation of four-footed or mammal beasts, with the creation of man, was left for the sixth day. God rested from His creative work on the seventh day, no longer creating newer types of things, but leaving to man to add to the storehouse of God's perfect gifts to man. Beginning with the seventh day and continuing onward to the end of time God has man use his ingenuity to improve and make manifold things as man sees the light and the need of new things.

The Messiah rose on the first day of the week. From that resurrection day dates the new beginning of God's great plan. Man is no longer to be guided by such holidays as were introduced in the former dispensation, but is to use the first day of the week to impress upon all Christian people the new order that God has ordained.

The church was instituted on the great Pentecostal day when the Spirit of God rested upon all believers and they were enabled to do wonderful things. God retained His own name for the great church, but He made the Christ, His only begotten Son, the head of the corner of the church, its great corner stone, placing Christ at His right hand in the heavens as priest. At His conception the Messiah had been made prophet and teacher after the order of Melchisedec. This position He took at His ascension. He is to come again in royalty at a time in the future the day and hour of which not even the angels in heaven are informed; only God knoweth. When He will let the Christ come back to earth must depend upon man's readiness for Him.

The important words of the inspired Apostle Paul to the Galatians were that if any man preach a false gospel, a gospel different from that of the holy apostles, let him be accursed. Paul says this in a double announcement. Correctly the preacher is thus held accountable for false teaching. The Bible is filled with numerous warnings to bring about a more perfect faith and a greater degree of obedience.

PIRACY used to be legal, but when made a crime, it disappeared. The same is true of slavery. Why should war, the most stupendous of curses, wear the crown of legality?

—Senator Borah.

THE TRUE TRINITY

Continued from Page Four

An angel sent from God with a message to man is called God. It is the message that gives the angel the right to that title, and not because he is an angel. The message originated in the mind of God. This is the same as saying John Jones is sheriff, and the sheriff is John Jones. Which is one in two and two in one. It is thus with the ransom, mediator, and life-giver. They were ordained of God and by Him made known to mankind. They are absolutely necessary to the salvation of men. One is just as important as the other. Omit either and there is no hope for the salvation of a single soul.

In Romans 7:14 Paul said, "For we know that the law is spiritual: but I am carnal, sold under sin." The whole human family, like Paul, is carnal, sold under sin by Adam, and is under the bondage of sin—servants of sin. In slavery days the negroes were in bondage to their masters or owners. There were instances where one or more were bought and then given liberty. The price paid was their ransom. The one who paid the ransom was their redeemer from bondage. Thus it is with Adam's posterity. Occasionally one or more are bought by the precious blood of Christ, and given liberty, the glorious liberty of the children of God (Rom. 8:21), and Jesus is their ransom or redeemer from the bondage of sin.

If a negro who had obtained his liberty by ransom were arrested for an offense, as they often were, the party who purchased his liberty appeared before the court and plead his cause and secured his release or justification. Thus it is with those whose liberty Christ Jesus has purchased. He is their mediator making intercession for their release from faults, and securing their justification.

Under the law the high priest entered the Holy of Holies once a year as a mediator to make atonement for the people of Israel (Lev. 16:34). But our High Priest hath an unchangeable priesthood whereby "he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

The ransom properly comes first because men must first be freed from sin. The mediator the second, because He keeps them in the truth that leads them into life eternal. Thus we have the ransom, mediator, and life-giver, which correspond to the way, the truth, and the life.

Men are separated from God as criminals; the communion or friendship is restored by God's free pardon, and their acceptance of that pardon. Men are separated from God as unholy and their communion is restored by accepting the sacrifice of Christ, and when all are thus restored the harmony of the universe will become complete through the mediation of Christ Jesus, who is the resurrection and salvation of men. He is the guide of the erring, the shepherd of the redeemed, the light and life of the faithful, the King of kings, to whom be glory and honor forever and ever. Amen.

Abreast of the Times

Curbs Drive on Jews

"I was a stranger, and ye took me not in."

BERLIN, Germany, April 23.—German authorities are apparently beginning to see that to drive the Jews entirely out of the country at once would result in much distress to Germany itself. Recently the German Minister of Labor, Franz Seldte, addressed a letter to the Government's "labor trustees," in which he said, "Non-Aryan (Jewish) workers and employees are protected by the Government." He further instructed the labor trustees to prevent mass action by Nazi workers, which aimed to bring pressure to bear upon employers to dismiss their Jewish employees.

Fascist Gains in Great Britain

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

LONDON, April 23.—Parliamentary government based on universal suffrage is rapidly disappearing in many parts of the world and is being superseded by powerful individual dictatorships. It is said that more than 100,000,000 people in some nine nations of Europe have submitted to that form of rulership without serious objection. Under the general name of "Fascism" the new theory of government is threatening the last ramparts of democracy on the Continent, and is even making considerable advance in this country.

The leader of the English Fascists, Sir Oswald Mosley, is authority for the statement that Fascism is growing more rapidly in Great Britain than it has grown in any country in the world. The fact that the *Rothemere Press*, with a circulation of four million in London and two million more outside the city is now supporting the movement is deeply significant.

The nations are preparing themselves to receive the master dictator of the ages, the Antichrist, when he comes!

No Depression in Palestine

"He which soweth bountifully shall reap also bountifully."—2 Cor. 9:6.

MINNEAPOLIS, March 14.—There actually is one place—Zionist Palestine—where there is a real shortage of labor, and unemployment is unknown.

That was the word Joseph Sprinzak brought with him to Minneapolis Wednesday from Tel-Aviv, Palestine, where he is an editor of the daily and weekly labor newspapers sponsored by the Federation of Labor in Palestine.

"Zionist Palestine now has a population of 300,000, which was increased by 40,000 last year," Mr. Sprinzak

said at the Curtis Hotel. "While the depression hit the other countries of the world, our fruit and agricultural products exports increased 56 per cent over the past year."

Mr. Sprinzak is on a national tour during which he will address Jewish youth groups in cities throughout the country.—*Minneapolis paper.*

The World in Fear

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

TORONTO, Canada, March 31.—Present world conditions are summed up graphically in the March issue of the *Defender* by Rev. Oswald J. Smith of this city as follows. We reprint without quotation marks.

War in Europe is now almost a certainty. The entire continent is in uniform. To be exact, one man out of every nine men in Europe is in uniform. The whole continent bristles with bayonets and guns. An atmosphere of nervousness, never before known, has gripped every country.

Russia fears Japan, as well she may. Her armies are already mobilized for action.

France is in fear of Germany. She knows that Germany is rearming, and that the intention is to crush her.

Italy fears that the day may come when Germany will win Austria and thus place 75,000 men along the Italian border as a menace to her own proposed advancement.

Dr. Henry Morgenthau, Sr., father of the Secretary of the United States Treasury, says that "behind the smooth words of diplomacy, European thought runs toward war. The disarmament discussions at Geneva are a fine example of hypocrisy or farce—or perhaps I should say, tragedy—because most participants, discussing proposals blandly, know that nothing can or will be done. Each knows precisely the extent to which the others are armed; that each is still increasing armaments steadily; and, finally, that general staffs actually are already on the 'alert' for the signal of war."

The League of Nations is absolutely impotent. It was successful in dealing with small countries, but just as soon as it was faced with a major Power it found itself helpless. Mussolini has stated again and again that what it needed was "teeth." In other words, it has no way of enforcing its edicts.

In addition to the preceding analysis of world affairs by Rev. Smith, attention should be called to the pressing danger that has arisen in the Far East during the last few days through the announcement by Japan that she will not permit any nation to negotiate directly with China, and is apparently determined to close the "open door" policy which that nation has maintained for many years. Let us watch and be sober!

National Berean Department

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A PRAYER

OUR God and Father, to Thee we pray for strength. May we with all Thy creation glorify Thy name. Help us to know our faults, that knowing we may lose them. Let us realize Thy presence always near us, and give us of Thy gracious favor, Lord. We humbly ask forgiveness for the wrongs that we have done, and may our sins not be between us and Thy glorious Self. We ask Thee through Thy Son. Amen.—*Anonymous.*

THE NAME OF CHRIST

Does Christ save you from your sin?
Call Him Savior!
Does He free you from the slavery of your passions?
Call Him Redeemer!
Does He teach you as no one else has taught you?
Call Him Teacher!
Does He mold and master your life?
Call Him Master!
Does He shine upon the pathway that is dark to you?
Call Him Guide!
Does He reveal God to you?
Call Him the Son of God!
Does He reveal Man?
Call Him the Son of Man!
Or, in following Him, are your lips silent in your incapacity to define Him and His influence upon you?
Call Him by no name, but follow Him!

—Howard S. Bliss in *The Atlantic Monthly.*

"BE YE READY"

THE story is told of a traveler who chanced upon a beautiful villa situated on the shores of a beautiful lake in Switzerland far from the beaten track of tourists. The traveler knocked at the garden gate and an aged gardener undid its heavy fastenings and bade him enter. The aged man seemed glad to see him and showed him around the wonderful garden. "How long have you been here?" the traveler asked. "Twenty-four years." "And how often has your master been here meanwhile?" "Four times." "When was he last here?" "Twelve years ago." "He writes often?" "Never once." "From whom do you receive your pay?" "His agent in Mailand." "But he comes here often?" "He has never been here." "Who does come, then?" "I am almost always alone—it is very, very

seldom that even a stranger comes." "Yet you have the garden in such perfect order, everything flourishing, as if you were expecting your master's coming tomorrow!" "As if he were coming today, sir, today!" exclaimed the old man.

It is our duty to be ready for our Lord's coming today, though His coming may be far in the future.

—*New Century Leader.*

THE LAW OF LOVE

THERE is a very simple law to follow. It is Paul's law. . . . It is *the law of love.* It speaks thus:

Whatever dulls the sensitiveness of my spirit towards God, or takes the fine, tender edge of my thought of Him must be ruled out, for He is my Lord.

Whatever injures or weakens my body, or affects my mastery of it, must be ruled out, for it is the temple of my Lord.

Whatever affects hurtfully the earnestness and clearness of my witness to Jesus Christ before others must be ruled out, for it was His parting wish that I be a witness for Him to all men.

Whatever lessens in any way, even through prejudice or misunderstandings, the results of my service must be ruled out, for to influence men for Him is to be the passion of my life.

Whatever may cause my brother to stumble in his Christian life must be ruled out, for that would grieve Jesus.—*S. D. Gordon.*

THE GREATEST MENACE

THE greatest menace to the success of many Berean classes, as in the case of many churches and Bible schools, lies not in the teachers nor in the subjects studied, but in the students themselves. Regardless of how excellent a teacher may be, he can accomplish nothing if his students fail to cooperate either through neglect or through positive disinclination.

The Bible was made to be studied. Berean lessons were made to aid in that study. But the average Berean goes to his class with no idea of the substance of the lesson.

Such a condition must be corrected before a Berean class can be effective; else, members and leaders lose all interest in the work. Study precedes success.

—Arlen Marsh.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Thou shalt love the Lord thy God with all thy heart."

JESUS CHRIST AND OUR COUNTRY

THERE is a story about the beginning of this wonderful country of ours, the United States of America, which you have all heard probably many times. It is the story of the Pilgrims, who came across the ocean and braved so many dangers in order to live in our land, which was then a wilderness where very few people but Indians lived. Do you remember why the Pilgrims came? That is the finest part of the story. Yes, it was because the Pilgrims wanted to worship God the way they thought they should. In the country they came from, the people in power did not agree with them about religion, so the Pilgrims didn't have very happy lives. Wouldn't it be unpleasant to live in a country where you weren't allowed to go to church and believe in the Bible? Some countries used to be like that, and right now in some places you would be treated very unkindly or even cruelly for believing in God and the Bible. We should be thankful that our land is not like that. It is a wonderful thing to realize that our own beloved country was started with high, Christian motives.

So there is a connection between our loyalty to Christ and our loyalty to our country, isn't there? We must be careful, though, to put the more important thing first.

Once when the Pharisees were trying to trick Jesus into saying something they could use against Him, Jesus gave them a clear illustration of this problem. They wanted to know if it was right to pay taxes to Caesar. That was a hard question to answer wisely, because Jesus would be opposing the Roman Government if He said, "No," and He would displease the Jews if He said, "Yes."

But the cleverest questions the Pharisees could think of were not too clever for Jesus. He said, "Shew me the tribute money." They brought Him a coin. Then He asked whose picture and name were on the coin. By that time the Pharisees saw they couldn't trap Jesus, but they had to answer, "Caesar's," because there it was as plain as could be right on the money. So Jesus said, "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's."

Wasn't that a wise answer? It is a good sentence to memorize and live up to.

Later Jesus gave another reply that we should never forget. A lawyer asked Him, "Master, which is the great

commandment in the law?" Jesus said then, "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."

That covers every good law there is, doesn't it? Think about that last sentence. Just what does it mean?

We all want to be good citizens, but more than that we want to be good Christians. We won't have any difficulty with either one, though, if we do as Jesus said and put God first. Because if we're good Christians, you see, we can't help but be good citizens, too.—Genniel Carpenter.

FOR MOTHER'S DAY

On the Sunday we have this lesson, we will also be celebrating Mother's Day. Here is a poem about Mother that was written by some orphan boys, between eight and ten years of age, at Girard College, Philadelphia.

THE ORPHAN'S HOMAGE

The roses in the garden
Are fair, as fair can be;
But Mother's smile is sweeter
Than any rose to me.

The merry little robins
Are singing in the tree;
But Mother's song is sweeter
Than robin's song to me.

The stars that shine so brightly
Like diamonds seem to be;
But Mother's eyes are brighter
Than any stars to me.

Men go to seek great fortunes
They go o'er land and sea;
But Mother's love's more precious
Than any gold to me.

—*Church Management*, May, 1927.

FOR some kindnesses we do we get paid right away, in thanks, in appreciation, or maybe in money. But that is not true of all the good services we render. But it pays to do right anyway. There will be payment at some time, in some way.—*G. B. F. Hallock*.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 7. — May 13, 1934

CHRISTIANITY AND PATRIOTISM

Matthew 22:1 to 23:39

Devotional Reading: Romans 13:8-14
GOLDEN TEXT

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.—Matthew 22:37-39.

A STUDY OF THE SUBJECT

Topic: Christianity and Patriotism.

Basic Truth: "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour."—Rom. 13:7.

I. The Duty of Citizenship. (Matt. 22:15-22.) Allegiance to Jesus Christ affects every relationship of life. Not only does it change one's relation to the Lord, but it alters one's entire outlook upon the world. The motives that prompt us to action are all different from what they were before. Even one's patriotic impulses are lifted to a higher and more spiritual plane. To the Christian respect for law becomes a matter of conscientious devotion to God, and such material acts as the payment of taxes for the maintenance of government takes on the guise of spiritual service. Everything that one does is influenced by the thought and purpose behind it. Recognizing the debt he owes the state and nation which protect him in the free exercise of his religious convictions, the Christian is glad to pay his part of the cost of such government. The spirit of Christ impels him to do this.

II. The Final Purpose of the Gospel. (Matt. 22:34-40.) In summing up the entire purpose of "the law and the prophets," that is, the complete revelation of God's will for men, Jesus declares it to consist of love for God and for humanity. "Thou shalt love the Lord thy God with all thy heart, soul, and mind," is the substance of the "first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." Love is the propelling power in each of these commandments, "for God is love." The law and the prophets provide a revelation of God, and therefore a revelation of love. That is their purpose. And so it is with the gospel itself. It, too, is a revelation of God's wonderful love for mankind. When its promises are fully realized, its predictions accomplished, its aims reached through the establishment of the kingdom, the earth shall be filled with knowledge of God's love as the waters cover the sea.

THE GOLDEN TEXT

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself."—Matt. 22:37-39.

When Jesus was asked, "Which is the great commandment?" His answer was our golden text. The first is love to God, the second is love to our fellow man. If the first one is kept one is apt to be a Christian in the fullest

meaning of the word. If the second one is kept, no harm will be done the neighbor and the Golden Rule will guide the actions.

If we love God, we will want to know His will and live accordingly, and if we love our neighbor as ourselves, no tempting cup will be offered him, nor anything else done that would lead in the downward course, but rather we would be building for eternity in the kingdom. Let us honor our Father and His Son by keeping these commandments that we may be called when the Savior comes to claim His own.—L. A. E.

PRACTICAL APPLICATIONS

A good citizen

—must love the Lord God with all his heart;

—will love his neighbor as himself;

—prays for those who are in authority;

—will submit himself unto every ordinance for the Lord's sake;

—will gladly render tribute and custom to the higher powers.

Duties of a Citizen. There are certain duties scripturally enjoined on people in regard to their relationship to government. Obedience to authority: Scripture is very plain in its instructions regarding our having respect for those in authority. "Thou shalt not revile the gods, nor curse the ruler of thy people."—Ex. 22:28; Acts 23:5; Rom. 13:1-7; Tit. 3:1. Respect laws: Laws and ordinances are made for man and his protection and should be obeyed rather than endeavor to find ways and means to circumvent them. "Whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily."—Ezra 7:26; 1 Pet. 2:13-17. Pay taxes: Constituted law and authority cost money to insure proper functioning. A good citizen will obey Scripture and "render tribute to whom tribute is due" (Matt. 17:24-27; Rom. 13:6, 7).

Rights of Good Citizens. Every law-abiding citizen has an inalienable right for protection in his lawful pursuit of life and happiness (Acts 22:25-29; 25:16). Wicked rulers who "frameth mischief by a law" will in due time receive a recompense meet for their works (Psalm 94:20, 21). A righteous king is a blessing, an evil ruler a curse (Prov. 29:2, 4, 12).—C. E. R.

YOUNG PEOPLE AND ADULTS

The standards of Christian citizenship have not always been the same. Neither are they the same in all countries today. Each country has set up standards that will be of the greatest benefit to itself. Citizenship demands that a person be loyal to his country whether right or wrong. Christ can tolerate only that which is righteous. It is claimed that everything

would go to the bad if Christian people didn't cooperate in the suppression of evil. This sounds logical but it is nationalistic reasoning rather than Christian. Evil was suppressed long before Christianity was in existence. Christianity is not based upon suppression. Rome was very corrupt during the days of our Savior, yet He didn't send out the twelve or the seventy to teach political reform or to instruct people to vote. He sent them to teach the things concerning the kingdom of God.

Jesus, before Pilate, stated that His kingdom was not of this world, if it were His followers would fight. Jesus obeyed the laws of the land wherein He lived if they did not conflict with the laws of God. However, we do not find Him teaching politics or even working for reforms in the government of His day. Christ's kingdom is to be an entirely new one, not a present government reformed and made over. "Christian citizenship" as it is commonly interpreted is antagonistic to Christ's kingdom. A Christian is not a "reformed" person but a "new creature" working with all energy for the coming kingdom. —H. A. S.

PRIMARY CLASS

Memory Verse: "Render therefore to all their dues."—Romans 13:7a.

It doesn't matter how hard we try to do things just right, it seems there is always some one who likes to find fault with us. But we shouldn't get discouraged and quit trying.

Do you know Jesus had just such experiences? He healed the sick, made lame people walk, opened the eyes of the blind, raised dead people to life, preached, and taught; yet some were always trying to find fault with Him.

At one time some Pharisees came to Jesus and said, "Do You think it is lawful to give tribute (tax money) to Caesar?"

Now Jesus knew that they were just trying to test Him, so He answered, "Show Me some of the tribute money."

They brought a penny to Him. He asked, "Whose image (picture) is on this penny?"

They answered, "Caesar's."

Then said Jesus, "Give unto Caesar the things that are Caesar's, and give unto God the things that are God's."

By this Jesus meant that it was very well for them to pay tribute to Caesar. It was their duty as citizens of that country. But they should remember also to give service to God. They were so surprised at Jesus' answer that they went on their way and left Him there.

We, too, must serve our country, but let's put God's work first. Let's "render (give) . . . to all their dues."—V. C. T.

AMONG THE CHURCHES

CONFERENCE DATES

Fonthill May Meeting at Fonthill, Ontario,	May 25 to 27
Minnesota State Conference at St. Cloud,	June 14 to 17
Brush Creek June Meeting at Brush Creek Church in Ohio	June 17 to 24
Illinois Bible School and Conference at Oregon,	July 31 to Aug. 12
General Conference at Oregon, Illinois,	July 31 to Aug. 12
Iowa Conference at Waterloo,	Aug. 21 to 26

BURR OAK, INDIANA

Sunday school	10:00 a. m.
Morning worship	11:00 a. m.
Evening worship	7:30 p. m.

F. L. Austin of Chicago will conduct services at Burr Oak, Ind., May 6. His morning theme will be "God's Viewpoint Versus Man's." His evening theme will be "Salvation—What Is It?"

Mrs. Dewey Overmyer, Sec.

ILLINOIS BIBLE SCHOOL

From July 31 to August 12 it is expected that some of the best teachers of the Church of God will be conducting Bible classes in the annual Illinois Bible School at Oregon. You are invited and urged to attend that you may receive the benefits of the instruction given.

HOW GOOD IT IS

Yes! how gloriously good it is to read in The Herald so often letters from our young ministers. On the first page of the issue of April 24 was the stirring article from Bro. Paul M. Hatch, "The Master." Such a magnificent character he portrays Christ to be, and with all we would say of Him, we cannot begin to fill it at all full, but it helps us to read these splendid thoughts from others. Then on the last page of the same paper is the splendid article from Bro. Smead, who is doing such fine work in Blanchard, Mich.

And I was so glad to read in Bro. Lyman Booth's "Church History" of Bro. D. M. Hudler. It reminded me again of Bro. Woodward's and my work with him in Illinois. He never became too tired to preach or visit on gospel themes. How Bro. and Sr. Good did mother him and care for him in sickness until he was so bad he had to be taken to a hospital. Bro. Good visited him and did much for his comfort. Nothing could keep him from talking about the Bible and his hope of the coming Christ and the setting up of His kingdom.

I spent two winters in New Port Richey, Fla., where Bro. and Sr. Good and family of two boys and one girl lived. We had many good meetings in the Methodist Church there, for Bro. and Sr. Good were very earnest Christians. Bro. Woodward baptized them in Dutton, Mich., many years ago. She is a widow now, and lives in Colorado Springs, Colo. A letter from her recently said, "O how I wish I lived where I could hear and talk of the gospel of the kingdom! How good it is to live lives that it is a pleasure to think and talk of while we are absent in the body."

Mary A. Woodward.

THE COMING APOSTASY

"Let no one delude you by any means, because the apostasy (falling away) must come first, and there must be revealed that man of sin, that son of destruction."—2 Thess. 2:3.

In my work I find it necessary to spend one Sunday each month in a small city in western Iowa. It is a county seat of about five thousand inhabitants. As there is no church there of our faith, I visit the other Protestant churches of the town. Only one church in the city holds Sunday evening services. It was my privilege to attend last Sunday evening. The night was a beautiful moonlight one. The church was of the leading denomination of the town, a new, large, commodious building recently built, equipped with a fine pipe organ. There were present forty-eight people, including the choir and the pastor. On my way back to the hotel after the service I crossed the business section of the city. The people were lined up on the sidewalk waiting for the second show at the movie theaters of the town. The liquor taverns were full of men, mostly young boys in teen age. My thoughts carried me back to Paul's warning in 2 Timothy the third chapter: "Lovers of pleasure rather than lovers of God." Does this condition show we are in the last days of this dispensation? I leave it for you to decide.

Glenn M. Birkey.

CLEAR LAKE, WISCONSIN

The attendance and interest at the meetings conducted at this place by A. E. Hoskins of St. Cloud, Minn., were splendid throughout. As a result of the effort a Sunday school has been organized, and a building committee appointed, consisting of the following brethren: Bro. Edmonds, Willis Ziemer, and Ora Hillman. They are to ascertain the cost of excavating a basement for the church, and to solicit subscriptions to meet the expense, and report their findings to the church May 1.

A piece of land in Graytown has been contributed to the church by Bro. and Sr. Edwin Engebretson, which will assist in providing the means for the erection of a church. The congregation plans to start regular services soon.

GRAND RAPIDS, MICHIGAN

Our entire group is thankful for the rapid recovery being made by Sr. Townsend from her recent serious illness. One happy factor that fitted into her recovery was the return of her son Robert from a winter in Florida.

One of our newest members, Sr. Sleeper, had a serious fall down the cellar stairs recently, breaking a rib and causing much suffering and pain. Sr. Conlin also has suffered severe attacks of gallstones, and her heart will not permit an operation.

These and other sicknesses and problems impress upon us the great need of our coming Lord.

Special plans are being made for Mother's Day, and for musical numbers at other church services. The earnest, self-sacrificing enthusiasm being put into the work by many is an inspiration.

F. E. Siple, Pastor.

EDEN VALLEY, MINNESOTA

We are glad to report good interest in the work at Eden Valley. Sunday school and preaching service each Sunday are well attended and the interest always good. The young people's class is outstanding in attendance and activity. Bro. LeCroae is their teacher in Sunday school and Berean class. This class has taken over the choir work entirely now and has choir practice each Thursday evening following the Berean lesson, with Sr. William Ruhn as choir director. This month's social meeting was held at the home of Iris Jones, Friday evening, April 20. All report a very enjoyable time.

The monthly board meeting was held April 6 at the home of Bro. and Sr. Floyd Mills. A profitable evening was spent in discussing and planning the work.

Adult Bible study and prayer meeting was held this week at the home of Bro. and Sr. W. F. Hoskins. The lesson, on the Signs of the Times, was very interesting.

Bro. and Sr. John Denchfield were callers in the neighborhood week before last and Bro. Denchfield spoke to a good sized audience Sunday morning, April 15.

A number of friends surprised the chairman of the board Saturday evening, April 21, the occasion being his fifty-first birthday.

We are sorry we did not get a report in of the pre-Easter services and program, but our little granddaughter, Joyce Darlene Hamilton, came into our home and hearts March 17. Therefore all thought of writing was put aside for awhile.

Mrs. Herman Ruhn, Clerk.

A BULLETIN IDEA FOR PASTORS

The Layman Company is now putting out its tithing pamphlets in four page bulletin form, printed on two inside pages only, other two pages blank for local news and announcements. 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. These may be assorted in any way to meet your needs!

The Layman Company,
730 Rush St., Chicago, Ill.

CONTRIBUTIONS TO N. B. I.

J. W. Sweet	\$1.50
Maurertown, Va., Sunday School	2.00
Interested Member	2.00
Geraldine Miller (Easter Offering)	2.00

HERALD RECEIPTS

Mrs. John S. Taylor; Mrs. Amy L. Weaver; Mrs. O. W. Umphrey; Walter Gray; Ora Burnett; Mrs. Hilding L. Anderson (for another); Mrs. Elizabeth O. Frier.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. Paul C. Johnson; Mrs. D. W. Brown (\$2); Mrs. Lois Hunt; Mr. and Mrs. M. Fetters; Mr. and Mrs. G. B. Sprinkle; C. L. Netts (\$5); Mrs. Mary E. Carter; Hilda Fetters (\$4).

BETWEEN YOU AND ME—

We understand that Bro. S. J. Lindsay, one of the founders and for many years editor of this paper, who is now pastor of the church at Tempe, Ariz., will start on his usual summer trip to his home in Oregon, Ill., May 29.

Manuscripts are coming in for the "What Must I Do to Be Saved?" contest which closes May 10. When all are in they will be turned over to the committee for examination. Remember, please, they must reach this office not later than May 10, and not contain more than two hundred words to be eligible for the contest.

The Oregon church was glad to see Sr. Mary A. Gesin again in her usual place at the Sunday morning worship hour. Sr. Gesin is gradually regaining strength after her recent operation.

Do not overlook the dates of the early state and district conferences. The first of the season is probably the annual May Meeting at Fonthill, Ont., which is announced for the last Sunday in this month. The annual State Conference of the Minnesota Church of God will be held in St. Cloud, Minn., June 14 to 17 inclusive. The Brush Creek, Ohio, gathering will start on the day the Minnesota Conference closes, June 17. Bro. Magaw, the pastor, will be assisted by Bro. S. J. Lindsay in the latter series.

In an early issue will appear an important announcement from Norman John MacLeod, pastor of the Los Angeles church, concerning the issuance of a correspondence course in history which will be of special interest to the ministry. Watch for it!

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.

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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.

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¢.

ROCKFORD, ILLINOIS

We hold our services in the W. C. T. U. Hall at 1904 North Main Street. Sunday school convenes every Sunday at 9:45; and Berean class every Friday evening at 7:45. Bro. Conner preaches for us on the second and fourth Sundays each month: morning service at 11:00 o'clock, and evening service at 7:30. We cordially invite all who can to meet with us in any of these services.

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.

HELL—WHAT IS IT?

Anonymous

A concise study of all the occurrences of the word "hell" in the Bible, giving the original Hebrew and Greek words from which it is derived, and showing "that through the Bible excepting in twelve instances, hell has reference to the grave and the grave condition." In the remaining instances it does not refer to a place of eternal torment.

8 pages. Per dozen 20¢; per hundred \$1.20.

SPECIAL INDEBTEDNESS FUND

Previously reported	\$1143.50
Mrs. Mary E. Elton	125.00
Wilson Calkins	25.00
Mrs. E. C. Rallsback	5.00
Mrs. O. W. Umphrey	2.35
Mrs. Susan T. Long	25.00
Mrs. Mary E. Carter	4.00
Mrs. Hilding L. Anderson	5.00

Total	\$1334.85
Pledges reported	302.00

Total pledges and contributions **\$1636.85**

SPLENDID, BRETHREN, SPLENDID!

Again we go up a rung in the ladder that we hope will carry us out of our indebtedness to the defunct bank of Oregon. Less than Four Hundred Dollars remains to be raised for us to reach the top! This is indeed a splendid response you are making to the appeal of Manager L. E. Conner to help him lift this burden from the National Bible Institution before next conference.

To do our part in the office we have cut expenses to the bone, and in fact, we have reduced our working force to such an extent that it is necessary to let some work go undone for a little while until we have reached our objective. We know you would rather we would delay a part of our service to you for a time in order that the Institution may free itself from debt. So please be patient, brethren, for our mutual good.

Let's
climb
the
Ladder
to
Success

\$1600
\$1500
\$1400
\$1300
\$1200
\$1100
\$1000
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\$700
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\$400
\$300
\$200
\$100



WISDOM OF THE ATHEIST

REGARDING the present-day propaganda of atheists, we are frequently being asked what answer we would give to their blasphemous statements. To deal with them in detail without writing a book is impossible. To their position as a whole, we have something to say.

The atheists want our youth to believe that our world and the vast universe were made by chance. An atheist is one of the most daring beings in creation. He thinks he can put God out of the universe. He hopes to persuade the human race that he has such an immense intelligence that he can tell us there is no God anywhere. He seeks to convince all that they are deceived by the inborn instinct that there must be a God and a hereafter and that the marks of intelligent design and purpose in all creation are simply delusion.

Did you ever stop to think what remarkable wisdom an atheist must have? In order to know that the Being he rejects does not exist, he must be omnipresent. To make such claims as atheists make involves the very attributes of divinity. If he does not know every agent in the universe, the one he does not know might be a God. If he does not know everything that has been done in the ages that are past, some things may have been done by a God. Yet high school and college youths of very ordinary intelligence present themselves to you as atheists and tell you there is no God.

All about us there is order, beauty, design, adaptation of means to ends. How often might a man jumble the letters of the alphabet in a bag, fling them out on the ground and cause them to fall into an exact poem? How long might a million blind men, who should be sent out from the most remote parts of the country, wander up and down before they should meet on the western plains and fall into rank and file in the order of an army?

These are things far more easy to imagine than that the innumerable blind parts of matter formed themselves into a world. As soon might a man look at the great Los Angeles City Hall and declare that it was never contrived or built by any man, but that the building materials just happily met together and fortunately arranged themselves.

"You can't prove that there is a God," they say. We have never seen Him, it is true, but we are surrounded on every side by things that look like the handiwork of a supreme Intelligence, and those who recognize Him and the revelation He is said to have given in His only begotten Son, find their hearts strangely warmed and their lives mightily transformed.

If in the end we find that there is no God and no Savior, we have gained unspeakably in peace and joy in this life and have no more to lose than the atheist. If God does exist and His Word is true, the atheist has lost his soul and the believer enters into eternal reward. Since there is nothing to be gained in atheism and a possibility of losing everything, the common sense thing to do is to stick to the God of our fathers and mothers and live for Christ and

eternity. Put the burden of proof on the atheist. He says there is no God. Let him demonstrate the proposition.

—Selected by R. A. Curtis from *Prophecy*.

—0—

Our pledges speak louder than our hymns.—M. W. Lyon.

—0—

G O D

By B. H. Judd

"Thy word is a lamp unto my feet, and a light unto my path."—*Psalms 119:105*.

Oh, let us take God at His word (*Psalms 119:100, 101*)
And believe His statements true (*Psalms 12:6*),
That He Himself alone is God (*Deut. 6:4; Isa. 45:21*),
That no other can be, too (*Isa. 44:6; 45:5, 6*).

Let us believe that Christ His Son
Taught this truth in accents clear,
His Father is "the only God" (*John 5:44, R. V.; 17:3*),
And none other need we fear (*Isa. 8:13*):

"To us," said Paul, "there is one God" (*1 Cor. 8:6*),
That one we call "the Father."
No matter what men now may say,
Accept His Word the rather:

Oh, those who teach that "Three are One"
And that One is really Three,
Deny divinely uttered truth,
That "there is no God but Me" (*Isa. 44:8*).

May God, whose mercy still looks down
With pity on mankind,
Forgive those who through fault of these
Are to plain truths so blind.

May God forgive those, too, who lead
Astray the unsuspecting flock;
For they themselves are led astray
By those unfounded on the Rock (*1 Sam. 2:2*).

—0—

CONFIDE IN HIM

WE are ever ready to confide in weak friends, and we are afraid to trust in God. We believe the promises of the world, but we cannot believe the Word of God. Let us make an effort to restore the divine order; let us confide with moderation in what depends upon ourselves, but let us set no bounds to our confidence in God. Let us repress all eagerness, all inquietude, all that we call zeal. He who thus trusts in God becomes immovable as Mount Zion. Our trust should be more firm and elevated. "I can do all things through Christ which strengtheneth me."—*Fenelon*.

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OREGON, ILLINOIS, MAY 8, 1934

NUMBER 32

THE FAMILY NAME

By C. E. Randall

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."—Ephesians 3:14, 15.

THE Diaglott brings out the thought a little clearer. "For this cause, I bend my knees to the Father, from whom the whole family in the heavens and on earth is named." Bullinger renders the text: "Of whom every family in heaven and earth are named."

The Greek word *patria* from which "family" is translated occurs only three times and carries the thought of a group of families descending from a common stock or father. Thus every group or family that God has called and set aside have taken the family name, which is the Father's name. It matters not whether this group be a heavenly one or an earthly, His name is the family name. He called a nation and set them aside as His wife (Hosea 2:19) and called her by His name, Isra-EL. EL is one of God's names and He has called His wife Israel after this name. God respects and honors His name and will allow no one to take His name in vain and still be guiltless. Israel, God's wife, has profaned His name among the heathen where she has gone after other lovers and, "therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths. And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now. . . . And it shall be at that day, saith the Lord, that thou shalt call me Ishi (margin, "My husband"); and shalt call me no more Baali (margin, "My Lord")."—Hos. 2:6, 7, 16. Why will God do all this? "I do not this for your sakes, O house of Israel, but for mine *holy name's sake*, which ye have profaned among the heathen, whither ye went."—Ezek. 36:22. God has done a mighty work with His wife because of His name. He will yet do a marvelous work in order that His name may be vindicated.

Now let us see how Israe-EL came by their name. To begin with, we might say that they received it by inheritance from the head of the nation. Here is the way it came

about. "And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel."—Gen. 35:10. It was God who changed his name and gave him his new name. Hence the beginning and naming of God's family Isra-EL.

We now turn our attention to another family with a different head, concerning which we are more interested and concerned. This family is also God's family and likewise is called after the Father of whom all families are named. This family is scripturally called the "church of God." This family also receives its name by inheritance through its Head, as "Christ is the head of the church" (Eph. 5:23). God named the head of this family as He did the family of Israel. "And she shall bring forth a son, and thou shalt call his name JESUS."—Matt. 1:21. This is the name He obtained by inheritance (Heb. 1:4). It is the Father's name. It is composed of JAH (Jehovah) and SHUA (Mighty or Powerful One). As a Son He inherited the Father's name. He was a true Son, a faithful Son, an obedient Son. Unlike the people who settled on the Plain of Shinar who said, "Let us make us a name, lest we be scattered abroad upon the face of the whole earth" (Gen. 11:4), He remained under the true family name, the Father's name. He had no ambitions to make Himself a name. His purpose was to glorify the Father (John 17:4). In setting forth the ways in which He glorified the Father, He said: "I have manifested thy name unto the men which thou gavest me out of the world." He was not ashamed of the Father's name. He gloried in the name. Not only did He manifest the Father's name but He kept them in that name. "While I was with them in the world, I kept them in thy name."—John 17:12. Further, He earnestly prayed that those that should after believe should be kept in that name. "I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may (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 Marah, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

"O love the Lord, all ye his saints: for the Lord preserveth the faithful. . . . Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."—Psalm 31:23, 24.

WE PRAY FOR COMFORT

OUR FATHER, with sorrow we come unto Thee, seeking the comfort Thou alone canst give. Two beloved leaders of outstanding character and of great spiritual attainment have fallen from the ranks of Truth's defenders in a single day! Our hearts are burdened with the loss we share. Grant us the assurance that we shall see them again in the gladness of the new day. Amen.

LET US STAND FIRM

IN THESE days of loose religious thinking, teaching, and preaching, when almost anything in the name of religion is presented as "Christianity," it is important that the Church of God and its ministers should be repeatedly and earnestly admonished to *stand firm in the faith of the gospel*.

The great danger today does not lie so much in false religious teaching as it does in the substituting of worldly instruction for the truth of the Bible. Many ministers and churches are so taken up with social problems and political reform that they have little or no time left to preach the simple gospel of Jesus Christ.

Years ago our main effort was directed against unbiblical doctrines held by other religious bodies. We were justified in defending the truth and seeking to overcome error which obscured the glorious and essential revelations of the coming kingdom. But now an entirely new development has come about as a result of which our opponents no longer attack our position with Bible in hand, for they are not sufficiently acquainted with the mighty power of the Spirit's Sword to wield it to any advantage to themselves.

Turning away from the Scriptures, they are addressing themselves to moral, social, and political problems of many sorts, and leaving the field of real religion largely to us who are still so lacking in the modern viewpoint as to be willing to accept the Word as true. This situation provides us with a splendid opportunity to plant long despised, but to us very blessed, truths in the hearts of men and women who are really hungering and thirsting after righteousness. Brethren, let us *stand firm!*

COMMUNISM AND THE CLERGY

A MINISTERIAL friend from an adjoining town dropped into the office the other day for a little printing. We have known this man for two years or more, and appreciate the fact that he, too, is looking hopefully forward to the coming of the Lord and the establishment of His kingdom on the earth. Further, he is a firm believer in the inspiration of the Bible, a devout and earnest preacher of what is termed "fundamental Christianity."

What was our amazement, therefore, when he somewhat sorrowfully told us that the KKK had threatened him with summary judgment, even suggesting the burning of a fiery cross upon his lawn, because of certain utterances he had made that convinced that organization of his sympathy with Communism.

The situation had been aggravated by the radical political stand taken by the pastor of another church in the same small city. The latter, it appears, had permitted a lay speaker to deliver a bitter denunciation of the United States Government from his pulpit, and at various times had expressed in no uncertain terms his own disapproval of the existing capitalistic system.

Our friend has little in common with this second man from a religious standpoint, as the latter is a pronounced Modernist, and the former, as we have said, is a Fundamentalist. Knowing that the Lord is coming soon to put a final end to all political intrigue and disagreement, and to establish an empire of righteousness upon the earth, and how futile it is to attempt the regeneration of the nations by reform or revolution, this pastor has largely destroyed his value as a messenger of the coming King through his association and expressed sympathy with one who believes none of these vital elements of gospel truth!

This is but an isolated instance that has come under our own observation, but it serves to show the trend of the times among the clergy of this country. A news item appearing this week in "Abreast of the Times" mentions the fact that a radical division of the May Day parade in Detroit was aided by a young Presbyterian minister.

It is strange that men supposedly educated in the gospel of Christ do not realize the futility of attempting to redeem the world by political revolution, nor see how they are destroying their spiritual usefulness.

Unbelief—Its Effect

By M. W. Perrine

ACCORDING to my understanding what God wants us to do and to be in order to manifest the spirit and the true characteristics of a Christian and our love for God the Father and His Son Jesus is to believe His Word and obey it. That is the only way of showing our confidence in His ability and His purpose to bring to pass all the great and precious things He has promised. The fact that Abraham believed God was why he was accounted as righteous and was called the friend of God. Our first parents disbelieved God in the beginning, which brought the curse upon the world and introduced sin into the world, which brought death.

Now the sin of today is believing that when God pronounced the penalty of death upon Adam He did not mean utter extinction of being. God placed in the Garden of Eden cherubim and a flaming sword to prevent Adam from partaking of the tree of life and eating and living forever (Gen. 3:22-24). This surely ought to convince any reasonable man of the falsity of believing that man has an immortal soul or a spark of immortality in him.

But God made known His purpose, His love, mercy, and favor, toward the human race when He uttered these words to the serpent: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Unbelief of God's word brought death upon the whole human race.

Now let's see what death means. If we can catch the meaning of Scripture it means utter extinction.

Psalm 37:9, 10: "For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Men shall be cut off from life. Psalm 37:20: "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Malachi 4:1: "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."

No possibility of regaining life will exist for the wicked.

Unbelief is the curse of the world, yet there are some things men do believe. They believe what the serpent said to Eve, as also do a great many of the churches. He said, "Ye shall not surely die," and they believe it. He has no power to give them life, being himself under condemnation.

When God decided to destroy all flesh from the face of the earth with a flood, He sent Noah, a preacher of righteousness, to warn the people. He preached for a period of one hundred twenty years, and not a single one of them believed Noah's preaching. As a consequence they perished.

When the children of Israel were called out of Egypt to take possession of the land God had promised to Abraham, they showed a spirit of unbelief in God's ability to give them possession of the land, and they were doomed to wander in the wilderness forty years, till all that were twenty years old and upwards when they crossed the Red Sea had perished. Paul gives the reason why God destroyed them (Heb. 3:10): "Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

How appropriate and timely Paul's warning would be to so many of the present-day churches. And he gives us this blessed consolation (Heb. 3:14): "For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end. . . . But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom swore he that they should not enter into his rest, but to them that believed not?" So we see that they could not enter in because of unbelief.

Hebrews 4:1: "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but

He Served

He couldn't sing and he couldn't play,
He couldn't speak and he couldn't pray,
He'd try to read, but break right down,
Then sadly grieve at smile or frown.
While some with talents five began,
He started out with only one.
"With this," he said, "I'll do my best,
And trust the Lord to do the rest."
His trembling hand and tearful eye
Gave forth a world of sympathy,
When all alone with one distressed,
He whispered words that calmed that breast.

And little children learned to know,
When grieved and troubled, where to go.
He loved the birds, the flowers, the trees,
And, loving him, his friends loved these.
His homely features lost each trace
Of homeliness, and in his face
There beamed a kind and tender light
That made surrounding features bright,
When illness came he smiled at fears,
And bade his friends to dry their tears;
He said, "Good-bye," and all confess
He made of life a grand success.

—John L. Shorey.

the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world."

"There remaineth therefore a rest to the people of God." This refers without doubt to the antitypical Sabbath of a thousand years.

The believer's rest is in Christ Jesus till He comes. Psalm 37:7: "Rest in the Lord, and wait patiently for him." 1 John 2:28: "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." To abide in Christ means to abide in His Word, and God's Word is truth.

Few church members seem to comprehend that every item of their faith must be founded upon God's eternal truth; and this doesn't coincide with what they have been taught, that there is a multitude of faiths, and that any one of them is just as good as another.

The Apostle Paul says, "Examine yourselves, whether ye be in the faith; prove your own selves." He also said (Eph. 4:5): "One Lord, *one faith*, one baptism."

If we are believers of the gospel, we must have for our foundation something that is sure; and there is nothing so sure as the Word of God. And that was what Paul meant when he wrote (Eph. 2:19): "Now therefore, ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." The admonition from the same Apostle to examine yourselves whether ye be in the faith is good advice.

Now we will begin with the Head of the church, Jesus Christ. By referring to the Apostle Peter, then to John, and lastly to the Apostle Paul, I think we can get a connected history from beginning to end.

1 Peter 1:18-21: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot. Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory: that your faith and hope might be in God."

When was He manifested? John 1:14: "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." 1 Timothy 3:16: "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." He was foreordained before the foundation of the world in the same way that He was a lamb slain from the foundation of the

world. He existed, and was slain, in the mind and purpose of God only.

Galatians 4:4: "When the fulness of the time was come, God sent forth his Son, made of a woman (not before the woman), made under the law (not before the law), to redeem them that were under the law," and not the spirits of them that were destroyed by the flood.

Yet this is not believed.

Next after the Head is the body, the church, a people called out from the world and prepared by the preaching of the gospel of the kingdom of God. That means you must believe it, be baptized in the faith of it after turning away from your sins. Is it believed? Is it practiced?

Get your Greek lexicon and learn what it means to baptize. It doesn't mean to dampen the forehead with a few drops of water.

Jesus and Paul didn't preach a kingdom that was in the hearts of those hypocritical Pharisees. Read Peter's Pentecostal sermon in Acts 2 from the twenty-second verse to the fortieth, and compare it with the modern Pentecostal sermons. 1 Corinthians 4:15: "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." This is the very beginning of the Christ life in you. "Of his own will begat he us with the word of truth."—James 1:18.

Jesus said to Nicodemus, "Ye must be born again." You were born once of the flesh; you must be born again of the Spirit. Jesus was born again of the Spirit when God raised Him from the dead by His Spirit. Colossians 1:18: "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." A man will never be born again, born of the Spirit, and be a flesh and blood being, for that which is born of the Spirit *is spirit* (John 3:6). He will be spirit as Jesus was spirit. He can come and go like the wind.

Paul tells us (Gal. 3:26): "For ye are all the children of God by faith in Christ Jesus." And Jesus tells us when we will become children of God, or sons by a resurrection from the dead. Luke 20:34: "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." They will be born from the dead as Jesus was; only He was the firstborn.

Men don't believe this, but believe they are born again in this world; while we are only begotten and born into the world to come, which gives us eternal life: for Jesus said, "In the world to come eternal life."—Mark 10:30. We don't get our eternal life until Jesus our life-giver comes. Then we will be born again into a new life and into a new world.

Another source of unbelief is the doctrine of the Trinity. Three Gods in One and One in Three; while Paul,

writing to the churches, said (1 Cor. 8:6): "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." Two Persons. Paul forgot to mention the third Person. Jesus in His prayer to the Father (John 17:3): "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Jesus forgot to honor the Holy Spirit in not mentioning His name.

And in the baptismal formula (Matt. 28:19): "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." If

there were three Persons, it should have read "names." Men were baptized into only one name. The name "Yahweh" applies to both the Father and Son, and the Holy Spirit is the Father's Spirit. We are baptized into one name. Isaiah recognized but one God in his day (Isaiah 43:10): "Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me." Isaiah 45:5: "I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: that they may know (Please turn to Page Nine)

No Gospel Substitute

IN HUMAN affairs we are often asked to use substitutes. "We cannot fill your order in all particulars. We are out of one article, but we have something just as good. May we substitute?" Substitutes may be all right in earthly deals, but in heavenly affairs we cannot substitute with safety. Both Scripture and secular history furnish examples of those who have brought sorrow to themselves or trouble to others by trying to substitute something for that which God has commanded or promised.

Nothing can take the place of the gospel. God's Word contains this gospel. It tells of God, the Father; of Christ, the Son; of the Holy Spirit, the Comforter. There can be no adequate substitute for any of these. It is sadly true that many papers which are supposedly Christian and many pulpits dedicated unto the glorious gospel of Christ are constantly offering that which has no suggestion of the true gospel. One writer has expressed his conviction in this language: "Week after week the people go to church to hear no more than political harangues, moral dissertations, ethical illuminations, intellectual orations, or literary declamations."

We give thanks to God for the pulpits and publications that are true to the gospel, but we are not blind to the fact that there are numerous substitutes offered for that gospel. Satan is in the substituting business. Many unsuspecting ones take his baited hook. The political reformer convinces us that we need better political conditions, and then the devil makes us think that these better conditions will take the place of salvation. The sociologist leads us to believe that things will never be better till we change our systems, and then the devil comes along and makes the sinner believe that sociology is his salvation.

Fables are substituted for facts, human efforts for divine energy, logic for love, Santa Claus for Christ, carnal enlightenment for divine light, noise for true spirituality, science for salvation, formality and ceremonialism for consistent Christian living, human reason for divine revelation, human resources for divine assistance, human genera-

tion for supernatural regeneration, evolution for revolution, the working out of human life for the coming in of the divine life.

Many church members today regard the church as a mutual congratulation society or an entertainment bureau. All they know about church work is selling ice cream and cake or doing that which any sinner can do. They are substituting profession for possession, pledge-signing for conversion, turning over a new leaf for sanctification, churchianity for Christianity, charity for righteousness, Modernism for the old-time religion, doctrines of devils for the first century gospel, worldly banquets for evangelism, outward activity for inward reality, the new social gospel for saving grace.

The writer makes no plea for dull services, but he deplores the fact that the church is sometimes guilty of catering to the amusement houses, concert halls, pictorial entertainment rooms, and athletic clubs. The church will not make an impression on the world while it is an ally of the world. The church is a soul-saving institution. The church is to preach Christ, to lead to Christ, to build up in Christ. When the Spirit of the living God is present, the church furnishes thrills, but not of the worldly type. Thank God, I know churches where young people are held by the blessed gospel and not by substitutes. Evangelist Sunday is reported as saying: "True, we can't compete with the vaudeville for snap and speed, but we can shine up for God and make the services snappy and up-to-date."

The Tower of Babel and the story of Cain and Abel teach us what God thinks when we substitute our thoughts for His thoughts and our ways for His way. It does not pay. There is no adequate substitute for the blessed gospel. In the day of need all substitutes fall short. Modernism is not the gospel. Science is not the gospel. Each and every substitute lacks the power of the gospel. God still lives. Jesus still saves. His blood continues to be efficacious. The Word, proclaimed in the power of the Spirit, still convicts and brings people to a decision for Christ.—W. S. Bowden in *The World's Crisis*.

Prophetic Movements in Ancient Israel

THE JEW is the center of prophecy, and now it almost seems as if God is through with the *ecclesia*, and is dealing with the earth and His ancient people in accord with the predictions made of old. Jeremiah speaks of a time when the sons of Israel will be driven into all lands, especially those north of Palestine, from whence He will send fishers to fish them and hunters to hunt them. Moreover, He says, "Mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes."—Jer. 16:15-17. Present conditions seem to fulfill this prophecy. They are being both drawn and chased back to the Land of Promise.

God declares that He knows their iniquity. And now the world is waking to the fact that their greed for gold leads them to exploit the lowest passions of the peoples. Almost all of the questionable and profitable avenues of wealth are in their control. They do not hesitate to suck the financial blood of any nation in order to enrich themselves. Of course this does not apply to the individual, but the nation, for Israel is a nation, in spite of all the efforts of some to be loyal to the land in which they live. Israel is the international nation, and, for its size, is easily the first in power and influence. By means of publicity, business, and finance, they are able to wage a bloodless but powerful campaign against any nation which displeases them.

The really remarkable sign for the student of prophecy is the effect on the Jews of the German tide of nationalism. The German leaders are seeking to unite their own nation, but it may be God's intention that they unite Israel. At any rate, the Jews have risen as one, in spite of all their differences and internal strife. Perhaps we may go so far as to say that never before has the Jewish dispersion shown such a solid front, or made it so clear that they are really a nation, with national traditions and aspirations. Israel cannot be absorbed by the Gentiles. They have a race consciousness which is ready to assert itself at any suitable opportunity.

I very seldom assume the role of prophet. But when I learned that the national movement in Germany was unfavorable toward the Jewish exploiters of the people, I could not but feel that God might use them as hunters to drive these men and their money back to Palestine and Babylon, where the next act in the great world drama is to be staged. I rashly predicted that they would come into power. This has now come to pass, and among the first results was an exodus of Jews to other lands, and a world-wide effort to discredit the new regime by atrocity charges which remind one of war propaganda. This, I fear, will only serve to accentuate the feeling against the Jews, both in Germany, where the charges are indignantly denied, and also in other lands, when the facts become known, and a reaction sets in.

Even in the United States there is a strong feeling that

much of the financial distress is due to the money-lending Jew and that what has impoverished the nation has enriched him. It is said that an immense amount of property has passed into his hands, not by paying a proper sum, but by foreclosure and forced sale. Whatever the facts are, all seems to be in direct line with what is written. The Jews are getting richer in money and greater in influence no matter what happens to the rest of the world. And we are already beginning to see the hatred of the ten horns (Rev. 17:16), which will eventually lead to the utter destruction of the apostates in the nation of Israel.

But the Jews are not only being pushed to Palestine, they are also being pulled there. The land seems to be the only white spot in a black world. I am told that, except for the tourist trade, business is good, and many Jewish enterprises are being started, which means that considerable Jewish wealth is being invested by men of means. The land seems more attractive today, for the sons of Jacob, than it has ever been since the dispersion. So long as there was little chance of making money in Palestine, and good opportunities developed elsewhere, there was little to appeal to the practical Jew. - But now that business is bad everywhere else, the call of the land is more effective than ever before.

The connections between Jerusalem and Babylon are being continually bettered. There is a new stage line across the Damascus desert which starts further south, where the railway from Haifa joins the line from Damascus toward Mecca. It is probably near the course of the railway survey, which will join Iraq with the coast. When we remember what a long, weary journey it once was, this is most remarkable. The desert was almost impassable, so it was necessary to go far north, and then south along the Euphrates, double the direct distance between the two cities. An aeroplane could easily do it in one day, and the train will probably do it in two.

But ways of transportation are by no means the only things that have been accelerated. Events are following each other with express speed. The situation at the time of the end is rushing toward us. Iraq (the ancient Babylonia) is now a recognized, independent nation. Syria is asking for a king. Egypt is rising. The whole world is beginning to see that the Jew cannot be digested, and is sick of him, and is preparing to spew him out, as the fish did Jonah. God is putting it into the hearts of the leaders of the nations to drive the sons of Jacob back to the land of their fathers, and to the land of Shinar, there to establish that great city of the end time, Babylon.

But it must be evident to all that even if all the Jews were to leave all other lands for the East, that would not end their influence, or lift the burden of their wealth. Their "interests" would remain and would bring them a

stream of golden "interest" on their capital investments in the countries they had left. Financially, the Gentile has become the vassal of the Jew, and he will remain so until the fall of Babylon.

I am not a prophet, and I do not wish to prophesy, but does it not seem that the general trend of the times agrees with the predictions of the prophets, which call for an exodus of the Jews from the lands of the north? This seems to refer especially to the rich among them, who will, however, convert their wealth into "bonds," by means of which they will be able to subject the nations and control their governments. The difficulties they are now having are the one thing needed to force them to unite and fulfill the part foretold of them. These trials are a sign that the conclusion of the eon is very near.

The judgments ahead will be executed "swiftly" (Rev. 1:1). It may be that the faulty translation of the Authorized Version ("shortly") is true today. It does not seem possible that it will be long delayed. If the end itself proceeds at such a terrific pace, it is most apt that the time just preceding should show signs of speed. May it go faster and faster until the time arrives when this dreadful judgment era is past, and when chastened Israel exchanges the evil power they now possess to injure and drag down the nations, for that blessed kingdom which shall be theirs under the Messiah they now reject. But long before that our work on earth will be done, and we will be caught away to meet our Lord in the air, thenceforth to be with Him and like Him and for Him alone. How long, O Lord?—A. E. Knoch in *Unsearchable Riches*.

Facts for Thinkers

1. An immortal being cannot die. If Christ had been an immortal God He could not have died. God cannot die. Christ died. *Ergo*: He was not God.

2. An immutable being cannot be changed. If Christ had been an immutable God, as Trinitarians teach, He never could have been changed into a man. If the "Word was made flesh" it was not an unchangeable God. A thing which is made differs from what it was before it was made.

3. An omnipotent being cannot become impotent. Christ could not have been an omnipotent being and a helpless babe at one and the same time. If all power was given unto Him He did not have it before it was given. If He had been omnipotent, and God gave Him His omnipotence, then He was doubly omnipotent. A *divine attribute cannot be lost*. But omnipotence is a divine attribute. *Ergo*: Christ could not lose His omnipotence by incarnation.

4. An omniscient being can never become destitute of knowledge. If Christ had been an omniscient God He would have known as much two hours after His birth as thirty years afterwards. He would have known the time of His second advent; but He said God was the only one that knew. Omniscience is one of God's attributes. But a divine attribute cannot be lost. *Ergo*: Christ was not an omniscient God.

5. An omnipresent being cannot be compressed into an atom. That which is everywhere cannot be confined to one spot. If Christ had been an omnipresent God prior to His birth, He never could have been compressed into "the seed of the woman." That Christ could not be in two places at one time is proved by the angels when they said, "He is not here: for he is risen . . . Come, see the place where the Lord lay."

6. The doctrine of the Trinity—a plurality of Gods—is a mixing of paganism and Christianity. It is not taught in the Bible, as the Bible never uses any such terms, nor asserts that there are three persons in the Godhead. The

Scriptures never tell us that there is any such mystery as the Trinity in the Godhead, which is too mysterious to be revealed. Supposing the orthodox doctrine to be the true one, the Scriptures must be wrong, for the Scriptures are not orthodox. To be orthodox they ought to use such phrases as "God the Son," and "God the Holy Ghost," as well as "God the Father." To be orthodox, they should call Christ and the Holy Ghost God, as often and as plainly as the Father. But what is the fact? The Father is called God 1326 times; the Son, even according to orthodox interpreters themselves, only thirteen times; heathen deities, eleven times; heroes, five times; messengers, twice, etc. And the thirteen times that Jesus is supposed to be called God, when examined, dwindle down to one or two; and in those one or two the word is applied, not in the *highest* sense, but in the same sense as it is applied to *Solomon*.

7. If the theory of the preexistence of Christ is true, then the Scriptures ought to plainly teach that there were two distinct natures and persons in the one Christ; that He had a human nature and a human personality and also a divine nature and a divine personality, hence that He said and did some things as a man, and other things as a God. And to uphold this theory, they ought not to say the *Father* was incarnate; that the *Father* dwelt in the man Christ Jesus; they ought to say the *Father* remained in heaven, that it was *God the Son* that became incarnate, and dwelt in Christ, and taught the doctrines, and did the works. Whereas the Scriptures always speak of the *Father* as dwelling in Christ; and never give us a hint that another person, called *God the Son*, dwelt in Him.

8. If an incarnate God dwelt in the body man, Jesus; then, to be orthodox, the Scriptures should represent Christ as strong enough, and wise enough, in consequence of God the Son dwelling in Him, to teach right doctrine, and do the wonderful works Himself. And yet the Scriptures represent Christ as obtaining His strength and wisdom from

the Father, and not from God the Son. But if an omnipotent and omniscient God dwelt in Him it would be unnecessary to have the Father aid Him. In the Scriptures, in order to teach His preexistence as a God, when Christ is said to have been *sent from heaven, to be in heaven, etc.*, it should not be as *the Son of man*, but as *God the Son!* But He is regularly called the Son of man, when spoken of as coming from God, from heaven, etc.

9. If the preexistence is an essential doctrine it should have been clearly, expressly revealed; whereas all its believers still speak of it as a mystery, hence admitting that it is not clearly revealed, but only partly revealed. No essential doctrine should be left to inference. It is not supported by plain verbal statements.

10. In Hebrews 2:17, we are told that Christ was made in all things like unto His brethren. But His brethren are not made up out of a preexistent God and a perfect man in one person. In chapter 4 of the same Epistle, verse 15, it is said Christ was "in all points tempted like as we are." But God cannot be tempted as we are; nor can a person who is made up out of a perfect God and a perfect man be tempted as we are. It is also said that Christ was "touched with the feeling of our infirmities," or weaknesses. But God cannot have our infirmities, nor feel them as we do; neither could a being made up out of a perfect God and a perfect man; Jesus is called a *man*. If He preexisted, He must have done so as a man. If He was "a man approved of God," then He was not God Himself. Jesus claimed that He was "sent" of God (John 8:42; 17:18). But God could not send Himself into the world, neither could one God send another that was co-equal and eternal with Himself. Again: He is said to be raised up by God. See Acts 13:23—"Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus." But God could not raise up God. Neither could He fulfill His promise by incarnating another God in human flesh. Jesus is also said to be *sanctified* or set apart, by God, and sent into the world (John 10:36). But how could God sanctify or separate God? Did God separate Himself? He is said to have been *anointed* of God. See Acts 10:38: "God anointed Jesus of Nazareth with the Holy Ghost and with power . . . for God was with him." It does not say—"for He was." It is absurd to teach that one God anointed another God with another God! If Jesus was God the Son and equal with the Father, He did not need the anointing of the Holy Spirit. Christ is called the "Son of God." But it is impossible that He who is the true God should be His own Son! or the Son of God be His own Father! The word "son" implies derivation and dependence. If Christ is "the *only begotten* Son of God," then there was a time *when*, a place *where*, and a manner *how*, and a person by *whom*. If there was a *time when*, then He did not exist from all eternity. If a place *where*, then Bethlehem is the only place named in the Bible. If a manner *how*, then the overshadowing power of the Holy Spirit upon the virgin Mary is the Bible explanation of the method of begetting. If He was begotten of God, then He is not as old as God, and did not exist prior to His begetting. That Jesus Christ

was not an eternal God incarnate in human flesh is abundantly proved by the following Bible facts:

(a) Because Christ most clearly showed that He was not God. The Jews who were making a charge against Him said, "He made Himself God." Christ immediately repudiated the falsehood—"Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"—John 10:34-36. He whom Christ addressed in His prayer was the only true God (John 17:3). He said, "I ascend . . . to my God, and your God."—John 20:17.

(b) Because the New Testament in various passages declares that God is "the God and Father of our Lord Jesus Christ" (Eph. 1:3, 17; Rom. 15:6). God could not be the God of a God as old as Himself and co-equal in power. Neither could He be the Father of a person who bore no relation to Him.

(c) Because the Scriptures teach that Jesus grew and increased in favor with God. If He had always been in God's favor, and was equal to God, how could He grow in His favor? How then could He be God? Luke 2:40, 52.

(d) Because the New Testament teaches that all power and authority possessed by Christ were given to Him of God (John 5:19, 30; Eph. 1:22; 2 Cor. 13:4; John 10:18). Now if He was an incarnate God He possessed all power by virtue of His nature. There would be as much sense in saying the Son gave all power and authority to the Father, as to predicate the same of the Father in relation to the Son, if the theory of preexistence be true.

(e) Because Jesus Christ says He is inferior and subordinate to the Father: "My Father is greater than I."—John 14:28. "My Father . . . is greater than all."—John 10:29; Matt. 20:23; Mark 13:32. If He was equal with the Father, the Father could not be greater than He was. If, prior to His incarnation, He was an immortal, immutable, omnipotent, omniscient, and omnipresent God, did He lose all His divine attributes by coming in the flesh? If not, then when in the flesh He was equal with the Father. To save their theory the preexistents must either admit that Christ spoke falsely, or else had lost all His divine attributes. But Deity cannot commit suicide!

(f) Because the Scriptures teach that Christ died. Now if it be heresy to believe that Jesus did die, then I am a heretic. If it be infidelity to refuse to believe that the God who created the universe died on the cross, then I am an infidel. *Was Jehovah crucified?* Did the creature crucify his Creator? Talk about Rome's bread gods! The gods of Protestantism are not on a much higher scale, if man can destroy them at will. If it be said that *only* the human part died, then there was only a human sacrifice, and all their slurs on that line become boomerangs and return on their own heads. The Christ of the Bible was born, lived, died, was raised again from the dead, and is now alive for evermore.—*Selected from the writings of H. W. Bowman by R. A. Curtis.*

GIVE TO THE WINDS THY FEARS

Give to the winds thy fears;
 Hope, and be undismayed:
 God hears thy sighs, and counts thy tears;
 God shall lift up thy head.

Through waves, and clouds, and storms
 He gently clears thy way:
 Wait thou His time; so shall this night
 Soon end in joyous day.

Still heavy is thy heart?
 Still sink thy spirits down?
 Cast off the weight, let fear depart,
 Bid every care be gone.

What though thou rulest not?
 Yet heaven, and earth, and hell
 Proclaim, God sitteth on the throne,
 And ruleth all things well!

Leave to His sovereign sway
 To choose and to command;
 So shalt thou wondering own His way,
 How wise, how strong His hand.

Far, far above thy thought
 His counsel shall appear,
 When fully He the work hath wrought
 That caused thy needless fear!

Thou seest our weakness, Lord;
 Our hearts are known to Thee:
 O lift Thou up the sinking hand,
 Confirm the feeble knee!

Let us in life, in death,
 Thy steadfast truth declare,
 And publish with our latest breath
 Thy love and guardian care.

—Gerhardt.

UNBELIEF — ITS EFFECT

Continued from Page Five

from the rising of the sun, and from the west, that there is none beside me." Men don't believe it.

Of all the human family, and Jesus was one of them, He alone has immortality; and that is one of the things we are to seek after, so we surely don't possess it (Rom. 2:6, 7). 1 Timothy 6:14: "That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting." That this refers to Jesus there can be no question, for He is the only one to whom is applied this title (Rev. 19:16): "KING OF KINGS, AND LORD OF LORDS."

Men don't even believe the gospel as much as they profess to preach it. They deny that the restoration of David's throne and kingdom in the land of Palestine with Jesus seated on the throne in Mount Zion and in Jerusalem for the purpose of subduing all the nations, blessing all the families of the earth, bringing everlasting righteousness, and filling the whole earth with His glory, has anything to do with the gospel. Isaiah says the eye hath not seen, nor ear heard, nor has it entered into the heart of man, the things which God hath in store for them that love Him.

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THE FAMILY NAME

Continued from Front Page

be one, as we are."—John 17:11.

When we separate ourselves from the world and all that is opposed to Christ and become "espoused . . . to one husband," that we may be presented "as a chaste virgin to Christ" we are received as sons and daughters and God becomes our Father, and we then become members of the family that take the Father's name whereby we say, "Abba Father," that is, "Our Father" (2 Cor. 6:14-18; 2 Cor. 11:2). If we are true, faithful, and loyal sons and daughters as Christ was faithful in His Sonship, we will likewise manifest His (the Father's) name and will "keep" and be "kept" under and in the family name, which is the Father's name, God's name, hence the family of God, which is the "church of God."

THE FAMILY NAME

- is the Father's name;
- is received by inheritance;
- is not a man-made name;
- is just one name;
- is scripturally "the church of God."

THE distribution of tracts is a modest and successful way of getting the truth in where the people refuse to buy books and take papers. It has been said that "a drop of ink may make a million think"; then what might the message of a little tract do, if given in the name of the Lord. J. Hudson Taylor, the founder of the China Inland Mission, was converted through reading a tract which he picked up in his father's library. Richard Baxter got hold of a little tract called "The Bruised Reed," and through its reading was converted. Remember that in these apparently trifling ministries, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Selected.

Abreast of the Times

May Day Demonstrations

"In the latter times some shall depart from the faith, giving heed to seducing spirits."—1 Tim. 4:1.

DETROIT, Mich., May 2.—Among the May Day demonstrations which the police were called upon to quell, was one in which a young Presbyterian minister took a somewhat leading part in that he drove the truck in which some thirty students of sociology, including several acknowledged Communists, rode. The young minister protested vigorously against the manner in which the police handled the demonstrators, asserting that they were far more severe than the occasion called for. It is apparent that hundreds of the students of social science are Socialists, and many of them avowed Communists, among the latter being numbered students for the ministry.

Palestine Haven for Nazi Refugees

"In the fear of the Lord is strong confidence: and his children shall have a place of refuge."—Prov. 14:26.

LONDON, England, May 2.—According to Associated Press reports James G. McDonald of the High Commission for Refugees said today that Palestine offers the only immediate area of colonization for German refugees—who are mostly Jews—as far as operations on an appreciable scale are concerned. The head of the League of Nations Refugee Group said that none of the other many proposed schemes is at present practicable. These involved areas in North and South America and the Mediterranean region of Africa. There were openings in these areas, however, he said, for small groups.

McDonald said the plight of the refugees is desperate, since tens of thousands are "destitute, homeless, and uncertain of tomorrow." He pleaded for a more practical and sympathetic consideration by various Governments in order to permit refugees to travel unmolested. The refugees, still moving from Germany in an orderly fashion, have increased in number from 59,300 in December to 63,200 in April.

Thus is it found that God's ways for His people are always the best and most practicable possible. The Jews are going home! Messiah comes!

"No More Wars," Say Preachers

"They have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace."—Jer. 8:11.

NEW YORK, May 1.—Of 20,870 American clergymen who replied to a questionnaire submitted by representatives of twelve religious groups, 13,997 think it is time for the

churches of the nation to go on record refusing to sanction or support any future war.

That was revealed today when the answers of the clergymen were published. The questionnaire was sent out over the signatures of the Rev. Dr. Harry Emerson Fosdick, pastor of the Riverside Baptist Church; the Rev. Dr. S. Parkes Cadman of Central Congregational Church, Brooklyn; Bishop Francis J. McConnell, Methodist Episcopal Resident Bishop in the New York Area, and Rabbi Edward L. Israel of Baltimore.

Answering personally, 12,904 ministers said they would not participate as armed combatants in any future war. A total of 5,208 signified an opposite stand, and 2,503 were in doubt.—*Selected.*

Greece Approaches Dictatorship

"And the king shall do according to his will; and he shall exalt himself, and magnify himself."—Dan. 11:36.

ATHENS, Greece, May 2.—The streets of this ancient capital hummed today with talk of a dictatorship as the result of stiff political opposition the Government faces on the matter of international and domestic policy, says the Associated Press. The picturesque figure of Gen. George Condylis, the Minister of War, and one of Greece's "strong men," looms up as the one most possible to be called upon to assume dictatorial powers if such are declared. The General recently asserted in an interview that "nowadays dictatorship is the normal condition of a State."

One by one the geographical and political divisions of the old Roman Empire are coming unresistingly under the control of single individuals, in preparation for the coming of the mighty Antichrist.

Nations Arm for Next War

"He shall stir up jealousy like a man of war."
—Isaiah 42:13.

GENEVA, May 6.—From this city, the nerve center of the nations, come alarming signs that the much feared armament race is in full swing the world over. To quote directly from the Associated Press reports: "Under the placid surface in England, there is concern over the future. During the last three years France has increased her fighting force by 65,000. Germany, in open rebellion against treaty restrictions, has increased her military budget for 1934 nearly \$90,000,000, her aviation budget \$56,000,000, and in addition allotted \$100,000,000 to the Nazi storm troopers. Russia has increased her army in the last two years 116,000. Japan in January of this year increased her complete military forces by 100,000. Italy and Poland are engaged in the same effort."

National Berean Department

Miss Genniel Carpenter, Editor, Oregon, Illinois

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JESUS SHALL REIGN

WHEN JESUS was here on earth, He was the meek and humble teacher and prophet; now He is sitting at the right hand of God to be our advocate; and soon He is coming back to the earth as the glorious King over all. But in the lowliness of the past, the grace of the present, or the glory of the future, He is the same wonderful Jesus, the same Good Shepherd. When He comes, He will have dominion over all things. With the mind's eye of faith, we can glimpse a vision of the majesty that will be His.

This reign of our Lord is the consummation of the work of the ages. No power can stop the progress of the plan of God. As it develops the world will see the great blessings God has in store for the faithful.

Christ will reign until all things are in subjection to Him. There will be no exception to His sovereignty, only as His power is merged with that of His Father.

Although the space taken in by God's plan of salvation is all space, and the time all time, it is still a great circle, and it returns to the point from which it started. The paradise that man lost in the beginning is to be his again through the saving grace of Christ. Again the tree of life will be beside the river of the water of life, and the curse is gone. All of God's blessings are won back, and won back through His Son, in the new Jerusalem, the City of God.

We can see in the glorious words of Revelation something of the splendor the earth will have in the kingdom. No more will the earth be the grave of our dead loved ones, no more are men separated from God by their sins, no more war and hate and bloodshed. Even the elements will cease to afflict man as lightning, wind, and hail. And in the midst of this new, sinless earth, the holy city of God will be established, and sin and the curse of sin will be banished forever. The sea will no longer separate people from each other, death is vanquished, sorrow gone, the darkness of night will no longer bring fear of the unknown. And this beautiful kingdom will last forever. The Scriptures testify to this fact clearly and plainly.

The Bible gives us such graphic impressions of the new earth without sin and sorrow, wherein dwelleth righteousness, where the redeemed of all time shall live forever under the sunshine of God's love—such graphic impressions that it is difficult to understand the vague and hazy notions many have about the kingdom Jesus will rule over in the future.

This very earth of ours, then, is the place sacred to the

union between our Lord and His followers. God Himself is bringing about the perfection of His plan. It is the only hope for the weary, sinful world. For Jesus Christ the world waits, though it may be unaware, waiting in its sins and sorrows for a solution for all its problems, and relief from its pain. Jesus left a last comforting message with His followers, "Surely I come quickly." Let us all echo the response, "Amen. Even so, come, Lord Jesus."

—Selected.

P S A L M

The heavens declare Thy glory, Lord;
In every star Thy wisdom shines;
But when our eyes behold Thy Word,
We read Thy name in fairer lines.

The rolling sun, the changing light,
And nights and days Thy power confess;
But the blest Volume Thou hast writ
Reveals Thy justice and Thy grace.

Sun, moon, and stars convey Thy praise
Round the whole earth, and never stand;
So when Thy truth began its race,
It touched and glanced on every land.

Nor shall Thy spreading gospel rest
Till through the world Thy truth has run;
Till Christ has all the nations blest
That see the light or feel the sun.

Great Sun of Righteousness, arise!
Bless the dark world with heavenly light:
Thy gospel makes the simple wise,
Thy laws are pure, Thy judgments right.

—Isaac Watts.

HAVE YOU A FRIEND?

IF SO, you have an opportunity for spreading the message that God gave the world through the Christ. And if you have more than one friend, and few of us have not, you will find that "Bible Lessons," published by the National Berean Society, Oregon, Illinois, is one of the very best ways of teaching them the gospel that will give them eternal life. Ten cents for eighty-six lessons on the great Bible truths!



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"BEING READY"

DID you ever look forward for a long time to some event? Something you could hardly wait for? Maybe it was taking an exciting trip, or a picnic. You did everything you could to help prepare for it, and when the time really came, you were all ready!

That is the way we should be—always ready. When Jesus was talking about the wonderful kingdom He is going to establish here, He told us to watch and be ready for His coming. We don't know the day He will come, so we must be ready *all* the time. Every day we should do our best to live as Jesus wants us to, so we will be ready for anything, and never be disappointed because we were left behind through our carelessness. Once there was a little girl who *wasn't* ready, and her name was Dorothy.

Dorothy had a lovely white silk dress with roses embroidered on it. Aunt Edith gave it to her for Christmas. Dorothy's mother called her and showed her the beautiful dress when it came.

Then Mother said, "Now this is a very special dress, and you'll have to take special care of it. See, it has a hanger with it, to hang it on." Then Mother frowned, because Dorothy was such a careless little girl, and she said, "And you must always hang it up, too, and never throw it down in a heap on the floor as you usually do." So Dorothy promised faithfully to take the very best care of it, and her everyday clothes, too.

There weren't many parties after Christmas, and Dorothy wore the white dress only two times. She was ever so careful, and she put it away so neatly that Mother was surprised. But Dorothy wasn't careful with her other things. Mother shook her head sadly at the kicked-off shoes, the scattered cut-outs, and the open books Dorothy left on the floor in her room. Scolding didn't seem to do any good, because Dorothy just didn't think it was important to put things away.

One spring day Dorothy came home from school and ran to tell Mother about the party Virginia was going to have. A real party, in the evening, with ice cream. But she couldn't find Mother anywhere, so she went up to her room. The dress! She could wear it to Virginia's birthday party. It would be fun to try it on and see how it looked in the long mirror in Mother's room. Dorothy's hands were a little sticky, so she touched the silk gingerly. But the snap was fastened and the dress wouldn't go on, so she pulled as hard as she could. The snap came off, and some grimy fingerprints went on.

She was just taking it off when somebody called, "Dorothy, Dorothy!" She dropped the dress on the closet floor, and ran downstairs, because she was in such a hurry to tell Mother about the party. She could come right back and hang the dress up.

It wasn't Mother, though, who called her; it was Aunt Edith. Grandma was sick, and Mother had to go and stay with her, so Aunt Edith had come to stay with Daddy and Dorothy. Dorothy told Aunt Edith about Virginia's party, and while she was talking, Virginia herself came along and wanted Dorothy to go skating with her. They talked about the party, too, and Virginia told her about her new dress. Dorothy thought of hers then, and resolved to hang it up the very minute she got home. But it was so exciting to have Aunt Edith there that she forgot all about it, and when she undressed, she dropped her dusty shoes in the closet and her clothes in a heap on top of them. When Aunt Edith came to tuck her in, she told Dorothy a lovely story, but it was a long one, and Dorothy was sound asleep before it was finished.

The afternoon before the party Dorothy came home early to get ready, but Aunt Edith worked down town, and she wouldn't be home for a long time, so Dorothy wandered outdoors. The boys next door were digging a cave, and she wanted to help them. At first they wouldn't let her, but she had a little spade and she could dig so fast that they agreed to let her help. It seemed no time at all before Aunt Edith was calling her to come to supper. It took quite awhile to get all the dirt from the cave washed off, too. When she finally went to get dressed, it was almost time for the party.

At first Dorothy couldn't find the white dress at all. She looked through all the hangers, but there were only everyday dresses. Maybe it had fallen on the floor. Suddenly she remembered! She looked at the pile of clothes on the floor. There was an old torn dress, some shoes, and at the very bottom in a crumpled heap, the white silk dress!

Oh, it was a sorry sight. She held it up and looked at the wrinkles and dust and fingerprints and the spots from the shoes. She just stood looking at it for a moment, but when Aunt Edith came in and saw what had happened to the lovely dress, Dorothy couldn't help crying. Aunt Edith dried her tears and forgave her, of course. But Dorothy had to go to bed, instead of to the party, because she had been careless, and wasn't ready.

We must try to follow Jesus all the time, and always be ready, so if Jesus came this very minute we would be glad to greet Him, and not ashamed because we weren't ready.

—Genniell Carpenter.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 8.—May 20, 1934

THE FUTURE OF THE KINGDOM

Matthew 24:1 to 25:30

Devotional Reading: Revelation 21:1-7

GOLDEN TEXT

The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.—Revelation 11:15.

A STUDY OF THE SUBJECT

Topic: The Future of the Kingdom.

Aim: Only those who are constantly ready are assured of a place in the kingdom when Christ comes.

Basic Truth: "Be ye also ready: for at such an hour as ye think not the Son of man cometh."—Matt. 24:44.

I. The Waiting Time. (Matt. 25:1-5.) "Hope deferred maketh the heart sick" (Prov. 13:12); not only that, but hope deferred frequently loses its vitality and ceases to stimulate one to activity and watchfulness. "The Lord is not slack concerning his promise," declares Peter, "as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."—2 Peter 3:9. The delay in the coming of the Lord provides an opportunity for salvation for many out of Christ, and, incidentally, an opportunity for you and me to lay up additional treasures in heaven. Each hour our Lord delays His coming we should add to our oil of spiritual service.

II. Eleventh Hour Preparation. (Vv. 6-9.) When the midnight cry was made and the virgins arose with eyes dimmed by sleep, all found it necessary to make last moment preparations for the part that each expected to take in the welcoming of the bridegroom. But a short time remained. Little could be done. What was done must be done quickly and with such materials as were then at hand. We are now living in the midnight hour that marks the Lord's return. Let us use the materials we have, the knowledge we have, the financial and spiritual resources now at our command, in preparing to welcome the Bridegroom!

III. The Tragic Word, "Too Late!" (Vv. 10-13.) "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2), rings forth the voice of Paul to all mankind! No one, not even the angels in heaven, knows the exact hour of the Lord's return, the hour when "the door is shut" forever for entrance into the body of Christ and a position upon His eternal throne of glory. When the trumpet sounds, may we not hear the words, "Too late! The door is shut! I know you not!" but rather, "Enter thou into the joy of thy Lord!"

PRACTICAL APPLICATIONS

Salvation

- is of God;
- cannot be borrowed;
- should be obtained now;
- will not always be offered;
- is not obtained by pretense or claim.

Take Heed. The contrast between the wise and foolish virgins is very marked. The wise

took heed to make their calling and election sure. The foolish were like Felix, before whom Paul reasoned of "righteousness, temperance, and judgment to come"—they were procrastinators (Acts 24:25). They were putting off until a more "convenient season" their acceptance of Christ. They were unprepared when the cry went forth. Too late—they couldn't borrow. If we are to avoid the same fate, we must "take heed" now. A few things to which we must take heed are: 1. Take heed to the Word. 2. Take heed to your spirit (Mal. 2:15). 3. Take heed in doing your alms (Matt. 6:1). 4. Take heed of the leaven (false doctrines) of the Pharisees and Sadducees (Matt. 16:6). 5. Take heed not to cause a little one to fall (Matt. 18:10). 6. Take heed that no one deceive you (Matt. 24:4). 7. Take heed that you hear (Mark 4:24). 8. Take heed, watch and pray, for ye know not when the Lord cometh (Mark 13:33-37). 9. Take heed that your light be not darkness (Luke 11:35). 10. Take heed lest ye fall (1 Cor. 10:12). 11. Take heed to your doctrine (1 Tim. 4:16). 12. Take heed lest there be in you an evil heart of unbelief (Heb. 3:12).—C. E. R.

THE GOLDEN TEXT

"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."—Rev. 11:15.

Daniel 2:44: "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." It was revealed unto Daniel concerning God's kingdom in the future, and he has left on record for our benefit the things which God revealed to him.

Our text is still future, but nearer now than when spoken of by Daniel and also nearer than when it was written by John. The time will come when it is no longer future, and the Christ will reign. Quite different from now. The righteous Ruler will be on the throne and all will be peace and happiness. Shall we qualify to be there?—L. A. R.

YOUNG PEOPLE AND ADULTS

Christian Preparedness

One of the most urgent warnings in the New Testament is that to Christians to be ready for the coming of Christ (Matt. 25:13). This warning was repeated on several occasions. The apostles spread the same warning. Paul reminded the elders of the Ephesian church to "watch, and remember, that by the

space of three years" he "ceased not to warn every one night and day with tears."—Acts 20:31. Six years later, in a letter to Timothy, he wrote: "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."—2 Tim. 2:4. As a soldier of Christ we must be ready at all times for service in any place. When Christ comes to call His soldiers for a new service they must be ready. Jesus expressed the same thought in Luke 21:34. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." He compared the days of His coming to the days of Noah. In that day those who were ready entered the ark and the doors were closed and sealed by God's hand. Others may have pleaded, but the day of salvation was past. God's judgment will again come in an unsuspecting moment, but His people will be delivered first. "Then shall two be in the field; the one shall be taken, and the other left. 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."—Matt. 24:36, 40-42.—H. A. S.

PRIMARY CLASS

Memory Verse: "Come, ye blessed of my Father."—Matt. 25:34a.

Will you use your imagination and see if you can see Jesus sitting out on the Mount of Olives? His disciples slowly climb the mountain, for they have a very important question to ask Him.

Many a time they have heard Him tell about His kingdom, about His second coming to the earth, and they have wondered and wondered so much about it. Finally they have decided to ask Him more about it.

As they come near to Jesus we can see them gathered close around Him as they ask, "When will all these things happen, and how are we to know when the time comes for You to come again?"

How earnestly they watch Jesus to see if He will answer them. Yes, He does. He tells them all about the things that will be done just before His coming back to earth. (Teacher should give some of these things from chapters 24 and 25.)

They listen carefully to Jesus' words. He describes so clearly what things will happen that we open our eyes and say, "Those things are happening now, at least some of them!" Surely they are, so we know that it is nearing the time for Jesus to come again. We hope we will live such lives that we can sit by Him in His kingdom as the disciples did in the picture described in this lesson.

—V. C. T.

AMONG THE CHURCHES

CONFERENCE DATES

Fonthill May Meeting at Fonthill, Ontario, May 25 to 27
 Minnesota State Conference at St. Cloud, June 14 to 17
 Annual June Meeting at Brush Creek Church near Tippicanoe City, Ohio June 3 to 10
 Illinois Bible School and Conference at Oregon, July 31 to Aug. 12
 General Conference at Oregon, Illinois, July 31 to Aug. 12
 Iowa Conference at Waterloo, Aug. 21 to 26

BRUSH CREEK, OHIO

The Church of God at Brush Creek, Ohio, near Tippicanoe City, will hold its annual meeting June 3 to 10, both dates inclusive. Eld. James A. Patrick of Ashland, Ohio, will be our visiting minister this year. Bro. Patrick is one of our most experienced ministers, and one of the former pastors at Brush Creek. Further announcement will be given later. Sydney E. Magaw, Pastor.

KOKOMO, INDIANA

Elder J. H. Anderson will conduct a series of services beginning Tuesday, May 8, and continuing over the 11th, when he will be away to fill appointments elsewhere. He will return to Kokomo on Tuesday, May 15, and resume the meetings until Friday, May 18, at which time they will close.

Elder C. A. Smead plans to be here the 21st and help us until June 1. We are planning to have a Bible school each afternoon for those of school age.

The brethren near Kokomo are invited to attend.

D. G. Harvey.

GRAYTOWN CHURCH, WISCONSIN

Bro. A. E. Hoskins of St. Cloud, Minn., held a short series of meetings here April 16th and lasting over April 20. This was Bro. Hoskins' first visit among us and we all enjoyed the fellowship together and were glad to become acquainted with a brother of such ability and character.

Fair attendance and interest were manifested throughout. Bro. Hoskins gave us a real feast of good things, and the church is renewed with zeal to press onward.

We feel we have been greatly blessed and strengthened by these services to carry on the work of the Master. We trust the seed that was sown will bring forth fruit for the Master. We hope to have Bro. Hoskins with us again.

At the close of the two last services we held a business meeting, appointing a committee to find the cost of excavating a church basement to start with. If the Lord is willing, we may have one built in the near future. A Sunday school has been started again, for which we are grateful.

The children that have been sick with measles are better at this writing.

We are glad that Sr. Gladys Thomas, who underwent an operation for appendicitis, is able to be home again from the hospital.

Mrs. Ed Engebretson.

INDIANA REPORT FOR APRIL

Sermons: Pleasant View, 2; Rensselaer, 2; Hillisburg, 2; Plymouth, 1; North Salem, 1; Blush, Mo., 5. Money received: Pleasant View, \$18.25; Rensselaer, \$24.60; Hillisburg, \$15.00; Seircleville High School for Baccalaureate Sermon, \$5.00; North Salem, \$6.50; Plymouth, \$12.00; Conference Board, \$39.00 (part of this for work in the past winter). Expense: \$15.00. Baptisms: 4.

J. H. Anderson, Indiana Evangelist.

GEORGE B. ALLDRIDGE

To his hundreds of friends over the country, as well as to those of us who knew him best, it comes as a tragic shock to know that Bro. George B. Alldridge is dead. After an illness of only six days, which rapidly developed into pneumonia, he lost his valiant fight for life and fell asleep in Jesus on Monday, April 30. His heart, for years in a weakened condition, was unable to bear the strain.

Bro. Alldridge was born in Portsmouth, England, August 3, 1863. He was educated in a private boys' school, and at the age of 14 entered the British Navy, where he made such rapid progress that today, in the Portsmouth dockyard, is a bronze plate giving his name and the high position to which he attained at the age of 23. This is to show all new cadets what can be done. Owing to the temporary loss of his eyesight, he was invalidated from the Navy.

April 4, 1887, he was united in marriage with Elizabeth Pearce, and came to this country a short time after. Four children were born to this union: Elizabeth (Mrs. H. H. Hawkins), George, Nellie (Mrs. Wm. J. Halls), and the late James. There were nine grandchildren, seven of whom are now living.

He has always led a spiritual life. On June 1, 1913, he was baptized in the Church of God, and has always been an earnest contender for the faith. He occupied the position of elder in both Cleveland churches, and his wise counsel was eagerly sought and valued. His mind was exceptionally fertile and active to the very last. His brilliant intellect and retentive memory made him an interesting and instructive speaker on almost any subject. Especially did he love the Bible, and his devotion to it increased with the years. He was a willing assistant wherever needed, and was always ready to serve as a teacher, or in the pulpit, or wherever there was need. Due to inability to hear, he turned to writing as an outlet for his wonderful mind, and it is in this field that Herald readers will miss him most.

The influence of his life will live long in the experience of those who knew him. The inspiration of his high example of Christian living will form an ideal which many will set before themselves to endeavor to follow. The funeral service was conducted by Bro. W. S. Tomlinson and the writer, on May 3, before a multitude of his friends and brethren. A profusion of lovely flowers gave evidence of the affection in which he was held by many. With heavy hearts we laid him to rest in Lakeview Cemetery, until the Lord of Life shall come with resurrection power to wipe away the tears from all faces.

M. W. Lyon.

SARAH ANN ARTHAND

Sarah Ann Arthand, who lived through the pioneering days in Nebraska, died at the home of her son, Riley Arthand, in Aberdeen, Wash., on March 16, 1934, after a short illness. She had been in the West three months of an intended four months' visit.

She was born in Canada in 1858, coming to Nebraska at the age of seventeen.

She was married to Jonathan Arthand in 1876 and six children were born to this union of which two sons and two daughters survive. She is also survived by ten grandchildren and two great-grandchildren. Jonathan Arthand died thirty years ago and since that time she has resided with her children, at the present time making her home with her daughter, Mrs. Helen Dennison, in Rawlins, Wyo.

She united with the Church of God of the Abrahamic Faith about forty years ago in Nebraska, being baptized by Almus Adams, and has remained a devoted and faithful Christian since. She longed for Christ's return, and her wish was that she might live till that day.

Mrs. Riley Arthand.

ATTENTION, BIBLE STUDENTS!

I feel that many of the ministers of the Church of God do not appreciate the value of historical information in their preaching. I have had inquiries from some few as to correspondence work in history, but feel that due to lack of time and interest they have not responded to the opportunity. This is the price list which I worked out and sent to a few of those who inquired. These prices are very reasonable. Ordinarily I would receive \$2.00 per lesson for such instruction, but I am offering it at a much reduced price.

Group 1. 80¢. Lessons on the ancient world as a whole: Egypt, Assyria, and Early Babylonia; Later Babylonia; the Hebrews; Persia; Macedonia; the Pharisees, Sadducees, and Herodians; Rome to the Barbarian Invasions.

Group 2. 80¢. Making of Modern Europe: rise of the Papacy; the Holy Roman Empire; Mohammedanism; Luther and the Revolt from Rome; Calvinism and modern Protestantism; Loyola and the Reformation; rise of intolerance and indifference; Asia and the rise of atheism; war and peace and the League of Nations; expansion of Europe; World War and the period of Peace Conferences; Japan, Germany, Italy, and the United States.

Group 3. 50¢. The Dawn of History: Ancient Egypt; pre-dynastic Pyramid Age, Empire, Religion; Old Babylonia; Assyria; Chaldea.

Group 4. 50¢. Persia and the Hebrews: Media and Babylon (Chaldea); the Hebrews and the Captivity; Isaiah and the Empires; Persia and the Restoration of the Jews; the Fall of Persia; Ezra, Nehemiah, Esther, Haggai, Zechariah, and Malachi; Ezekiel and Daniel in Babylon; the religion of Persia in relation to the Bible.

Group 5. 50¢. Greece, Macedonia, and Between the Testaments: The three Greek Empires; Greek culture and religion; Macedonia and Alexander the Great; the succession states; Maccabees and the Sadducees; Herodians and the coming of Rome; coming of the

BETWEEN YOU AND ME—

In the death of Bro. George B. Alldridge of Cleveland, Ohio, the Church of God has lost a most valuable servant. His influence for good has reached far beyond his own community, and only eternity will tell the fruitage of his efforts. Editorial appreciation will appear in our columns next week.

The sad news reaches this office that another valuable defender of the truth has dropped from the ranks, Bro. Thomas Savage, Sr., of Waite Park, Minn. No man in all that great state was more highly respected or dearly loved than "Tom" Savage. The entire church has sustained a serious loss through his death. Obituary will no doubt reach us in time for our next issue.

Only a short time left for the eastern brethren to prepare to attend the Fonthill, Ont., May Meeting! This has always been a time of spiritual refreshing, and all who are able to come should make an effort to do so.

Through an error in a report received at this office some time ago the announcement was made in our last issue that Bro. S. J. Lindsay was to be guest speaker at the June meeting in Brush Creek, Ohio. It is officially stated that Bro. James A. Patrick is to be the principal speaker. We regret the mistake.

This week closes the "What Must I Do to Be Saved?" contest. The response has not been so large as we had hoped would be the case, but the articles that have reached us are of much interest. The result of the contest will be announced in the near future.

SPECIAL INDEBTEDNESS FUND

Previously reported	\$1334.85
Mr. and Mrs. Gilbert Bottolfs	10.00
Mr. and Mrs. Frank Marsh	10.00
Mr. and Mrs. Horace G. Pierce	25.00
Frances Pierce	10.00
Icel Stedman	2.00
Alice R. Young	5.00
Amy L. Young	3.00

Total	\$1399.85
Pledges previously reported	277.00
Mrs. Eva H. M. Fletcher	30.00

Total pledges and contributions \$1706.85

TO OUR BROTHERHOOD

I just want to express my very deep appreciation of the splendid way in which you have responded to this special call. It now appears evident that we are going over the top with this proposition, which could only come about by your united effort. You have been so generous from small amounts up to reasonably large amounts, far better than I had reason to hope could be done. I sincerely hope that we may be able within a very short while to report that we have gone over, and I want to thank you for the splendid work you have been doing.

L. E. Conner, Manager.

Old Testament; Pharisees and the rise of Judaism.

Group 6. 50¢. Rome to the Barbarian Invasions: Roman World of the Bible; the Roman Empire as a State: the two centuries of peace; Constantine and the coming of Christianity; Roman religion and its relation to state organization; Christianity as a cause of decline in the Roman Empire; the early church councils; the rise of early ecclesiasticism; superstitions.

Group 7. 70¢. The Renaissance and Reformation: Papacy and politics; the age of revival; age of discovery and its effect on religion; humanism and the revolt from Rome in Germany, France, Switzerland, and England; the Protestant revolt summarized; the Turk, the Comet, and the Devil; the Jesuits; the Council of Trent; Papacy and Empire.

Group 8. 70¢ for ten lessons on any one of the following: Great Britain; Russia; Japan; Germany; the Balkan States.

Group 9. 70¢. The Mohammedan countries (10 lessons).

Any group at price quoted; own groups can be selected at 70¢ for ten topics; lessons include references to books; explanations of various features of the subject in hand that are not handled in any book; quick methods for getting the essential features of any subject; and questions and suggested topics for writing.

Norman John MacLeod,
1105 Val Vista St.,
Pomona, Calif.

HERALD RECEIPTS

H. S. Bell; May Moore; Nancy B. Robison; Mrs. A. M. Scroggs; H. S. Lasher; Mrs. J. T. Whitley; Isabelle Smith; J. T. Rutherford; L. B. Boggs; Ethel Johnson; Mary E. Carter; Josephine Engebretson (for self and another); Inez Gordon (for others); W. A. Wilson; Mary E. Good; J. M. Boyer; Richard E. Powell; Mrs. Wallace Woolf; Ferne Moore; Ada Simpson; B. F. Skeels; S. W. Harlan; J. R. Harn; Mrs. I. L. Wood.

CONTRIBUTORS TO DOLLAR-A-MONTH CLUB

H. S. Lasher (\$6); Silas M. Claypool; Mr. and Mrs. George M. Siple; Helen M. Chisholm; Eva H. M. Fletcher; Anna Mae Bottolfs; Lillian A. Greiner; Amy L. Young (\$10).

THE RESTITUTION HERALD

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The RESTITUTION HERALD advocates: the near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church to be joint heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

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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.

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CHILDREN AT THE MOVIES

THE following letter, which appeared recently in a Chicago paper, reminds us of a resolution which is being published in a Roman Catholic weekly, denouncing unclean movie shows and asking that parents shall sign the resolution as a protest to the powers that be. Sr. Maybelle Hanson of Chicago called our attention to this protest, and says, "I think it would be an excellent idea if our Protestant churches did something in the same line."

Parents would do well to take into prayerful consideration the seriousness of the situation outlined below.

"One Sunday afternoon when our typical spring weather lured me out for a walk my attention was attracted by long lines of children who were eagerly buying admission tickets to their neighborhood movie. I am not a movie fan, but seeing the title of the play and anxious to see the reaction of such a play on children not yet in their teens I decided to enter. The plot was taken from a well known French novel and the heroine was a woman of the streets. My attention was focused more on the children than on the play and this observation convinced me more than ever that while our authorities are making preparations to study the mentality of some of the school children that it would also be timely to urge the parents to be more careful of what kind of plays their children are attending.

"The children are perhaps allowed to go to the movies for being good, but it seems rather paradoxical to allow them to see a play, the effect of which on many of them must be—to put it mildly—far from desirable. When I saw how some of the more realistic or even suggestive scenes elicited subdued snickering, laughter, and mysterious whispering when the appearance of the woman had awakened the dormant passion in a superannuated, decrepit nobleman and the older boys were eagerly explaining to their younger companions what apparently they did not understand, I left the place with the sad reflection, 'If such seed is planted in the youthful, plastic mind of our children what will the harvest be?'"

THE WORLD'S BIRTHDAY

OUR old world has had a birthday. When it was swung out into space "the morning stars sang together, and all the sons of God shouted for joy." How gay its youth! How sad its manhood! How mournful its old age! The fever of sin entered its vitals and coursed through its veins. In its wild delirium it has raved with cyclonic fury, groaned with seismic spasms, and cried with the voice of pestilence. And now the world is dying. The death damp is on its brow. Its heart beats with the quick throb of nearing dissolution. High runs the fever of sin. Its brain reels with delirium. Doctors fail to aid it. Dr. Ecclesiasticus has seen his prescriptions fail. Dr. Politics has

given him legislative pellets and found they could not purge his system. Dr. Philosophy has dosed him with wisdom pills without giving permanent relief. Dr. Socialism has proposed dissection and reconstruction. Dr. Spiritualism has advised taking a dose of spirit information, and Dr. Prophecy says his only hope lies in taking a drink of restoration tonic. But he will die before he takes it.

Our old world is drawing near its end. Its tragic history of sin will be finished. Its race of unrighteousness will soon be run. Its career of crime will come to a close. *Finis* shall be written on its tale of woe. Prophecy shouts: "The end of all things is at hand!" And history echoes: "Is at hand—at hand."—*H. W. Bowman.*

HAVE THE BEST CHOIR POSSIBLE

THERE is no absolute standard by which the choir of any church is to be measured. The "best" that any church can be expected to attain to is always only the best possible under given conditions, and they vary with every church. What may be the acme of attainment in one church, may be positive mediocrity in another. Now the choir that is really the best that a given church can have, will be a blessing to that church, while the same choir would be a sorry misfit in another church with larger possibilities. When a congregation builds a church, it is not always able to put up a cathedral, or to have in its house of worship all the splendid appointments that some of the modern buildings in our large metropolitan centers have. The great majority of church buildings throughout the land are very modest in their pretensions, but they serve their purpose exceedingly well, for they were the best the people could afford. And just as little as we must put up architectural monuments on cathedral plans whenever we need a house of worship anywhere, just as little need we build our choirs on the cathedral plan, if we are to have one at all.

The best a given church may be able to possess, for the time being, may be only a junior choir of boys and girls in their teens, singing but two parts. Then let us have that junior choir there. By the way, a junior choir is nothing to be despised, and we have enthusiastic ones in many of our city churches along with their very efficient senior choirs. But let no church despair that can have only a junior choir. There is fine music available for them, written just for such needs, and with the junior choir often begins the training for bigger things. Or a church may only be able to have a two or three part women's chorus, or a four part beginners' mixed chorus with the simplest kind of music. Or a church may be blessed with many good men's voices and could easily have a men's quartet, or double quartet, or men's chorus. There are so many possibilities, that really no church need be without its choir of some kind. Let that choir be really dedicated to the service of the Master, and it will prove a great blessing to the church that has it.—*H. von Berge in The Baptist Herald.*

THE RESTITUTION HERALD

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THE CRIMSON MENACE

By the Editor

UNDER the red flag of Soviet Russia marches the largest military force ever organized in the history of the world, numbering as it does some 18,850,000 men. Such is the startling assertion of Lowell M. Limpus, a Reserve officer of the United States Army. This vast body of troops

is thoroughly schooled in the tactics of modern warfare, and equipped with the most destructive weapons science can devise, and serves a mighty communistic, atheistic, empire that occupies one seventh of the land surface of the earth.

That a military engine built on so gigantic a scale is a menace not only to the peace of the world but also to Christian civilization itself, is clearly apparent. No nation would prepare for war on so vast a scale unless it entertained dreams of far-reaching conquest. The crimson menace of Communism threatens the very existence of our most cherished institutions—the home, the church, and all other forms of government now in operation.

The Christian home as we have known it in America, and as our fathers knew it in the Christian lands from whence they came, is named as the first point of communistic attack. *The Christian home must go!* Such is the edict of Communism.

The Christian church and the spiritual realities for which it stands are likewise looked upon by this enemy of all religion as an evil to be speedily eradicated. *The Christian church must go!* Such is the edict of Communism. But if they only knew, these enemies of the church, that among the acknowledged leaders of Christianity are some of Communism's strongest defenders perhaps its atheistic advocates would recall their edict that the church must go!

This Christian nation, founded by Christian men and Christian women who were willing to brave the dangers of the wilderness in order that they might freely enjoy the worship of God; this Christian nation, with all other Christian nations of the world, is the direct object of attack by

The following article is the first of two papers prepared by the editor of this journal in which he views the spread of atheistic Communism in the world, and points out the danger attending it. In the next article the author draws certain conclusions from prophecy regarding the significance of these developments.

the crimson menace of Communism. *The Christian nation must go!* Such is the edict of Communism.

These statements are not simply phrases, but facts! It is candidly admitted, nay, it is proudly and boastfully asserted, that the purpose of Communism is to

utterly destroy the entire existing order of Christian civilization and to build upon its shattered ruins a new atheistic state of grossest materialism. *Christian civilization must go!* Such is the edict of Communism.

It is hard for one to understand how statesmen of unquestioned ability come to place any reliance on the pledges and promises of a nation like Russia! Even during the imperialistic regime Russia was regarded as not to be depended upon to keep the covenants she made with other nations, and with the establishment of the Soviet order her reputation has become worse rather than better. Because of her obvious lawlessness in her dealings with other nations all United States Administrations since the War, both Republican and Democratic, until the present Administration came into power, have declined to grant Russia recognition.

Among the solemn pledges made by the Soviet authorities when seeking recognition, and upon which pledges its recognition was based, was the assurance that Russia would not engage in communistic propaganda in this country. Of course the same pledge had been made previously to France, England, and Italy, and broken with such impunity that recognition was withdrawn for a time, but in spite of that being true, our Government trusted that Russia would keep her word to us.

Here is the result:

Agents of the United States Department of Justice report that their investigations show that Moscow has already formed a "national red squad" in this country to which has been assigned the task of organizing four million CWA workers in the hope (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

"God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers."—Romans 1:9.

A PSALM OF SPRINGTIME

For Springtime's sunshine and its showers,
For woods and hills and shady bowers,
For singing birds and fragrant flowers—
We praise Thy name, O God above!
For friends and home and all that's dear,
For faith that banishes our fear,
For everything that brings good cheer—
We praise Thy name, O God of love!

To Thee, O Lord, our hearts we raise,
To Thee we offer ceaseless praise,
To Thee, whose goodness crowns our days—
Be glory now and evermore!
To Thee we come who claim Thy care,
To Thee, whose love with Christ we share,
To Thee we would address our prayer—
Thy wondrous name we would adore!

MANIFOLD GRACE

BENEATH the surface of the English words in which God's precious truth is brought to our understanding lies a deeper substrata of revelation which it is hard for the translators to carry over from the original tongues and express fully in our language. Many of the finer shades of meaning are thus lost in the process of translation. Of course this does not in any way affect the essential truth contained in the Bible, but it does detract somewhat from the beauty of Oriental imagery that so graces the speech of the East.

For example, when Mark in his sixth chapter relates the story of the feeding of the multitude, the English rendering declares that Jesus "commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties."

The Greek expression translated "in ranks," means literally, "like beds in a garden." While the former words, "by companies," describe the arrangement, this latter one suggests the colors. Dr. Vincent declares that "the red, blue, and yellow clothing of the poorest Orientals make an Easter crowd full of color." Seated in groups on the

green grass of the hillside the brightly garbed multitude presented to Peter's beauty loving eye the picture of a garden made up of many beds of tinted flowers. (Peter is thought to be the one from whom Mark obtained the material for his Gospel.)

Another striking example of Peter's colorful language is found in his first Epistle, where he twice uses the word "manifold." The Greek word from which "manifold" is derived is *poikilos*, and means "many colored." It is found nowhere else in the New Testament.

In its first occurrence (1 Peter 1:6) the Apostle says, "Now for a season, if need be, ye are in heaviness through manifold temptations." What a vivid picture this presents of the alluring character of sin! The brilliant promises of the world, the glowing truths of carnal ambition, the constantly changing colors that attract the lustful eye on every side! Such is the picture Peter paints of temptation. It is not surprising that Isaiah asserts that our sins are "red like crimson"!

In the second place where the word appears (1 Peter 4:10) Peter is speaking of the use that should be made of the gifts that God has bestowed upon us, admonishing us that "as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

If the temptations we are called upon to meet are "many colored," so is the grace which God bestows upon us "many colored"! Perhaps it was some such thought as this that Paul had in mind when he wrote in 1 Corinthians 10:13 that "there hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." Every shade of temptation, no matter how attractive it may be, may be vanquished by the counteracting power of the "many colored" grace of God.

The glorious colors of God's grace exceed in their beauty, as they exceed in their power and appeal, all the varied shades of carnal temptation. "Many colored" grace overcomes "many colored" temptations. If the world has to offer that which appeals to our physical senses, God has much more to offer that appeals to our higher spiritual nature. And the joy that comes through the latter is far more satisfying than the former can provide.

The Agreement of Peter and Amos

THE council at Jerusalem, of which we have an account in Acts 15, was a most important event in the early propagation of the gospel. It settled a question that was assuming grave and disastrous proportions.

The Gentile converts were being required by the Jewish converts, or, at least, by a strong party of them, to be circumcised and observe the Mosaic ritual. That is, they must become Jews as well as Christians.

This was contrary to the spirit and purpose of the gospel, that faith was the sole principle that brought into right relation with God, and no added works were necessary to that end. Works were to follow as evidence and fruit of faith, but not to precede or supplant it.

The question must be settled or the cause would be wrecked. Evidence was given by Peter, Paul, and Barnabas of the work God had done among the Gentiles, giving them the Holy Spirit in response to their faith, thus sealing the validity of the gospel of simple faith in plain evangelical facts.

Prophecy is quoted in confirmation of the movement. We note that what was done was in agreement with all the prophets (v. 15) as well as Amos. Amos is quoted as a sample. Peter's statement, as quoted by James, was that "God at the first did visit the Gentiles, to take out of them a people for his name." "To this," says James, "agree the words of the prophets." He then quotes Amos 9:11, 12.

We note he does not say, in this was fulfilled the words of the prophets, but to this agree the words of the prophets. At first sight fulfillment and agreement might appear the same; but a closer look reveals a difference. The Greek for "fulfill" is *pleero*, while "agree" is *symphone*, the word from which "symphony" comes. The word *symproneo* is used by Luke (the writer of Acts) in his Gospel, chapter 5:36, in connection with the new cloth and old garment illustration. The piece of new cloth, as a patch on the old garment, shrinking, tears away from the old and makes the rent larger. This failure to perfectly fit is stated by Luke as not agreeing (*ou symphonei*).

This agreement would not have meant that the patch-piece would be the same in shape and size as the garment, but rather a completing piece to the rent garment, filling up what was lacking in the old.

According to this interpretation of "agreement" we should not expect to find Peter's statement of Amos' prophecy identical in terms or as to events, but the one the completion of the other, and the two the statement of a complete plan.

We do not find in Amos one word about a taking out, but we do find the term "residue." Now a residue is what is

Here is an article taken from an Advent Christian paper which offers a pleasing contrast to a series recently reprinted in The Herald from another of that denomination's journals. Mr. Kearney's opinions point to the return of Israel as a prediction for future fulfillment. His argument is unusual.

left after a taking out. Peter speaks of the taking out and Amos of the residue, and James says these symphonize, or form a complete plan (Gr. *symphoonousin*).

The rebuilding of the fallen tabernacle of David was not for the taking out, but that the residue might seek the Lord. Now as the residue must follow the taking out; and as Peter's speech, as declared by James, was a statement of a taking out as the work of this dispensation, which was then under way by the ministry of the apostles and has continued to the present time and will to the end of the dispensation; and as the rebuilding of the tabernacle of David was for the purpose that the residue might seek the Lord, both the rebuilding of the tabernacle and the seeking by the residue must be after the taking out is complete.

The tabernacle of David is only mentioned in one other place (Isa. 16:5), and is connected with the reigning upon the throne, and the execution of judgment and the hastening of righteousness.

The rebuilding of the tabernacle of David then must correspond to the many statements in the prophets of the restoration of Israel; for James says Peter's words agree with the prophets, and quotes Amos as a sample.

That there is the promise of such a return none can deny who have any familiarity with the prophets. It may be claimed that these prophecies, having been given prior to the Babylonian Captivity, had their fulfillment in the return under Zerubbabel, Ezra, and Nehemiah, by the decrees of the Persian kings. But several features of those prophecies did not receive their fulfillment in that return.

1. They were to be the possessors instead of vassals under others.

2. They were to be no more removed.

3. They were to have a time of unprecedented trial from which they were to be delivered. No such thing has ever happened to them yet.

4. They did not consider this restoration any more than a "little reviving in our bondage" (Ezra 9:8).

5. Zechariah gives similar prophecies after the Babylonian Captivity.

Some further explanation needs to be made concerning the quotation from Amos. Most New Testament quotations from the Old Testament were taken from the Septuagint Version, which accounts for the variations in so many cases from the Old Testament reading. There is variation in this case.

The Amos passage as translated from the Old Testament

Hebrew reads, "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord."—9:11, 12.

Luke's record of James' quotation reads, "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."—Acts 15:16, 17.

Horne's Introduction gives us, in parallel columns, the Hebrew, Septuagint Greek, and New Testament Greek of all quotations in the New Testament from the Old, with the English translation of each.

The English translation of the Septuagint as given by Horne is, "In that day I will raise up the tabernacle of David, which hath fallen; I will rebuild those parts of it which have fallen to decay, and repair what have been demolished. I will indeed rebuild it as in the days of old, that the rest of mankind may seek (the Lord), even all the nations who are called by my name, saith the Lord who doeth all these things."

One significant difference between the Hebrew and Septuagint is the use of the word "mankind" for "Edom." The New Testament quotation has the "residue of men" for the "rest of mankind." The New Testament quotation is evidently from the Septuagint.

Horne, in a footnote, says, "This quotation, in general, seems to be taken from the Septuagint; but with several verbal variations. The passage, however, varies more materially from the Hebrew, especially in the clause, That the residue of men may seek after the Lord; which in the authorized English version from the Hebrew, is rendered, That they may possess the remnant of Edom. The Septuagint translators evidently read *yidrosua* (they may seek) not *yirshua* (they may possess) and *adam* (mankind) not *Edom* (the descendants of Esau): and the quotation of it by the Apostle or the evangelical historian, according to that reading, gives great sanction to it."

The Isaiah mention of "the tabernacle of David" is found in chapter 16:5, "And in mercy shall the throne be established; and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hastening righteousness."

This established throne and righteous judgment are to follow the consumption of spoilers, extortioners, and oppressors out of the land (v. 4).

Marginal references, though only the practical comments of men, yet show the connection in which they are regarded as standing by those men. There are two such references from Isaiah 16:5, one Daniel 7:14 and the other Luke 1:33. In the first, reference is made to the assumption of kingly authority by one like the Son of man; the other, the announcement to Mary of the kingship of her

Son. The tabernacle of David, then, has essential connection with the Davidic throne, and the righteous King sitting upon it. For some time this tabernacle was to lie in ruins; and a time was to come when it was to be restored to its former state, or as the Amos prophecy says, as in the "days of old."

To apply the restoration of the tabernacle of David to the bringing in of the gospel dispensation displaces the promised special reign of Christ from the future to the present. The statement of Peter (Acts 2:30) that He was raised up to sit upon the throne of David does not necessarily imply that He entered upon the occupancy of that throne when He was raised up.

The throne to which He was elevated at His ascension was the Father's, and He is reigning with Him in heaven as associate regent. But a special throne is promised Him in this world, called the throne of David, which He will occupy when He returns from heaven. These two phases of kingship are definitely and clearly stated in Revelation 3:21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

He overcame when on earth and is honored as co-regent with the Father during this dispensation. But this cannot be said to be the fulfillment of the promise made to Mary that her Son would have the throne of David. That promise awaits fulfillment in this world. The throne of David was on earth and not in heaven. Moreover, there is the promise of co-regency made to overcomers in this age. Those overcomers are the taken-out ones, from Jew and Gentile, in this dispensation, and they are specially promised to reign with Him. And this reigning is in the tabernacle of David, which shall be restored and rebuilt, and the special feature of that reign will be promoting judgment and lasting righteousness in the land.

Note the quotation from Amos in Acts 15 couples a return with the rebuilding of the tabernacle of David. The words "after this I will return" are not in Amos, but they stand, in the quotation, in place of the words "in that day." The Holy Spirit, whose guidance is so clearly seen in all the movements in the book of Acts, is recognized as a Sitter in the assembly where this quotation from Amos was given, guiding them in their deliberations and conclusions, so that the summary of the council's doing was "it seemed good to the Holy Ghost, and to us" to do the things mentioned, and that same Holy Spirit guided them in their use of this quotation, substituting the words "after this I will return" for "in that day."

A return means a coming back to a place from which one has gone. To whom can this apply but to our Lord Jesus Christ, who shall return to rebuild the tabernacle of David, and set up His promised throne in executing judgment and righteousness in the earth?

While we are waiting for that return, we are the agencies by which a people for His name is being taken out of the nations of earth, while He is sitting at the right hand of the Father, on His throne, cooperating in the providential administration of world affairs.

But this joint reign is to end, and Christ is to take His own throne promised Him, and the taken out ones, the overcomers, are to have places with Him in the rulership of the earth.

Another reason why we believe this return applies to Christ is that, according to the introduction to Acts (chapter 1:1-3) by Luke, the writer's reference is made to the former treatise of what Jesus began to do and teach. The plain and legitimate inference is that He is about to relate

what He continues to do and teach. He is the great actor. The acts are His acts, and He is credited with saying He would return and rebuild the tabernacle of David, which is in a fallen, dilapidated condition.

The day spoken of by Amos is evidently not the gospel day, but the day ushered in by the return of Jesus. This is the way the language is applied by the Holy Spirit, whose presence was so manifestly evident in the first Greek church council.—A. H. Kearney in *Present Truth Messenger*.

In the Name of Religion

By Arlen Marsh

WHOEVER laid down the hoary saying, "Religion, what crimes are committed in thy name!" was guilty of no sin except that of minimizing. Religion in general, and Christianity in particular, has managed to lend the protecting cloak to as large an amount of petty crimes and misdemeanors as the far-famed Underworld.

From the very earliest times the United States Government has seen fit to protect the publisher who desires such protection with the enactments known as the copyright law. Unfortunately, the idea has gone the rounds that if a service is done in the name of the church or school or for non-profit motives it can be taken feely from copyrighted material, and that in the offering of such a service the necessary material may be gathered from a single copyrighted book and copied so that each participant may have the piece he has to do or speak.

Thus, alas! have the members of the Church of God and other religious denominations fallen from grace and violated the exhortation of Paul to obey rulers and those with authority. With the thought of saving money, the leader or supervisor of the Children's Day, Easter, Mother's Day, Christmas, or other program, purchases one copy of a copyrighted program and from it copies recitations, dialogues, songs, and poems galore.

And that is strictly against the law. No part, no line, no score of music, may be copied from any copyrighted publication in any way, whether by hand, typewriter, mimeograph, or printing press, for any purpose whatsoever, without the written permission of the owner of the copyright. So every individual who has at one time or another copied from any copyrighted book, magazine, or other publication, has been an infringer of the law of the land.

The penalties for breaking the copyright law are not the slightest. Section 25 of the Act provides minimum damages due the owner of the infringed copyright of \$250, plus the costs of court prosecution, plus (in some circumstances) a \$1000 fine.

To quote exactly from the law: "That any person entitled thereto (that is, to a copyright) upon complying with the provisions of this act, shall have the exclusive right: (a) To print, reprint, publish, copy, and vend the copyrighted work."

Emphatically, therefore, it must be stated that for no purpose and in no way may copyrighted programs for special or other days be copied. Saving money must be subordinated to the obedience to law. If more than one copy of a copyrighted poem, speech, or recitation is required, then additional copies of the book containing that poem, speech, or recitation must be purchased. If, for example, a dialogue has ten parts and each participant needs a copy, ten copies of the dialogue must be bought.

It would, of course, be utterly impossible for a publisher to stay in business if he did not make a profit on his investment. The Profit Motive, at which so many uninformed and ridiculous theologians now are hammering, is the very life of American and every other business. Were it not for profit, no man could have employment.

But if those who desire to be saving are saving at the expense of the publishers, the publishers must protect themselves. The stocks into which they have put millions in producing cannot be left idle. They must be sold. And if one copy of a program is purchased and recopied by each of a thousand churches, the publisher loses an enormous amount of business which legitimately is his.

In all fairness, therefore, the Christian must observe the copyright regulations, not because they are law, but because they are just. THE HERALD cannot under any circumstances reprint copyrighted material without first obtaining the permission of the owner of the copyright, nor can it print long quotations from copyrighted books without going through a similar procedure. In the past it has done so unaware, and it now requests the cooperation of its readers to eliminate such infringements of the law from its columns.

Medo-Persia in Daniel the Eighth

THE gripping thing of Daniel's vision here of Medo-Persia is the conquest of that dual kingdom. The prophecy declares (Dan. 8:4) that Daniel "saw the ram pushing westward, and northward, and southward," until he became the champion conqueror of the world. In other words, the Medo-Persian power was to subject and render tributary to itself the great Babylonian Empire of universal supremacy which preceded it. More than one hundred years before the birth of Cyrus (which occurred about B. C. 599), the Lord spoke prophetically of the coming ruler of this empire and called him by name: "Cyrus, whose right hand I have holden, to subdue nations."—Isa. 45:1. Cyrus was the son of Cambyses, of Persia, and his mother, Mandana, was sister of Cyaxares, king of Media. In the year B. C. 559, Neriglissar came to the throne of Babylon and immediately made great preparations to fight the Medes. At this time, says Prideaux's history, "Cyaxares called Cyrus (his nephew) out of Persia to his assistance, and on his arrival with an army of 30,000 Persians, Cyaxares made him general of the Medes also, and sent him with the joint forces of both nations to make war against the Babylonians." Cyrus was well fitted for this position by his early education and a previous residence at the court of Media for a few years with his grandfather, which endeared him to that people. He was a skillful general, and in twenty-one years by his military genius, under God, made himself master of a great empire by the conquest of Babylon.

In B. C. 558 he adroitly gained a victory over Armenia and adjacent places on the north, and in B. C. 546 he engaged in a fierce battle with the Babylonians on the west, when Neriglissar the king was slain and the Assyrian army was routed. A few years later he made great progress by gaining victories and taking their fortresses, towns, and provinces. In B. C. 548 he fought with Croesus, king of Lydia, and a confederate of Babylon in Asia Minor of the west, gained a victory and shut him up in Sardis, his chief city. As early as B. C. 540 he had subdued all the nations from the Aegean Sea on the west to the Euphrates and upper countries on the north, and Syria and Arabia on the west and south, so that no place in all that region opposed him except the city of Babylon. Cyrus soon fought a battle with Belshazzar, the king, gained a victory, and shut him up in Babylon. The subjugation of that city was a difficult one, for the walls were very high and impregnable, and moreover were defended by a great many men who had provisions in store for twenty years. But the invisible guide led him on to victory.

By a stratagem (Jer. 50:24), he turned the Euphratean waters which ran under the city from their usual course, marched his army under the walls in the river bed as soon as fordable, found the inside gates open through the general negligence attending Belshazzar's bacchanalian feast (Dan.

5), entered the city, and slew the king, when that metropolis of magnificent grandeur collapsed, and General Cyrus was master of the great empire. Thus in B. C. 538, Darius (another name for Cyaxares the Median ruler) "took the kingdom" (Dan. 5:30, 31), and fulfilled Jeremiah 50:18; 51:11; Isaiah 45:1-3.

II

THE next thing is the rulers. Does the matter of ruling show up in Daniel 8? Yes. Cyrus and his uncle reigned jointly two years, but in B. C. 536, on the death of Darius, i. e., Cyaxares, he became sole monarch. According to Daniel 6:1, there were at this time 120 provinces in the empire, but later additional conquests were made, and in the reign of Ahasuerus (Artaxerxes Longimanus), there were 127 provinces (Esther 1:1). Cyrus did much for the restoration of the Jews, for the seventy years of prophecy for the captivity of Judah (2 Chron. 36:21, 22; Jer. 29:10-13), were expiring. After reigning sole monarch seven years, he died, according to Rollin, B. C. 529. In B. C. 526 Cambyses, his son and successor, invaded Egypt in the south with a large army, took Pelusium, the key of Egypt, besieged Memphis, gained a signal victory, and all the country submitted to him. Both Darius Hystaspes and his son Xerxes desired to extend their conquest in the west, and invaded Greece, but were defeated. The army of Darius was driven back from the plains of Marathon by the Athenians, and the invasion of Xerxes (B. C. 480) with more than five million soldiers and camp followers was inglorious, and met a very humiliating disaster. Up to this time Medo-Persia had mostly done its work, and the prophecy had been fulfilled.

The ram had pushed "westward" to Babylon, Asia Minor, and the boundary of Europe; "northward" to Armenia, Cappadocia, and other northern countries; and "southward" to Arabia and Egypt. Cyrus is reputed to have been a humane and wise ruler, and to have laid a solid foundation for a future government; but his successors according to history were "the worst race of men that ever governed an empire." According to this prophecy (Dan. 8:4), the ram "did according to his will, and became great," or as Herodotus, as quoted by Birks, says, "Wherever Cyrus turned himself to march, it was impossible for that nation to escape." In B. C. 331, after a period of 207 years from the taking of Babylon, Alexander, the great Grecian warrior, gained a decisive victory (near Arbela, east of the Tigris) over Darius Codomanus, the last king of Persia, who was soon after assassinated. The Persian measure of moral corruption was brimful, the great empire lost its prestige and glory, and the universal supremacy was transferred to "another third kingdom" (Dan. 2:39). This second prophetic vision of Daniel was fifteen years before the conquest of Babylon, and 222 years before the

downfall of the Persian monarchy. God has spoken! His word is true from the beginning (Psa. 119:160)!

III

Now what may be said about the light that comes from the study of prophecy? Whether fact or fiction, distinguished writers have given us a beautiful illustration of our work (Prov. 2:3-5) in the study of the prophetic Scriptures. They say that anthracite coal is "fossil sunlight," and that "the vast stores of sunlight poured out upon the globe in past ages were consolidated and packed away in the earth because this busy nineteenth century of railroads, steamers, and manufactories would need it." Well, perhaps so! We are more fully assured, however, that in by-

gone centuries a vast amount of prophetic light was stored up in the inspired writings of Daniel and other prophets, and is now being developed by diligent workers in the mines of eschatological truth, and the Lord's watchmen can discern the fore-thrown glory beams of morning light. This stored-up material, when dug out and used, gives light and heat to our souls, fires our hearts with a love for the revelation of God, and gives the grand motive power for enthusiastic work in our Lord's service. As we continue our prophetic studies on the rise and fall of earthly dynasties, let us fervently pray for the coming of that holy kingdom of resplendent glory and universal empire which will never be destroyed (Dan. 2:44).—*The Messiah's Advocate.*

The Personal Touch of the Christian

By Melba Glanton Arlington

THREE young men, one afternoon, stood by a very famous river conversing earnestly on a subject quite new to them. One, an attractive personality with dark eyes and an abundance of dark hair, possessed all the attributes of the leader. His garments were plain and his spare face gave mute testimony of a clean life, always the product of temperance in everything.

The second was a different type, something of the intense character of the first, yet with a certain finesse peculiar to him. He talked very little. The third man was different from either of the others. He could only ask questions.

As the conversation grew in interest, a stranger came down the road and passed them without a word. The first of the three called attention to the stranger and almost immediately the other two started to follow him. Quite unexpectedly, the stranger turned and said, "Whom are you looking for?"

The young men were confused and answered him with a question, "Where are you going?"

The stranger quick of perception merely replied, "Come over and take tea with me."

Friendships begun that day lasted throughout their lives. They talked about Him always. The stranger was endowed with the qualities of His Maker—the priceless gifts bestowed upon the seeker—the magnetism of the spiritually controlled.

Jesus attracted attention as no other man did. His presence in any room or among any group immediately brought all eyes toward Him. The fact that He was the Son of God was not alone responsible, for many did not believe Him as such. And his mortal body proved that He was not immune to the conditions about Him. That great something which attracted and held the attention of even

His enemies was the electrified current of hourly communion with God.

This personal contact is the definite key to all service. The close, personal touch and contact with Jesus Christ, our mediator, establishes and holds. Personal contact with our fellow men *must follow.*

Jesus was a guide-post, ever bright and shining, an illuminated sign pointing the way to salvation.

If we would be servants of the great Master, it is essential that we walk upon the same road. If we would really serve, we must act as guide-posts to the *unenlightened.* Grasp that current of hourly communion with the Father and hold it. Storms of adversity may rage, flashing fires of many trials may dance upon the invisible wires, but the connection is never broken unless the servant so wills it.

Our Commander has ordered us to go into every nation and teach all people. We, as individuals, cannot do that. Only a few are sent to the far corners of the earth, but we can reach the family next door with that personal touch.

As the son is like his father and the daughter like her mother, so do we become like those with whom we go. It is the law of unconscious assimilation. If we can visibly prove to others that we really do possess that heavenly contact and can commune at will, then and then only will the guide-post be accurate.

S. D. Gordon recalls a poem he once read about a man riding on horseback through a bit of timberland in one of the southern states. "It was a bright October day and he was riding along enjoying the air and the view, when all at once he came across a bit of clearing in the trees, and in the clearing an old cabin almost fallen to pieces, and in the doorway of the cabin an old negress standing. Her back was bent nearly double with the years of hard work, her face dried up and deeply bitten with wrinkles, and her hair white. Her eyes were like the stars. And the man called

out cheerily, 'Good morning, Auntie, living here all alone?' She looked up with her eyes brighter still with the thought in her heart and said, 'Jes me 'n Jesus, Massa.'

"But a hush seemed to come over the whole place, the old broken-down cabin seemed haloed, and he imagined he could see somebody standing by her side—his form resembled that of the Son of God."

The personal touch with Jesus gives us that assurance. The Holy Spirit comes only to the fully consecrated life. It may be "quenched" by our own unyielding to Christ's entire will after we have known the way, but it does not leave.

Nothing could be more misdirected than a self-directed life. It is our giving up to His will that seals the commission of service. A full dedication of our bodies is definitely required. The flesh must be subdued—appetite, vain glory, worldly desires—all must be crucified if one would be a personal messenger. We must live in a sin-ruled world, yet not be a part of it. The line is very closely drawn about the individual who accepts the call.

A woman had instructed her daughter that playing cards was vulgar and not suited to Christians. One day, the daughter, several years older, came to her mother and said, "Mother, it must be all right to play cards. I went to Ruth's home yesterday and our new minister was there playing bridge." The mother rather amazed, replied, "Well, then, it can't be so bad if our minister plays."

Our lives must be above reproach and we who have accepted the call to service must sacrifice for the sake of example and leadership.

The really great people of the earth are the people who pray. Not the ones who merely talk about it nor those who say they believe it. The great people are the ones who truly pray—taking time from other duties. A definite time each day, alone with God. These are the people who are doing the most good, winning souls, in solving problems, in awakening churches, in supplying both men and money for foreign mission posts, in keeping fresh and strong these lives afar off in sacrificial service, in keeping the old world sweet awhile longer.

It is a secret service, for we do not always know just who these people are, though we may guess. Many times it is a plain looking woman sitting quietly in church or in the home. Doing her daily tasks unnoticed by the world, hardly given a second thought. Perhaps she is doing more for her church or her community than a dozen others receiving more attention. Simply because she *prays*, really prays, as God inspires and directs her.

Without this yielding of body and mind, without the daily conversation with God, personal service is futile. That is the stamp of difference upon God's people, "a peculiar people," He tells us. That is the peculiarity which marks the Christian. It is the personal touch which soothes the sin-cursed heart, comforts the grief-stricken soul, cheers the lowly in spirit. Fine words will not do, scholarly preaching before the masses will not suffice—it must be the personal God-given touch of the Christian.

The words from an old hymn come to my mind as I

think of the complete surrender in service:

"Oh, to be nothing, nothing,
Only to lie at His feet,
An empty, broken vessel
For the Master's use made meet.

"Empty that He might fill me,
As on to His service I go;
Empty that through me
His love and power might flow."

When all of me has been laid at the Master's feet and I can be as a broken vessel, ready and willing to be filled with the power of the Holy Ghost, then am I ready for service. The contact can only be established through prayer, sometimes agonizing prayer. The prince of evil will block the way, if he can. Daniel tells of a case delayed for twenty-one days—the answer could not get through because the prince of Persia had interfered. The petition goes at once to the Master if the conditions are right with the individual, but many times the answer is delayed. Then it means a firmer hold must be taken and a deeper consecration. Prayers are always answered if we have the patience to wait, according to His will.

The personal touch of the Christian through Jesus Christ takes away the sting of martyrdom, heals the thorn in the flesh, and puts a callus upon the wound inflicted by the arch enemy. The personal touch will reach where others fail—it is the key to Christian service.

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EVEN THE APOSTLE PAUL NEEDED BOOKS

PAUL had a few books, which were left perhaps wrapped up in the cloak, and Timothy was to be careful to bring them (2 Tim. 4:13). Even an apostle must read!

• He is inspired, and yet he wants books.

He has been preaching for thirty years, and yet he wants books.

He has seen the Lord, and yet he wants books.

He has had a wider experience than most men, and yet he wants books.

He has been caught up into the very heavens, and heard things which it is unlawful for a man to utter, and yet he wants books.

He has written the major part of the New Testament, and yet he wants books.

The Apostle says to Timothy, and so he says to every preacher, "Give thyself unto reading." The man who never reads will never be read; he who never quotes will never be quoted; he who will not use the thoughts of other men's brains proves that he has no brains of his own. Brethren, what is true of ministers is true of all our people—you need to read.—*Spurgeon*.

THE CRIMSON MENACE

Continued from Front Page

of bringing them into the Communist Party. At the same time every effort is being made to instil in the youth of America a disrespect for our republican form of government and to enlist them as world revolutionaries.

How far this effort has reached in other countries is indicated by the fact that several South American republics found it necessary to make a thorough "house cleaning" in their educational systems from the common schools to the universities in order to rid themselves of communistic instructors, who, it was found, numbered more than seventy-five per cent of those employed.

Conditions in this country are nearly if not quite as bad. For years we have been aware that a large cross section of our educational force, especially in the universities, were openly teaching atheism and Communism to the young people of America. Since the recognition of Russia it is said that Soviet agents have brought college students into the picture by contacting them with communistic agitators during their vacation periods, and sending them back to school to spread the infection.

In this connection I beg to quote the following from an editorial recently appearing in the *Daily Star* of Tucson, Arizona.

"Astutely and wisely, quietly but firmly, without blares of violence and campaigns of class hatred, a new communistic offensive has been launched in the United States. . . . Its immediate objective is the school system of the United States, which it plans to secure by the power of persuasion rather than by the club.

"The movement originated, not in Russia, but in a small group of professors of education in the Teacher's College of Columbia University. With the prestige of this great school behind it this group, in the disguise of improving education, has begun its program."

The editor then calls attention to the fact that the teachers are being urged to prepare their pupils for a "Collectivist social order which our country would see in the future."

Mr. Carveth Wells, in his new book, *Kapoot*, makes some startling observations drawn from his own experience in Russia during a recent unsupervised journey through that country. Mr. Wells asserts that he went to Russia favorably impressed with the new political system, and that he studied the fruitage of Communism first-hand and with an unbiased mind. The result of his investigations is summed up as follows:

"Compel them to spend at least a month in Russia without the benefit of Intourist guidance (guides provided by the Government who direct the course of the tour), and I'll warrant that ninety-nine per cent of our drawing-room Bolsheviks, especially Senators, university professors, and well-fed columnists, will come scuttling back to the United States so fast that you'll not be able to see them for dust!"

A philosophy of government that repudiates the Chris-

tian home, the Christian church, and the principles of Christianity in the nations of the world, cannot be other than a serious menace to Christian civilization. But the Lord is coming! So let us watch and not lose hope.

"Sedentary work," said the college lecturer, "tends to lessen the endurance."

"In other words," butted in the smart student, "the more one sits the less one can stand."

"Exactly," retorted the lecturer; "and if one lies a great deal, one's standing is lost completely."—*Christian Standard*.

RECEIVE MY SPIRIT

By Emma C. Railsback

THE words of the martyr Stephen as found in Acts 7:59: "Lord Jesus, receive my spirit," sometimes confuse the minds of those who have previously held to a belief of a conscious existence of the spirit after death; and a few comparisons may help to set the matter straight in the minds of any thus confused.

In Psalm 31:5 David exclaims: "Into thine hand I commit (or "commend," Revised Version) my spirit: thou hast redeemed me, O Lord God of truth." Speaking prophetically, he thus expressed his unshaken confidence in God, resting on God's faithfulness to His promises. Our Savior in Luke 23:46, when approaching the cruel death on the cross, exclaimed, "Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost," or "breathed out," which is the meaning of this last phrase according to Young's Analytical Concordance. The word rendered "spirit" in this passage as well as the one in Acts 7:59 is the Greek word *pneuma*, meaning "breath," and in the interlineary column of the Emphatic Diaglott reads, "I commit the breath of me."

Then "spirit" in each of the above references is the breath of life. David and Christ each committed their lives to God, but Stephen committed his life to Christ. God had raised Christ from the dead to an endless life and had given into His hands the keys of death and the grave, the power to give life to whomsoever He would (Rev. 1:18).

In his dying moments Stephen honored Christ, as he was given a vision of Christ on the right hand of God in glory, by acknowledging Him as the life-giver.

"Lord Jesus, receive my spirit," or, "I commit my spirit, my life, unto Thee." May we all fully commit our lives unto Him, who is the way, the truth, and the life, even as the Apostle Paul has said—may we know whom we have believed, and be persuaded that He is able to keep that which we have committed unto Him unto that day (2 Timothy 1:12).

Abreast of the Times

Jail Better Than Home

"Fathers, provoke not your children to anger, lest they be discouraged."—Col. 3:21.

CHICAGO, Ill., May 9.—That the county jail should be looked upon as a "mighty fine place" by a thirteen year old boy confined there for murder and kidnaping is a sad commentary on the kind of a home from which he came, and perhaps accounts in a measure for his presence in prison.

George Rogalski, confessed kidnaper of three year old Dorette Zeitlow, and who left her unclothed and alone in an abandoned icehouse so long that she later died from exposure, said today: "I like jail better than I did my home. All I got to drink was water when I was at home, but in jail I get a quart and a half of milk a day."

Commenting on the way in which he spent his time in prison the boy said: "There's lots of fun. We play quoits with rubber rings. There's one fellow who's pretty clever and he's teaching me to box. I've been cutting out jig-saw puzzles, too. I've sold three puzzles for 35 cents each. I'm making my own living, you see."

When the Friend of the children comes again "the streets of the city"—but not the jails—"shall be full of boys and girls playing in the streets thereof" (Zech. 8:5).

Princes of India Prepare for War

"Scatter thou the people that delight in war."

LONDON, May 8.—The futility of attempting to bring about world peace by international agreement is becoming ever more apparent. The British Cabinet struggled vainly today to decide whether to "chuck" the whole disarmament business as a bad job or to continue to negotiate with other nations.

While the British Cabinet was thus engaged the princes of India, which is perhaps the richest and most populous dominion of the Empire, were planning the organization of an air force of nearly five hundred fighting planes. The native rulers of India already maintain cavalry, infantry, and artillery forces in the imperial service.

It may be recalled that over a year ago the editor called attention to the fact that the prophets indicated that India would probably play an important part in the developments of the last days, especially with reference to Japan and China. This thought seems to be supported by recent revelations in the land of the Moguls. For the latest reports state that the princes of India are deeply concerned about the possible extent of Japanese activities in Asia, and have concluded that an efficient air corps would be the best means of stopping any Nipponese aggression.

These warlike gestures from all parts of the world emphasize the futility of offering the prayer suggested in the

text accompanying this item, as God is undoubtedly calling the nations to conflict rather than to peace.

Africa Offers Home to Jews

"I will scatter them also among the heathen, whom neither they nor their fathers have known."—Jer. 9:16.

NAIROBI, Kenya Colony, East Africa, May 8.—A plan was formulated today to settle one thousand Jewish families in East Africa where, it was said, good land is available. It was understood the suggestion will be placed before Jewish leaders in London and that memoranda outlining the project will be submitted to the League of Nations for its approval.

World Fellowship of Faiths

"Come out from among them, and be ye separate, saith the Lord."—2 Cor. 6:17.

NEW YORK, May 12.—A world religious conference meets in this city today the purposes of which are "to unite the inspiration of all faiths, races, and countries upon the solution of man's present problems." According to *The Literary Digest* a special feature will be a procession of people of all faiths, races, and countries on Sunday, May 13, from the Pennsylvania Station to the convention hotel. On May 15 a reception and banquet will be held. Among the sixty-five speakers who will address the convention is Sir Francis Younghusband, famous British explorer, statesman, and author. Others will be representatives of religions of India, Persia, Japan, etc.

Germany Buying Jewish Oranges

"The fruit of the earth shall be excellent and comely for them that are escaped of Israel."—Isa. 4:2.

MADRID, Spain, May 11.—Much to the annoyance of Spain it has been discovered that German anti-Semitism has its limitations. The German appetite for the large, seedless oranges produced by the Jews in Palestine has not been affected by Hitler's antagonism to that race. In fact, the oranges of Palestine are growing in favor throughout Germany, and the result is that the Valencia oranges of Spain are no longer finding as good a market in that country as was formerly the case.

Last year Palestine sold eight times as many oranges in Germany as she did in 1928. In 1928 Palestine orange growers shipped only 45,000 quintals (a quintal equals 220 pounds) to Hamburg. Since then the annual sales of Palestine oranges have risen to 226,000 quintals. The growers of Spain are seeking now to improve their own product that it may compete successfully with that of Palestine.

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ILLINOIS BEREAN REPORT FOR MARCH

OREGON

The membership was 14; average attendance 9; interest, fair.

—Evan Knodle, Secretary.

DIXON

The membership of the adult class was 10, the average weekly attendance 9; and interest good. The membership of the senior class was 11; the average weekly attendance 10; and interest good. The membership of the junior class was 9; the average weekly attendance 8; and interest fair. The membership of the primary class was 5; the average weekly attendance 3; and interest was good.

—Mary McClintick, Secretary.

Edna H. Wood, State Secretary.

COMING AGAIN

THE disciples continue gazing, held spellbound by the sight, thinking they may get another look. Then two men in white apparel are in their midst and speak to them: "Men of Galilee, why do you stand gazing up into the heavens? This Jesus who was received up into heaven shall so come in like manner as ye beheld Him going into heaven." That word at once sends them back to the waiting-place of which the Master had spoken. From that time they never lost the upward glance, but they were ever absorbed in obeying the Master's command.

Jesus' ascension was a continuation of the resurrection movement. . . . On His way up from the tomb to His Father's home and throne, He tarried awhile on the earth for the sake of these disciples and leaders, then yielded to the upward movement. The two men in white apparel gave a key to the ascension. Jesus will remain above until the next great step in the kingdom plan. Then He will return to carry out in full the Father's great love-plan for man and for the earth.

His last act with these men was conducting them to the Mount of Olives. That is ever to be the point of outlook for His followers. Yonder in full view is Gethsemane and Calvary. Following the line of His eyes and pointing finger, as the last word is spoken, leads us ever to the man nearest by, to the uttermost parts of the earth, and to all between. Following His disappearing figure keeps us ever looking upward to Himself and forward to His return.

—Samuel D. Gordon.

THE PEACE OF GOD

We ask for peace, O Lord!

Thy children ask Thy peace,
Not what the world calls rest,
That toil and care should cease,
That through bright sunny hours,
Calm life should fleet away,
And tranquil night should fade
In smiling day.

It is not for such peace that we would pray.

We ask for peace, O Lord!

Yet not to stand secure,
Girt round with iron pride,
Contented to endure;
Crushing the gentle strings
That human hearts should know;
Untouched by others' joys,
Or others' woe.

Thou, O dear Lord! wilt never teach us so.

We ask Thy peace, O Lord,

Through storm and fear and strife,
To light and guide us on
Through a long, struggling life;
While no success or gain
Shall cheer the desperate fight,
Or nerve what the world calls
Our wasted might:

Yet pressing through the darkness to the light.

It is Thine own, O Lord!

Who toil while others sleep;
Who sow, with loving care,
What other hands shall reap;
They lean on Thee, entranced
In calm and perfect rest;
Give us that peace, O Lord!

Divine and blest,
Thou keepest for those hearts that love Thee best.

—Anonymous.

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THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

OUR KING REWARDS AND PUNISHES

IN your "Current Events" class in school, girls and boys, you no doubt have been reading about affairs in Europe. Perhaps you have noticed particularly the cruelties that are being heaped upon the Jews by some of the nations. They have been forced from their homes, had their stores, work, and all means of making a living taken away. They are being driven from one place to another, suffering hunger and pain.

Do you know, that is the very thing Jesus is talking about in our lesson for the last Sunday in May? And if you do not study current events in school, just look at Bro. Marsh's page, "Abreast of the Times," and you will learn something about it in nearly every **RESTITUTION HERALD**.

When you look up the biographies of the great men of science and of art, you often discover that they are Jews. For among the great professions in life, calling for the finest minds, we find many Jews. And so, it would seem, these nations that are driving the Jews from their countries are really harming themselves most.

More than that! God is watching over His people, the Jews, and He will punish those who are cruel to them. But God is using these very sufferings of the Jews to help bring them back to their homeland, Palestine. And even you younger boys and girls who read this page have often heard your minister say that after the Jews get back home, a great event will take place.

A great event? Why, the greatest event of all history since the beginning of time! I wish I could hear your young voices say, "Jesus is coming!" Yes, that is what will happen then.

When Jesus, our King, comes, it will not only be an important event for His own people, the Jews, but for the whole world also, even ourselves. Many of you, I'm sure, can repeat verses that show how the coming of our Savior is going to make this whole world happier and better.

Now, if you will turn again in your Bibles to the lesson in Matthew 25, perhaps it will be a little clearer for you. The Son of man, of course, is Jesus. He is going to be Ruler, you know, when He comes again. Those nations who have been kind to the Jews He calls "sheep," and those who have been cruel, "goats." Pretty good names for them, eh?

Notice, in verse 34, the reward the King gives for kind-

ness to the Jews. We read that Jesus says the kindness was shown to Him, and it was, in a way, because Jesus is a Jew. Any kindness shown to one of your family makes you happy, and any wrong makes you sad. Isn't that true? It's the same way with Jesus. The Jews are His family.

Even though Jesus is talking to the nations in this lesson, we also must watch ourselves and see that we are always kind to His people. Some of you do not know any Jews, but those of you who go to city schools meet many of them. Always treat them as you like to be treated yourself, and that will make Jesus happy.

And now, Sons and Daughters of the King, we have another new member for our club. It's David Harrington, and his home is away up in Tring, Alberta. Get out your encyclopedias and look up the province of Alberta, Canada. It's very interesting reading. You have some beautiful scenery, David, and some very important industries in your country.

If some of you boys or girls would like to write to David, I'm sure he would enjoy hearing about our country. Address him just as I have it above. Tell him all about your school, your home, and your state. If you have a snapshot of yourself, I know David would like that, or a postcard of your town would be nice.

Right here I want to thank one of our club members—Erma Jane Hunt, of South Bend, Indiana—for the lovely letter she wrote me when I was sick. Some of you remember when Erma Jane was in the hospital so long. She knows what it means not to be able to run about or play like other little girls. She said she liked the hospital, and, do you know, I did too. The nurses were so good to me. But I like home better. Don't you, Erma Jane?

All of you Sons and Daughters of the King who have studied your lesson each week and have a "seal" over every date on your membership card, please write and let me know. I want to put your name on this page as an honor member of the club. Write to me as soon as your card is full. Let's see how many of us are honor students.

And now, good-bye until next week.

WHAT IS A CHURCH?

Your church is God's house; it is not your own. When you are at a church service, you are showing your respect to God; you are showing how much or how little you love Him. If you are noisy, if you do not pay attention to your teachers, you are telling God you do not care much for Him. The church is a place for your very best behavior.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 9. — May 27, 1934

THE LAST JUDGMENT

Matthew 25:31-46

Devotional Reading: Psalm 86:1-7

GOLDEN TEXT

We must all appear before the judgment seat of Christ.—2 Corinthians 5:10.

A STUDY OF THE SUBJECT

Topic: The Judgment of All Nations.

Aim: Christ will judge the nations by their treatment of His brethren the Jews.

Basic Truth: "He that toucheth you" (Jerusalem and her people) "toucheth the apple of his eye."—Zech. 2:8.

I. All Nations Are Judged. (Matt. 25:31-33.) The lesson for today presented a most impressive picture of national judgment. The kingdom of God which Christ is to establish when He comes is to be extended throughout the earth, but before that can be done the power of the nations must be broken. This will be accomplished at least in part by the wars that are to rage during the tribulation period, which precedes the personal appearing of Christ. For their final struggle the nations are to be assembled before Jerusalem. Here it is that the Lord finds them, fighting for possession of the Holy City, and it is here that He sets up His throne for the judgment of all nations.

II. Righteous Nations Are Rewarded. (Vv. 34-40.) A different test of righteousness is applied to the nations than that which is observed in the case of individuals. The Jews have been scattered throughout the world because of their sins. At the same time they provide a means of trying the nations among whom they reside. They are still God's people, although they have rejected the Messiah, and just as Jehovah "divided to the nations their inheritance . . . according to the number of the children of Israel" (Deut. 32:8), so will He also determine their worthiness or unworthiness by their conduct toward the descendants of Jacob.

III. Wicked Nations Are Destroyed. (Vv. 41-46.) Destruction is the punishment God will mete out to the nations that disregard the warnings. He has issued in the past concerning His people. Ezek. 38:18-23; 39:21, 22. Such nations He will utterly destroy. Obad. 15-18. While the nations which have manifested a humane consideration for His suffering people will be continued for a season as subject states of the great empire of God. What is true of nations is also true of individuals. The wicked are to be destroyed utterly, while the righteous are said to enter into life eternal when the Life-Giver comes.

THE GOLDEN TEXT

"For we must all appear before the judgment seat of Christ."—2 Cor. 5:10.

Time after time in the history of God's people judgment has been passed and the sentence executed. Another judgment is coming, "That every one may receive the things done in his

body, according to that he hath done, whether it be good or bad." A record is kept, the judge will be just and there will not be nor can be any appeal from His decision. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Let us watch every step that we do not sow to the flesh or worldly things and reap corruption; but let us sow to the Spirit so that the Judge may say enter into everlasting life. The reaping is just as sure as the sowing. The Judge of all the earth will do right. It is up to us to qualify.—L. A. R.

PRACTICAL APPLICATIONS

Judgment

- is certain;
- will be progressive;
- will be universal;
- will be administered under Christ;
- will be given and executed in righteousness.

Certainty of Judgment. It is an appointed day assured by the resurrection of Christ. Acts 17:31. All must appear in judgment. 1 Cor. 5:10. Some, however, are sending their sins beforehand to judgment. 1 Tim. 5:24. These will not come into condemnation. John 5:24. Judgment will reveal the secrets of all hearts. 1 Cor. 4:5.

Righteousness of Judgment. Judgment will be a righteous determination of an individual's or nation's standing before God in respect to His purpose with a righteous reward according to the works reviewed, whether of sin unto death or righteousness unto life. The righteousness of the judgment administered in our lesson for today is based on works. However, this is in respect to nations. It is true, nevertheless, that the works of an individual do follow. Evidence to the fact: Matt. 12:36; 1 Cor. 3:13; Rev. 22:12.

Christ the Judge. Judgment will be taken from man. Man's day and man's authority will have come to an end. The poor will no longer be oppressed. John 5:22, 27; Psalm 72:1-4. Judgment will be accurate and laid "to the line" (Isa. 28:17). Christ will not judge by sight or hearing, but in righteousness. Isa. 11:3, 4.—C. E. R.

YOUNG PEOPLE AND ADULTS

Christ Our Judge

We usually think of a judge as one who weighs the evidence of guilt and then fixes the punishment. This will be a portion (but only a portion) of Christ's work as a judge. Paul tells us that we shall all stand before the judgment seat of Christ. He will decide rewards as well as punishments. Paul refers to the latter in 2 Thessalonians 1:8. His judgment in this case is "everlasting destruc-

tion," but even this will be righteous judgment, for the "spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, . . . 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."—Isa. 11:2-5.

The book of Judges gives us the key to the work of Christ, the great Judge. The work of a judge was always (1) deliverance from bondage, (2) instruction in righteousness, and (3) punishment or reward as the case might be. Christ's first work was to deliver people from bondage of sin. When the adulterous woman was brought to Him, He did not condemn her, but delivered. His work now is that of deliverance, guidance, and instruction. He is pleading our cause before the Father who is in heaven. Soon He will come with our reward or our punishment, whichever it is we have chosen.—H. A. S.

PRIMARY CLASS

Memory Verse: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. 25:40.

In our lesson today Jesus describes what will happen when He comes back to earth. Jesus said to His disciples, "When the Son of man (meaning Himself) comes back to this earth, He will come and sit upon His throne in Jerusalem. Gathered all around Him will be many, many nations. To some He will say, 'Come, and sit over here on the right side, you may have part in My kingdom, for when I was hungry you fed Me, when I was thirsty you gave Me a drink, when I needed clothes you clothed Me, and when I was sick you came to visit Me.'"

But they will answer, "Why, Lord, when did we do all this?"

The King will answer just the words given in our memory verse. Let's say it together.

How surprised they will be to think they are to get a part in His kingdom for doing these little things.

To the others He will say, "You may depart, you will be destroyed because you have not done those things that these nations have done."

Now while this lesson refers to nations, is not there a good lesson in it for each one of us? I am sure it is very necessary for us to do these same little acts of kindness for others. Now next Sunday will each child tell his teacher some of the things he has done that would make Jesus say the memory verse to him!—V. C. T.

AMONG THE CHURCHES

CONFERENCE DATES

- Fonthill May Meeting at Fonthill, Ontario, May 25 to 27
 Minnesota State Conference at St. Cloud, June 14 to 17
 Annual June Meeting at Brush Creek Church near Tipppecanoe City, Ohio June 3 to 10
 Illinois Bible School and Conference at Oregon, July 31 to Aug. 12
 General Conference at Oregon, Illinois, July 31 to Aug. 12
 Iowa Conference at Waterloo, Aug. 21 to 26

IOWA STATE CONFERENCE

The Iowa State Spring Conference will be held at Stanhope May 19 and 20 in the Methodist Episcopal Church Saturday 8:00 p. m., Sunday 2:30 p. m. and 8:00 p. m.; and at the home of Elmer Berggren Sunday 11:00 a. m.

Come and make this an interesting meeting by your presence.

Esther Sealine, Cor. Sec.

MARATHON, IOWA

The brethren at Marathon are planning increased activity for the summer months. Services will be held every two weeks, with Sunday school at 10 a. m., and preaching services at 11 a. m. and at 2 p. m. The speakers will be A. M. Jones of Eagle Grove, and Arthur Johnson of Sac City. All who live within driving distance of these gatherings are invited to be present.

The next meeting will be held at the Boyanovsky home near Marathon, on May 20.

BRUSH CREEK, OHIO

The Church of God at Brush Creek, Ohio, near Tipppecanoe City, will hold its annual meeting June 3 to 10, both dates inclusive. Eld. James A. Patrick of Ashland, Ohio, will be our visiting minister this year. Bro. Patrick is one of our most experienced ministers, and one of the former pastors at Brush Creek.

Further announcement will be given later.
 Sydney E. Magaw, Pastor.

ARKANSAS-OKLAHOMA

The Church of God of Arkansas-Oklahoma Conference will convene August 2, 1934, with the church at Beckett Mountain Schoolhouse, in regular session, for transaction of all legal business, as heretofore practiced. Brothers and sisters, this is our conference. I hope all will so consider and bring all friends they can get to come who are interested in gospel work.

Those from the west and south will come to Conway, take Highway No. 64 to Crow's Store, eight miles east of Conway, then take No. 36 running through Naylor and Mt. Vernon, eight miles north of Mt. Vernon, then west one and one half miles to Beckett Schoolhouse, a distance of about thirty-five miles from Conway, Falkner County, Ark. Those coming by train or bus to Conway, and wanting conveyance to Beckett Mountain, write T. F. Pressley, Mt. Vernon, Ark., the time you will arrive at Conway.

R. M. Shewmake, President.

HIS WORKS DO FOLLOW HIM

In the death of George B. Alldridge, whose obituary appeared in our columns last week, the Church of God throughout the country has lost a strong and able advocate, and The Restitution Herald a deeply appreciated contributor. The literary efforts of Bro. Alldridge will be greatly missed by our readers.

During the past year, owing to his failing eyesight, Bro. Alldridge found it necessary to write with a soft, broad-pointed pencil, which made it necessary to copy his articles on a typewriter after they reached our office. The consequence is that we now have on hand two or more splendid studies which will be published as soon as they can be prepared for the printer.

Bro. Alldridge was a widely read man and a most earnest student, and the results of his devotion to the truth appeared in our columns regularly for several years, and will remain a lasting monument to his consecration and usefulness.

We shall see him again when the Master comes!

ELDORADO, ILLINOIS

We have just returned from the southern part of the state and I have been holding a short series of meetings over the fifth and first Sundays for the Eldorado brethren. We had pretty good attendance throughout the series and I believe we were all strengthened in faith toward God. We had the largest attendance at the last Sunday evening service we have had since last summer when Bro. Lindsay was there. There were no confessions of faith but with the strength that God gave I tried to sow good seed and with His blessing I am sure it will grow.

C. E. Lapp.

GRAND RAPIDS, MICHIGAN

While these lines are being written the final touches are being put on preparations for the "Mothers' and Daughters' Banquet." This is being sponsored by our Sunday school ladies, and held in the Godwin School dining room in order to have sufficient room. This pre-Mother's Day activity is a very proper gesture.

Bro. Bridegam has begun a very pleasant and helpful feature by making multigraphed programs for our services each Sunday. These include the order of service, hymn numbers, sermon subjects, program for the week, etc. This improvement is deeply appreciated.

F. E. Siple, Pastor.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

W. A. Reid (\$2); Mr. and Mrs. D. W. Kirkpatrick (\$6); Lucy B. Groat (\$6); Mary Calkins; Mr. and Mrs. E. C. Railsback; Mr. and Mrs. Delos Andrew.

HERALD RECEIPTS

Harriet E. Shepherd; Sydney E. Magaw (for another); Elmer Baxter; Emma Fugate (for self and another); Mrs. L. C. Anthon; James E. Long; Mrs. Charles Moore; Mrs. W. A. McKinney; Lucy B. Groat (for others); D. E. Prutzman.

SOUTHERN CALIFORNIA

Another very interesting and spiritual conference was held at the Williams Street Chapel in Pomona Sunday, May 6, with a splendid attendance.

The Sunday school lesson was turned over to the boys and girls, who gave responsive readings, and the girls described by maps they had made themselves the location of the twelve tribes. "Onward Christian Soldiers" was sung as the children passed out to the different classes and the adults gathered for the morning worship.

Sr. Railsback gave a short talk preceding the baptismal service, proving that without baptism there is no remission of sins. Bro. MacLeod administered baptism to three, Mrs. Cecile Newlun of Long Beach, and Kathleen and Virginia Knott of Perris, Calif. All rejoiced to see these young sisters take the step that will lead them to the gift of eternal life.

The morning worship was opened by an anthem sung by the choir and then a new brother from Hanford, Calif., Bro. Groat, gave us a very interesting talk. He said we are living in such a fast age we should slow down and take more time to be careful in our selection of things, to see that we select the best in life, and if we believe that Christ is the best, we should serve Him wholeheartedly. And we should build our house on the rock rather than on the sand and have Jesus as our Pilot and Guide and, although rather queer to express, we should rejoice in the depression, for in it we see victory in the air.

After the sermon the right hand of fellowship was extended to the three new members of the body of Christ of the real church of God. Another selection from the choir, "Send Out Thy Light," and then Communion service conducted by Bro. Will Reid of Riverside. Five little girls sang "In the Garden" and then Bro. Reid gave a discourse on the importance of the Communion, how we are fed by it to give us strength to go on in these troublesome times, and how it keeps us together in the thought of Christ and of His coming again when we will all partake with Him in the kingdom.

Dinner was enjoyed in the lovely park where brothers and sisters get together to talk over the things that are uppermost in their hearts. The afternoon meeting was one long to be remembered, as we had the little leaflet "Some Things for Which We Stand" and several gave short sermonettes on "Mortality of Man" by Bro. Norman MacLeod of Pomona, "The Resurrection" by Sr. Railsback of Los Angeles; "The Judgment" was to be by Bro. S. G. Elton of Ventura, but as he was unable to be present he sent a paper on the subject and Bro. MacLeod read it. "Ascension and the Second Coming" was handled by Bro. Hammond of Los Angeles, and "Israel and the Kingdom" by J. E. Adamson of Pomona. For "Repentance, Baptism, and Consecration" Bro. MacLeod substituted for Bro. Brady of Los Angeles, who was not present. Great subjects to be given in a few minutes, but all so worth while, and subjects a lover of the truth never grows tired hearing and feeling a certain pride that we are able to say Amen to all.

If everyone gave out to the world this little tract, "Some Things for Which We Stand," we would be spreading our light more and more as we near the glorious time of the things that God has prepared for all those who

love His appearing, things that eye hath not seen, nor ear heard, neither has entered into the heart of man. What a picture, what a reward, for those who are the called according to His purpose.

The meeting closed by singing the grand old hymn, "Abide With Me." Old-time songs we all love played an important part all through the services and were much enjoyed, especially by the older brethren.

The next quarterly Conference will be held the first week in September. We are assembling ourselves together to sing praises and to exhort ourselves all the more as we see the day of the Lord coming in the near future. "Rejoice . . . always, and again I say, Rejoice."

Jessie M. B. Kauffman, Secretary.

MARTIN - PRICHARD

In the presence of relatives and friends, a quiet home wedding was solemnized between Charles H. Martin and Ellen Prichard, on Wednesday, May 9, the writer officiating. The bride is the daughter of Mr. and Mrs. Elza Prichard, 1100 E. Vail Ave.; the groom, the son of Mr. and Mrs. Roy R. Martin. Both are members of the Kokomo Church of God, and are active in both Berean and Sunday school work. Many interesting articles, the work of this young couple, have appeared on the Berean Page of The Herald during the past year.

May the richest blessing of the Father rest on these young people as they continue their work and lives together as one.

D. G. Harvey.

CONTRIBUTIONS TO N. B. I.

A Sister	\$.50
Verna Himmelright	3.00
Arlen Marsh	1.50
Genniell Carpenter	1.05
D. W. Kirkpatrick	1.72

THOMAS M. SAVAGE, SR.

Bro. Savage died Monday, April 30, a resident of Waite Park, Minn., for more than forty years. Born in New Castle, N. B.; Canada, April 5, 1862.

For a number of years he was presiding elder in the St. Cloud church, maintaining faithful interest until his death. Also active in the state conference work, and served the last year as president of the Minnesota Conference Board.

May 17, 1893, Bro. Savage married Sr. Mamie Dell Bowers. They would have celebrated this month their forty-first anniversary.

He leaves to mourn his death a vast number of friends; wife; five sons, one daughter, George, Thomas, Jr., Sadie, Frank, Harry, and John, all of Waite Park; two brothers, Matthew and Frank of Winnipeg, Canada. Two weeks previous to his death his sister, Mary Reid, passed away.

The funeral was held in the church he loved so well, Thursday, May 3. Assisting the pastor were Eld. Richard Le Crone of Eden Valley, and Eld. John Denchfield. Pallbearers were his five boys and Elmer Bowers.

Bro. Savage now sleeps in the North Star Cemetery awaiting the call. "For the Lord himself shall descend from heaven with a shout, 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."

This was his hope; he was a faithful servant even unto death. May the dear Lord comfort his loved ones in his absence, for we feel that the time is not long when we shall meet the Lord and our loved ones in the air.

A. E. Hoskins, Pastor.

SPECIAL INDEBTEDNESS FUND

Previously reported	\$1399.85
Emma Fugate	1.00
Eva H. M. Fletcher	1.21
Lucy B. Groat	10.00
Mr. and Mrs. Howard E. Huey	5.00
Maybelle Hanson	5.00
Total	\$1422.06
Pledges previously reported	295.79
Etta Elton	10.00
Total pledges and contributions	\$1727.85

ONLY THREE RUNGS MORE

We must remain another week on the seventeenth rung of the ladder. But after all we have done remarkably well, and the manager is very much pleased indeed with the progress made. We will soon be going over the top without a doubt if all continue their sacrifice for a little while. We expect to see the time come in the near future when the National Bible Institution, representing the Church of God at large, will be financially able to enter more largely into the work of religious publishing, and, if the brethren think best, we might send out a general evangelist to open up new fields. This latter is a matter of great importance which should receive the prayerful consideration of the entire church.

BETWEEN YOU AND ME—

From now on it is wise to watch the Conference Announcements carefully. They appear each week at the top of page 14. Be sure to attend some of these inspiring summer gatherings. You will be amply repaid for the effort.

Again we say: Remember the General Conference at Oregon, Ill., July 31 to August 12. Come, and enjoy this splendid gathering again this year!

The "What Must I Do to Be Saved?" contest is now closed, and the committee, consisting of Srs. Anna E. Drew, Dixon, Ill., and Mary A. Gesin, Oregon, Ill., will report their decisions in the near future.

I. H. Carter, Mt. Vernon, Mo., has announced to the office the death of Mrs. Mary E. Carter, of the same place, on May 4. Mrs. Carter was for many years a loyal member of the Church of God and a firm supporter of the general work.

Another church is soon to be added to the growing list of those which publish local bulletins. Pastor Clarence E. Lapp of the Ripley, Ill., congregation is planning to issue a four-page monthly for the benefit of his widely scattered membership.

An unusually large number of interested ones took part in the Thursday evening prayer meeting and Bible study period at Oregon, Ill., last week. The theme considered was life in its various meanings.

"Remember the time, the place, and the conference," says Elder A. E. Hoskins with reference to the great annual gathering to be held in St. Cloud, Minn., June 14 to 17. Bro. Hoskins says, "Everybody is going," but won't you please write and tell him so!

We are glad to welcome back to her usual place on the Children's Page Sr. Mary A. Gesin, who has sufficiently recovered from her recent illness to take up her duties on behalf of the little folks again. Sr. Genniell Carpenter, editor of the National Berean Department, very kindly and efficiently carried on Sr. Gesin's work during her absence.

We are glad to report that the various members of Golden Rule Home Family are reasonably well and enjoying the fine spring weather. Our hard working matron and her worthy husband are busying themselves with painting, house cleaning, and other seasonable activities about the Home on the hill. Some of the individual rooms are being redecorated—an improvement that was greatly needed. Other rooms must soon have the same attention.

Sr. Mary A. Woodward says of last week's Herald, "Every article was just what I want my friends to read!" And she asks to have a copy sent to a ministerial friend of another denomination.

One Dollar and Fifty Cents will bring The Restitution Herald to that friend of yours for a full year! Why not see that he gets it?

Let's
climb
the
Ladder
to
Success

\$1700
\$1600
\$1500
\$1400
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\$1000
\$900
\$800
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\$300
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THE LIFE BEYOND

DO WE believe in immortality? Are we looking for a time when we shall be changed?—changed “in a moment, in the twinkling of an eye, at the last trump”? Or are we trying to believe that our life of today is to continue beyond the present state, and that we are to be transported into another realm of existence—a spirit realm? Not changed but liberated? Not at the last “trump,” but at the last breath? Not when we appear “in the likeness of his resurrection,” but when we are divested of all likeness in the cold chambers of death? One of the convincing evidences of the truth of the Scriptures is discovered in the plainness of its statements, the consistency of its narrative, and the constant fidelity with which it recognizes the credibility of the evidence of the senses.

The history of the life of Jesus Christ while in this world is a constant appeal to our natural senses. Listen to the words of John in his first Epistle: “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; . . . that which we have seen and heard declare we unto you, that ye also may have fellowship with us.” Here is the principle on which the evidence of the resurrection life, the life beyond, is based.

Commencing with this fundamental principle—the validity of the witness of our senses—we may follow the life of the Son of David from the Annunciation till He bade farewell to His adoring disciples on Mount Olivet, and every step is marked by the plainest exhibitions that He was a living Savior in reality—tangible, visible,

IN VERY DEED THE CHRIST

Even more than this, Jesus had promised, “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.”

As Jesus passed beyond the vision of those who saw Him enter the cloud two witnesses declared: “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.” “’Tis the very same Jesus!” And so the Word of life has come to us. To Thomas He said, after His resurrection: “Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless.” In another place, speaking to His frightened disciples, He said: “Handle me, and see; for a spirit hath not flesh and bones, as ye see me have.” Jesus lives *again*. “I am he that liveth, and was dead; and, behold, I am alive for evermore.” What a resurrection! Scripture leaves no gaps in the chain of evidence, no room for curious speculation.

Judged from the point of human evidence, and in accord with the rules of human reason, the resurrection life of the Master from Galilee is

BEYOND DISPROOF

Its position in the realm of true religion is invulnerable. History has never turned back the clock of revelation. No

scientific experiment has ever resulted in any new life. The most careful research has not brought to light the faintest ray of hope of any other release from human ills, any other surety of life beyond death, than through our risen Lord.

Fancies have lost their charm, speculation has failed to satisfy. But in the gospel of the Son of man the Son of God has been revealed. “In him is life, and the life is the light of men.” So completely, so effectively, so perfectly has Jesus the Nazarene exemplified this life that it has awakened every spiritual power we possess to understand its beneficence and enjoy the hope of immortality. Our world today is an object lesson of this new creation. From a tiny center, the manger at Bethlehem, the spirit of good works, the spirit of justice tempered with mercy, the spirit of joy adorned with Christian charity, has penetrated to the remotest haunts of men. The leaven of truth is constantly transforming this world, regardless of the scoffs of the emissaries of evil. The Christ lives, and because He lives, we shall live also.

Hope sits upon the grave and sings
“It is better farther on.”

—George H. Dewing, Ph. D., in *The World's Crisis*.

When you meet temptation, turn to the right.—M. W. Lyon.

FAITH

By C. E. Randall

“When the Son of man cometh, shall he find faith on the earth?”—Luke 18:8.

THE MASTER well knew the extent to which sin would increase. The forces of evil are waging a relentless attack on Christianity, therefore on Christians. Organizations are springing up everywhere whose sole purpose is to eradicate Christianity. People are being drawn away from Christ and into sin. The popular church is contributing to this apostasy. Bishop Manning said a few months ago: “I believe we are facing today one of the greatest crises in Christian history. The Russian warfare against God is not confined to the land, its influence is being felt throughout the world.” How true this is! Satan is inspiring and marshaling his forces for the last conflict of the ages, for he knoweth that his time is short. The Satan-sponsored Communism, which is anti-Bible, anti-God, anti-Christ, anti-church, and anti-Christian is spreading like wildfire and many of the outstanding ministers of the country are its leading proponents. In the last presidential election a great number of ministers and professors of theological schools played a prominent part in organizing and campaigning for the Communist candidates, Foster and Ford. “When the Son of man cometh, shall he find faith on the earth?” Will you possess it?—*Church of God Messenger*.

THE RESTITUTION HERALD

OREGON, ILLINOIS, MAY 22, 1934

NUMBER 34

WHAT IS SAVING FAITH?

THE salvation revealed in the Scriptures is not made known elsewhere. It is to them we are indebted for all reliable information upon the subject. At no stage of the world's mental development have its foremost thinkers managed to hit upon an analogous scheme. To the oracles of God, therefore, we turn for the one true solution of the problem which meets us at the earliest dawn of reason. In them alone do we read of a salvation that answers to our deepest needs.

It is therein connected with, and made conditional upon, a certain attitude of the mind which is described by the word "faith." The house of Israel is spoken of in Deuteronomy 32:20 as "children in whom is no faith." This accusation is borne out in the Epistle to the Hebrews (4:2), where is a reference to those who fell in the wilderness, of whom it is said, "The word preached did not profit them, not being mixed with *faith* in them that heard it." In the same Epistle (11:6), it is broadly stated that "without *faith* it is impossible to please (God)." This being the case, it is clearly of the utmost consequence that we be well informed as to the nature of faith—what it rests upon, how it is produced and sustained, and what it will end in.

Now what is the demand here made upon us? Is it a blind and unquestioning acceptance of certain propositions without regard to their coherence, or probability, or reasonableness? That would be mere credulity—not faith. God does not ask us to close our eyes. It is the well known contention of the Papacy that reason steps out of its proper province the moment it employs itself on matters of religion. There is, of course, no imaginable absurdity that might not be defended on such grounds. But the Scriptures invite us to a reasonable service. The wisest man of his day applied his heart "to know, and to search, and to seek out wisdom, and the *reason* of things."

It is the peculiar province of faith to deal with the future. In this respect it may be said to differ from belief. The latter is concerned with what is past—with the

With the article "What Is Salvation?" (page 3 of this paper), this essay by Robert Ashcroft, formerly pastor of the Rock Ferry Congregational Church, Liverpool, England, offers a fairly thorough exposition of the major teachings of the Church of God. Although long, it is well worth reading through.

things God has already done upon the earth. He has chosen the nation of Israel, dispersed them among the Gentiles, and promised of old to restore them to their land, and place them under the care of a King and Shepherd of His own. He has raised His Son, Jesus Christ, from the dead in view of this, and has committed to Him the jurisdiction of the whole earth. It is quite possible for a man to believe all this who is but imperfectly acquainted with all the evidence that goes to prove it. For it is not like an abstruse literary question requiring for its settlement an extensive acquaintance with books. No erudition is needed to enable a man to know and understand the promises of God, which are the foundation of saving faith. He has simply to turn up his English Bible and search those promises out. There they are, couched in no ambiguous terms; and not all the ministers and clergymen in the world could make them one whit plainer. The only mistake he is in danger of is in supposing that they mean something other than that which is warranted by the simple grammatical import of the terms in which they are expressed.

What was it on which rested the faith of God's saints in ancient times? Surely there ought to be no great difficulty in answering a simple question like this. "Abraham believed God, and it was accounted to him for righteousness. . . . They which be of faith are blessed with faithful Abraham."—Gal. 3:6-9. In order thus to share the blessing of Abraham, we must have *his* faith, and this we cannot have unless we know and believe what was promised him. It is unfortunately the case that much of the faith of which we hear in religious circles is in no way founded upon any promise which God made to Abraham. If you were to examine all the definitions of saving faith contained in theological literature, you would not find a sentence referring you to any covenant which God made with the progenitor of the Israelitish nation. And it is by no means clear how those can be said to be "blessed with faithful Abraham" who do not

(Please turn to Page Eight)

EDITORIAL

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G. Eldred Marsh, Editor

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Paul C. Johnson, Associate Editor

GOD OF OUR FATHERS

God of our fathers, whose almighty hand
Leads forth in beauty all the starry band
Of shining worlds in splendor through the skies,
Our grateful songs before Thy throne arise.

Thy love divine hath led us in the past,
In this free land by Thee our lot is cast;
Be Thou our ruler, guardian, guide, and stay,
Thy Word our law, Thy paths our chosen way.

From war's alarms, from deadly pestilence,
Be Thy strong arm our ever sure defense;
Thy true religion in our hearts increase,
Thy bounteous goodness nourish us in peace.

Refresh Thy people on their toilsome way,
Lead us from night to never-ending day,
Fill all our lives with love and grace divine,
And glory, laud, and praise be ever Thine.

—D. C. Roberts.

THE "IFS" OF JESUS

NO teacher has ever claimed the attention of the world who was more positive in his instruction than was the dean of all masters, the Lord Jesus Christ. The people were "astonished at his doctrine: for he taught them as one that had authority, and not as the scribes" (Mark 1:22). He knew His message was of divine origin, and therefore true, and He spoke accordingly, with a positive assurance.

Yet we find ten "ifs" in a single chapter recording one of His most splendid sermons. In the fifteenth chapter of John Jesus inserts ten conditional "ifs" into His discourse. Each of these "ifs" stands between His disciples and some blessing they might come to enjoy, or some loss they might sustain, in case they met, or failed to meet, the conditions suggested by the numerous "ifs."

And so it is throughout the Scriptures. The blessings of God are placed on a conditional basis. An "if" of faith or of obedience is found between the promise and the realization of the promise. While God is infinitely good and gracious to His children, He demands of them certain services and certain faith before He will pour out upon them the fullness of salvation.

MAKING THE MOST OF OUR FACULTIES

ONE of the greatest differences between men and animals is the fact that God has endowed the former with the ability of self-improvement. It is possible for men to increase in wisdom and knowledge as they increase in physical size and bodily strength.

The possession of this faculty of development places a responsibility upon us that cannot be denied. God demands that we exercise the powers He has given to the fullest possible extent. He wishes His people especially to "grow in knowledge" that leads to a fuller apprehension and deeper appreciation of His own greatness and love.

Further, God undoubtedly expects each individual to make a constant effort to utilize his God-given powers of self-development and self-expression to the best of his ability. That is, if by study and careful training one can cultivate a clarity of verbal expression, which is but another way of saying a grammatical manner of expression, he is expected to put forth an earnest effort to do this. If it is possible for one to write interestingly and convincingly of the truth of God, it is required that he should prepare his "copy" with the utmost care "as unto the Lord." Slipshod diction and careless composition would undoubtedly be looked upon by the Father as an evidence of indifference to the sacred nature of the task in which the writer was involved.

Under the Mosaic dispensation only the best could be used in the construction of the objects to be employed in divine service. Writing and speaking for the Lord is divine service! The best that we have in the way of literary talent and of spiritual attainment should be consecrated to the Lord.

This rule should be observed throughout our religious activity. The house of worship should be the finest and most attractive building possessed by the members of the congregation, just as the temple was the finest building in all Jerusalem. It should be kept in the neat and orderly way that a careful housekeeper maintains her home, for in our churches we are not only entertaining men and women, but we are welcoming almighty God into our midst!

The instrumental and vocal music should likewise be of the most dignified character and of the highest quality the congregation can produce. And, further, it should be provided by consecrated instrumentalists and singers as an offering unto the Lord God of heaven!

What Is Salvation?

AS WE consider this important topic, "The Nearness of Our Salvation," we all feel, I trust, that it is the greatest and most important matter, affecting, as it does, both the present and future welfare of every child of God. In all the wide universe there is nothing which we, as members of the fallen human race, need so much as *salvation*. As we survey the condition of mankind, as a whole, degraded by sin, imperfect morally, physically, and spiritually, subject to disease, sickness, and death, and all the gigantic evils which afflict the world, we can truly realize that the prime necessity for the "groaning creation" is *salvation*. This brings us to the consideration of the question—"What is salvation?"

Many and conflicting are the views put forth by various creeds and sects concerning this question, which only tend to confuse and bewilder the earnest seeker after the truth. It is only as we discard all human creeds and theories, and come with a humble teachable mind to the Holy Scriptures, that we are enabled to arrive at a clear understanding of this important subject.

Salvation, as set forth in the Scriptures, conveys the thought of "deliverance," "safety," "ease," "comfort." There are hundreds of texts which could be cited, but a few quotations will suffice. The Psalmist sings—"That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation."—Psalm 9:14. Here the Psalmist rejoices in the safety which the Lord's overruling providence brings to His people—Israel—and their deliverance from their enemies. Also—"The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower."—Psalm 18:2. How strikingly these words convey the thought of safety in danger, when under the protective care of the Lord.

In the New Testament we find the same thought of safety and deliverance conveyed in the various texts referring to salvation. The Apostle Paul states that the gospel is "the power of God unto salvation to every one that believeth"; both Jews and Greeks (Rom. 1:16). Jude speaks of that "common salvation" which had come to them—not common in the sense that it was a salvation inferior to some other salvation, but a salvation common to all,

in which all had a part; a salvation which had come to all, irrespective of whether they were Jews or Greeks (Jude 3). For centuries God's favors had been only to the Jews, who were the covenanted people of God. Now, since Christ came, and by His death on the cross paid the ransom price for all mankind, both Jews and Greeks, that death broke down the middle wall of partition between them. Now the offer of salvation is common to all—both Jews and Gentiles, the same gracious terms of the New Covenant being open to all.

The whole world of mankind are fallen—bondslaves of sin, and condemned to death. Christ Jesus died to redeem the whole race from sin and death; and Jews from the condemnation of the law, which brought death upon those under it (Rom. 7:9, 10). Thus when Jesus the Deliverer had opened the way, He was authorized to make an offer of salvation to all those bound under sin and death (Matt. 28:18-20).

DELIVERANCE FROM WHAT TO WHAT?

Therefore we can realize that the plan of salvation has been in process all down the various ages of the past. When man fell into sin, and death came upon all as a consequence, the first step in God's plan was to provide a Deliverer. Hence salvation is deliverance from sin and its consequence—death.

Deliverance *from* implies deliverance *to* something better. Deliverance *from* sin implies deliverance *to* purity, as the Apostle states the matter—"For God hath not called us unto uncleanness, but unto holiness."—1 Thess. 4:7.

This offer of salvation is entirely unmerited on our part. It is wholly an exhibition of God's free grace or favor, as the Apostle explains in Titus 2:11—"For the grace of God that bringeth salvation hath appeared to all men."

PROMISES CONCERNING THE DELIVERER

Deliverance is required also from Satan, who first led men astray, and who has been deceiving and misleading mankind ever since (Eph. 2:2). From the beginning salvation was promised through faith in the coming Deliverer. The promise was made that the seed of the woman should bruise the serpent's head (Gen. 3:15). Later, a more definite promise

A Goal to Try For

Give me always a goal to try for,
Let me fight till my breath be spent,
Give me a dream to live and die for,
And I shall be content.
Keep for others your silken leisure,
Drowsy days in the shade or sun,
I was never a one to treasure
Rest, till my work is done.
No, for sloth is the worst of sinning,
Give me the joy and the zest of the fray,
Finding true reward in the winning—
Not in the prize or pay.

And if victory be denied me
I shall not shrink from another test,
Nor care at all if my foes deride me,
Knowing I did my best.
Somewhere still there are roads uncharted,
Somewhere still is an unfound Grail.
Let me go onward, valiant-hearted,
To the end of the last long trail,
Give me always a goal to try for,
Let me fight, till my breath be spent,
Give me a dream to live and die for,
And I shall be content.

—Olson.

was given to Abraham that "in thee shall all families of the earth be blessed" (Gen. 12:3). "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."—Gen. 22:18.

When our Lord Jesus came to His own people, the Jews, He made the offer of deliverance from the curse of the Law—in view of His coming death—"Come unto me, all ye that labour and are heavy laden, and I will give you rest."—Matt. 11:28. The Ten Commandments and numerous other commandments, together with the various rites and ceremonies under the law, and "traditions" added by the scribes and Pharisees, had made the law intolerably burdensome to the people, and our Lord was pointing out the way of deliverance through the New Covenant, which He would seal and institute by the shedding of His own blood on the cross—not only for the sins committed under the law, but for the sins of the whole world (Rom. 8:1-4).

SALVATION AND THE NEW COVENANT

Since our Lord's death, salvation is offered by pointing back to the Deliverer. Thus "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" (Heb. 2:9). We can look, by the aid of the Scriptures, back to that time and see what He did on our behalf, on the cross of Calvary. By His death on the cross He purchased the entire race, Himself being the price paid, and God gave Him authority to open up a way of deliverance from the curse of sin and death passed upon us and all mankind at the beginning. This salvation or way of deliverance involves our acceptance of the terms on which it is offered, which are faith and obedience to all the requirements of the New Covenant.

This New Covenant is a better covenant than the Law Covenant was, inasmuch as the New Covenant makes ample provision for the forgiveness of sins, as we read in 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." Under the Law Covenant, it was only a temporary cleansing, arranged in the law as from year to year. The cleansing was not permanent because "it is not possible that the blood of bulls and of goats should take away sins" (Heb. 10:4). These animal sacrifices, repeated yearly on the Day of Atonement, brought their sins in remembrance before God, hence all previous offerings must have failed to render them perfect in God's sight (Heb. 10:1-4).

But now we realize that the one perfect offering for sins was given nineteen hundred years ago, and was accepted by the heavenly Father. Consequently, the gracious provisions of the New Covenant then began to operate for the benefit of all mankind, the first benefit being enlightenment with a knowledge of the truth. The purpose of enlightenment is that the one who believes may repent and receive the forgiveness of sins, and be brought into harmony with God.

SALVATION TO WHAT?

Faith and obedience are the great requirements to progress in this deliverance from sin and death. But the ques-

tion still remains—Salvation to what? In the present life, as already seen, there is to those who believe deliverance from the power of Satan, and from the condemnation resting on the race, and from the dominion of sin the taskmaster. And there is deliverance to the favor of God and the enjoyment of holiness. But this is not all. Salvation has to do with the future life as well. There is to be a resurrection, and the called of this age are to receive a glorious inheritance in the heavens, to be with and like the Lord. To attain to this requires a lifetime of devotion to the will of God. It is only the victors who will receive the crown of life; only those "faithful unto death" will receive that "crown" which the Lord has promised to them that love Him (Rev. 2:10; 1 Cor. 2:9). The Apostle reminds us that God is on our side—"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."—1 Thess. 5:9, 10.

To live together with our Lord Jesus Christ is the hope of salvation held out in the present age when the "high calling" is the only call the Lord invites us to accept.

Under the gracious provisions of this high calling God stands pledged to grant every assistance to all the faithful and obedient. Hear what the inspired Apostle says on that subject—"What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us."—Rom. 8:31-37.

With all these gracious promises contained in God's Word, we are strengthened and encouraged to press onward in the "narrow way" which leads unto life; knowing that we have our heavenly Father's guidance and care over us in all our endeavors to faithfully serve Him; and we have the one great Mediator and Advocate who ever liveth to make intercession for us, in all our weaknesses and imperfections.

But we should fall short of the full teaching of the Scriptures on the subject of salvation did we not refer to an age following the one we are living in. In that age there will be another call to salvation, a call to salvation under the same New Covenant terms of mercy and forgiveness, but with the offer of a lesser reward. Salvation from sin and death will be in the terms of faith and obedience, as in this age, but the reward will be an earthly one, everlasting life on the earth. Even myriads of the dead will be brought from the grave and given an opportunity to receive that salvation; for "there shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15). Concerning that age the Prophet wrote—"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."—Isa. 25:9.

We can surely praise and glorify God for the wonderful plan of salvation, which He has wrought through His dear Son, our Lord Jesus Christ. For "he will swallow

up death in victory; and the Lord God will wipe away tears from off all faces." "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."—Isaiah 25:8; Rev. 21:4.—A. M. A. in *The New Covenant Advocate*.

Can Matter Think?

By W. Lawrence

"His breath goeth forth, he returneth to his earth: in that very day his thoughts perish."—Psalm 146:4.

SHALL I be told that thought is inconsistent with matter; that we cannot conceive how medullary substance can perceive, remember, judge, reason? I acknowledge that we are entirely ignorant *how* the parts of the brain accomplish these purposes—as we are how the liver secretes bile, how the muscles contract, or how any other living purpose is effected—as we are how heavy bodies are attracted to the earth, how iron is drawn to the magnet, or how two salts decompose each other.

Let us survey the natural history of the human mind—its rise, progress, various fates, and decay; and then judge whether these accord best with the hypothesis of an immaterial agent, or with the plain dictates of common sense, and the analogy of every other organ and function throughout the boundless extent of living beings. The senses and brain begin to be exercised as soon as the child is born; and a faint glimmering of mind is dimly perceived in the course of the first months of existence: but it is weak and infantile as the body. As the senses acquire their powers, and the cerebral jelly becomes firmer, the mind gradually strengthens; slowly advances with the body, through childhood to puberty; and becomes adult when the development of the frame is complete. In the perfect period of organization, the mind is seen in the plenitude of its powers; but this state of full vigor is short in duration, both for the intellect and the corporeal fabric. The wear and tear of the latter is evidenced in its mental movements; *with the decline of organization the mind decays*; it becomes decrepit with the body; and *both are at the same time extinguished by death*.

What do we infer from this succession of phenomena? The existence and action of a principle entirely distinct from the body? Or a close analogy to the history of all other organs and functions?

The number and kind of the intellectual phenomena in different animals, correspond closely to the degree of the development of the brain. The gradation of organization and of mind passes through the monkey, dog, elephant, horse, to other quadrupeds; then to birds, reptiles, and fishes, and so on to the lowest links of the animal chain. In ascending the steps of our ladder, following in regular succession at equal intervals, where shall we find the bound-

ary of unassisted organization? Where place the beginning of the immaterial adjunct? In that view which assimilates the functions of the brain to the other organic parts, this case has no difficulty. As the structure of the brain is more perfect, exquisite, and complex, its functions ought to be proportionately so. It is no slight proof of the doctrine now enforced, that the fact is actually thus; that the mental powers of brutes, so far as we can see, are proportional to their organization.

If the intellectual phenomena of man require an immaterial principle superadded to the brain, we must equally concede it to those more rational animals which exhibit manifestations differing from some of the human only in degree. If we grant it to these, we cannot refuse it to the next in order, and so on, in succession, to the whole series—to the oyster, the sea-anemone, the polype, the microscopic animalcules. Is anyone prepared to admit the existence of immaterial principles in all these cases? If not, he must equally reject it in man.

Thought, it is dogmatically asserted, cannot be an act of matter. Yet no feelings, no thought, no intellectual operation has ever been seen, except in conjunction with a brain; and living matter is acknowledged by most persons to be capable of what makes the nearest possible approach to thinking. The strongest advocate for immaterialism seeks no further than the body for his explanation of all the vital processes, of muscular contraction, nutrition, secretion, etc.—operations quite as different from any affection of inorganic substance, as reasoning or thought; he will even allow the brain to be capable of sensation.

Who knows the capabilities of matter so perfectly, as to be able to say that it can see, hear, smell, taste, and feel, but cannot possibly reflect, imagine, judge? If the mental processes be not the function of the brain, what is its office? In animals which possess only a small share of the human cerebral structure, sensation exists, and, in many cases, is more acute than in man. What employment shall we find for all that man possesses over and above this portion, for the large and prodigiously developed human hemispheres? Are we to believe that these serve only to round the figure of the organ or to fill the cranium?

—*Gospel Banner and Millennial Advocate*.

The Great Red Dragon

COLORFUL and significant is the language of Scripture describing the coming of the great anti-Christian power of the last days, that power which is to attempt the overthrow and utter destruction of all forms of religion and of all political systems that are based on a recognition of God's authority over men. The book of Revelation, which covers the entire period of that reign of evil, paints an especially vivid picture of the conditions that are to obtain at that time.

"There went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword."—Rev. 6:4.

"And there appeared another wonder in heaven: and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth."—Rev. 12:3, 4.

The earlier work of the Antichrist is evidently to arouse bitter international jealousies, antagonisms, and suspicions, and his later efforts will be even more warlike, for John declares that he "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 bitter enmity shown by the Antichrist against all religion (2 Thess. 2:4), the color, red, in which he is painted by Inspiration, the international confusion and bitterness which his presence arouses and which are so vividly described in Revelation, the northern region from which his legions sweep down upon Palestine at the last (Ezek. 38:1-4), together with his violent attack on the capitalists of the world (Ezek. 38:12), would seem to show a more or less close connection between the government of the Antichrist and that of Red Russia.

But let us not be too precipitate in drawing our conclusions, for it is evident from many other scriptures that Russia of today with all of its red iniquity, with its hatred of God, with its underhanded efforts to bring about war among its enemies, is not the red horse of Revelation, nor the final development of the great red dragon power.

Soviet Russia with its atheistic philosophy, its immorality, its menacing red army threatening world-wide destruction, presents but a preview, a type, a suggestion, of that dreadful power that is to arise in the closing days of

This article comprises a sequel to "The Crimson Menace," which appeared in our last issue. Here the editor voices a warning to the people of this country against being led away from God by the alluring claims of Communism, and assures them that the great Judge of all will reward nations for their righteousness as He will reward individuals, by granting them prolonged life and blessing.

human government upon the earth. That power will also be anti-Christian; it, too, will endeavor to smother the spiritual sensibilities of the people in nauseous clouds of atheistic materialism; it, too, will seek to eradicate God and morality and religion from the world.

It is apparent that for a time it will seem to succeed in its evil mission, and the result will be the most violent persecution believers in God have ever been called upon to endure. Of course this persecution will not affect the actual body of Christ, the choice ones whom God has called out of the sin-filled world; for at the time when these calamities come upon humanity the church will have been taken away, caught up to a place of security in the presence of her Lord.

We even find a degree of hope held out to certain nations, as well as to certain individuals, who are not thus snatched away from the engulfing red menace that is to sweep the world with destructive fury. While it is true that all nations are to be gathered together before Jerusalem to battle (Zech. 14:2), and that that assembly of the nations will be for judgment, it does not of necessity follow that all thus brought before the bar of eternal justice will be condemned. In fact our Lord clearly asserts that in the judgment of the nations certain ones will "inherit the kingdom prepared for them" because of the consideration and kindness they have shown to His brethren, probably His Jewish brethren, during the period of their distress (Matt. 25:31-40).

This being true, would it not be wise for the American people to remember the warning of the Prophet: "Thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye."—Zech. 2:8.

That nations, as nations, are subject to reward for righteousness and punishment for sin, is evident from other scriptures. For example, "The wicked shall be turned back into Sheol, even all the nations that forget God."—Psalm 9:17, A. R. V.

The King is coming to sit in judgment over the nations of the earth, for God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17:31. When that great day dawns "The Crimson Menace of Communism," together with all other forms of iniquity, will be wiped from the bloodstained face of the earth forever. Then follows the glorious age of restitution for which we so hopefully wait and watch and pray.

PAUL'S CHARGE TO TIMOTHY

1. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

2. "Continue thou in the things which thou hast learned, . . . the holy scriptures, which are able to make thee wise unto salvation."

3. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

4. "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

5. "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ."

6. "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."

7. "Give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee."

8. "Rebuke not an elder, but intreat him as a father; and the younger men as brethren."

9. "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God."

10. "Fight the good fight of faith, lay hold on eternal life."

—*Christian Worker's Magazine.*

THE USE OF THE PARABLE

A PARABLE, some one has said, is "an earthly story with a heavenly meaning." Better, it is an illustration from the material side of life designed to carry with it a lesson from the spiritual side of life.

Jesus justified its use by saying: "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given." Again He said: "Therefore speak I to them in parables; because seeing, they see not, and hearing, they hear not, neither do they understand."

The design was to fortify His apostles for coming years through which they would have to pass, and at the same time interest and instruct the people who, for the present at least, need not know His plans. A third thing accomplished is the ministry of these parables to us who live later and can view them in the light of what has taken place and what is now taking place.

A parable, bear in mind, has always one central theme—one special message to convey. Let it do that, and it serves a very helpful purpose. Press it beyond that, and the parable may be spoiled, while the one main lesson is lost.

The one-time habit of allegorizing or finding some separate significance or deep lesson in every detail of a passage of Scripture containing a parable, was often destructive to the underlying truth of the teaching and frequently destructive of the faith as well.—*S. S. Lappin.*

THE JEW

Scattered by God's avenging hand,
Afflicted and forlorn,
Sad wanderers from their pleasant land,
Do Judah's children mourn;
And e'en in Christian countries, few
Breath thoughts of pity for the Jew.

Yet listen, Gentile, do you love
The Bible's precious page?
Then let your heart with kindness move
To Israel's heritage:
Who traced those lines of love for you?
Each sacred writer was a Jew.

And then as years and ages passed,
And nations rose and fell,
Though clouds and darkness oft were cast
O'er captive Israel,
The oracles of God for you
Were kept in safety by the Jew.

And when the great Redeemer came
For guilty man to bleed,
He did not take an angel's name.
No—born of Abraham's seed,
Jesus, who gave His life for you,
The gentle Savior, was a Jew.

And though His own received Him not,
And turned in pride away,
Whence is the Gentile's happier lot?
Are you more just than they?
No; God in pity turned to you—
Have you no pity for the Jew?

Go, then, and bend your knee to pray
For Israel's ancient race;
Ask the dear Savior every day
To call them by His grace;
Go, for a debt of love is due
From Christian Gentile to the Jew.

—Selected by D. G. Harvey from *The Jewish Hope.*

THY CLOTHING

A CHRISTIAN man noticed a poor brother whose clothes were very ragged, so he took him to his home and gave him a suit of clothes to put on. When the man had got them on, he said, "Now, sir, what do you think of me?" "Well, I think you look very respectable." "Oh, yes, sir," replied the man; "but it is not me, it is your clothes that are respectable." So the sinner, cleansed and clothed by the Savior, when the Lord says, "Thou art all fair, my love, there is no spot in thee," answers, "No, it is not I, Lord, it is Thy righteousness. I am comely because Thou art comely."

WHAT IS SAVING FAITH?

Continued from Front Page

believe what God told him, or who are ignorant upon the point. His faith was no hazy, nebulous impression that, somehow or other, all would come right in the end. It was the belief of specific testimony. "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."—Gal. 3:8. If our faith is to be of any advantage to us, must it not rest on that ancient foundation? "He staggered not at the promise of God through unbelief; but was *strong* in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform."—Rom. 4:20, 21. We certainly can have no simpler or more scriptural definition of saving faith. What bishop could give us a better, or one easier to understand? A full persuasion that God will do what He has said—a persuasion based upon His own promises. This is that which constituted Abraham "the father of all them that believe" (Rom. 4:11)—an honorable distinction truly! Righteousness is to be imputed to all who walk in the steps of his faith.

Then comes the question—What sort of a promise did God make to Abraham? For whatever it was, Paul regarded it as lying at the very foundation of the gospel which he preached. He declared that he was "judged for the hope of the promise made of God unto our fathers" (Acts 26:6). He says also that "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Rom. 15:8). Thus it is abundantly manifest that the very gospel itself, which we are required to believe, finds its germ and significance in that which God covenanted to Abraham.

In Romans 4:13, Paul defines the promise as a guarantee that Abraham should be "the heir of the world." In Galatians 3:18, he says that God gave him the inheritance (of the land which his fleshly seed afterwards possessed under the law) by promise. And in Hebrews 11:8, we read that he "was called to go out into a *place* which he should *after* receive for an inheritance." Turning to Genesis 13:15, we find that this inheritance of land was to be held on no limited tenure, but on one that should be permanent—"All the land which thou seest, to thee will I give it, and to thy seed for ever." Paul shows that the "seed" in this case is Christ (Gal. 3:16), and as many as have been baptized into Him (vv. 27, 29).

Anyone can see what such a promise as this involved. A mortal man can inherit nothing forever. He might inherit a property for the term of his natural life, but that would be all. We brought nothing into this world, and it is certain we can carry nothing out. No man's goods or glory can descend after him into the grave. But Abraham did not even have his inheritance for this limited period, and he quite understood that such was to be the case. As Stephen said (Acts 7:5), God "gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that *he would* give it to him for a possession." He was told,

when the promise was made, "Thou shalt go to thy fathers in peace: thou shalt be buried in a good old age." "He sojourned in the land of promise as in a strange country"—a country in which he had no sort of proprietorship; and he was content to do so down to the day of his death, in sure trust and confidence that the whole territory would one day have him as its perpetual owner and lord.

He must, therefore, have been a believer in the resurrection of the dead. His must have been the conviction that God would bring him back to life again, and give him a nature that would last as long as his everlasting inheritance. And what better hope could any man in any generation have or want? There were life and incorruptibility hidden in that promise, which quite enables us to understand how the gospel was preached unto Abraham, for Paul says that Christ "hath abolished death," and brought these things to light through the gospel (2 Tim. 1:10).

We have simply to let our faith run in this groove. It will be worthless and unavailing if we place it anywhere else. It must be Abrahamic. Deliverance from the power of the grave and a permanent inheritance in the earth, are the things to which it must ever and exclusively point as the needle to the pole. This is real, scriptural belief on the Lord Jesus Christ, who has been constituted a name of salvation. God has deposited these things in Him who by delivering over to the claims of death the nature inherited from Adam, has become free from its dominion, and by His resurrection has opened the gates of death, and prepared the way for the fulfillment, in due time, of all that was promised to the fathers. To Him has been committed the honor of recalling them from their long sleep in the oblivion of the grave, and of endowing them with that immortality which will qualify them for their everlasting inheritance in the glorious land.

It would seem indisputable that before we can have saving faith we must know what it is that we need to be saved from. Faith implies intelligence on this point. It does not admit of our being in a state of uncertainty about it. If we were struggling in the water, and believed that we should get out, our faith would fix itself on one distinct form of salvation. Under such circumstances we should know the precise nature of the peril to which we were exposed. But there are, unfortunately, so many different opinions in the world touching what is to happen in the future that most people are really unprepared to speak very definitely upon the subject; and the few that are, run the risk of exciting the pity or indignation of the rest.

But, pray, what is it from which we all need to be saved? What great question does the Bible deal with from first to last? What news would be most welcome to us in our present evil plight? Here we are, getting older every day—the grave ready for us at any time. If we form friendships, they are snatched from us, or we from them, by the ruthless hand of death. If we are in tolerable health one day, we are liable to be prostrate and incapable the next. Besides all which, we are harassed with a thousand cares which arise from the difficulty of getting enough for the requirements of this present vanishing existence. Surely deliverance from all this, even though not involving our

transfer to some other part of the universe, would be exactly the salvation we need. We should be satisfied if we could permanently remain on this beautiful earth, under better conditions than those which at present prevail—if we could always be strong and well, and be entirely free from distress and care, and see all mankind living in purity, and peace, and plenty, and the fear of God.

Well, all this is wrapped up in the covenant made with Abraham. We read the Scriptures and find that this is none other than the salvation which God has provided in Christ. The whole human race is death-stricken because of sin. "By one man sin entered into the world, and death by sin." This is what is amiss! The nations of the earth are mortal—hastening to the grave. Their succeeding generations vanish from the scene, and are no more. Men fail to realize this, and cherish the delusion that they are deathless beings—the heirs of an illimitable duration. Hence they are blind to the peril which actually lies before them, and are scarcely prepared to listen to any way of salvation which recognizes the real facts of the case. No doubt it is pleasanter to live in ignorance of those facts, for there is not a little that is distressing and sad about them. But earnest minds are more anxious to know what is the bitter truth than to cherish attractive fiction. The truth may indeed be dreadful, and stern, and repellent, but the opposite of it can do us no real good. Let us then by all means open our eyes to the exact position of affairs. If we do we shall see that the tribes and families of mankind are in the state we have already described. They are doomed to the dissolutions of the grave, and they cannot deliver themselves from this destiny by any act or virtue of their own. The strictest morality we may practice cannot alter our natural relation to the law of sin and death. The gospel alone is the divinely appointed of salvation. "Jesus said, I am the resurrection, and the life." . . . "No man cometh unto the Father but by me." Paul declared that it had "pleased God by the foolishness of preaching to save them that believe." It would be difficult to justify the mission of the apostles if salvation were attainable independently of their testimony.

This is no merely speculative affair, or bit of barren theological discussion. It goes down to the root of all that concerns us as living men and women who desire to live forever. The possession of a saving faith will work wonders for us even now. It will do for us what it did for Abraham. It reconciled him to his lot as a stranger and pilgrim on the earth. He did not look for a real and permanent satisfaction in this mortal state. His faith saved him from perpetual fret, and worry, and chafe over the vanities of a transient existence. His worldly affairs might prosper, or they might not. It did not matter a very great deal. All would soon be over and gone, and his body would rest in peace against the promised day of endless inheritance and blessing. He would then wake up surprised to find how long, and yet how short, his many-centuried sleep had been; for "the dead know not any thing," and are as oblivious to the lapse of time as they are of the eternity that went before their birth.

I know that such views of life would by many be pronounced unhealthy and abnormal; but are they not, after all, in strict accord with obvious fact? Think of the generations that are gone, with all their business, their anxieties, their worldly hopes and fears! There are thousands of skulls lying empty and pulseless in the cemetery that once were the seats of a thought as scheming and distracting as yours today; and in a very short time (shorter, perhaps, than you may suppose) yours will be lying in a similar condition! What, then, is the good of fixing your whole heart's sympathy and care upon a vanishing picture—a mere passing panorama? "The fashion of this world passeth away." "He that doeth the will of God abideth for ever." Life may be full of troubles, and barren of joys, but it cannot last beyond a certain time; and if it be lighted up with the glorious hope of the gospel, it will not be very difficult to lay it down. There is, after all, to the believer, a genuine satisfaction in the fact expressed so pathetically by David in his declining years—"We are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding." With the worldling it is far otherwise; the prospect of death darkens his brightest hours, and the well assured fact that he must soon bid farewell to his cherished associations infixes a sting in his fondest joys.

Even if there were no issues to faith of the kind the promises exhibit—if the whole affair turned out a magnificent dream and fiction, and there was in reality nothing but an eternal grave before the sons of men—still let me pass through life under the inspiring and purifying influence of this splendid lie, rather than exist without aspiration, and die without hope! Expectancy, joy, nobility, and elevation of character are better than their opposites, even though the foundation on which they rest be a foundation of sand.

But we are by no means driven to this alternative. There are issues to faith of a demonstrably certain character. Its roots stretch far out into the historic past, and entwine themselves around facts which are among the best accredited of all that appertain to the human race. And it will culminate in such blessedness as hath not entered into the heart of the natural man. It is no trifling thing to be offered a body that will never decay, but have life in itself, and be perpetually resplendent, and vigorous, and perfect in all its faculties and functions. To be accounted worthy of recognition by Him to whom God has given all power in heaven and in earth—to be called to His side, and invited to follow and assist Him in the great work which the Father has given Him to do—to wield authority over the cities of the nations, and have unlimited resources of wealth, and wisdom, and beneficence, and strength at instantaneous command! These are the prominent characteristics of a future that will be crowded with transcendent glories—"an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven" in the person of Christ, in whom is treasured up all promised blessing for them "who are kept by the power of God unto salvation ready to be revealed in the last time."—*The Scriptures Opened.*

Abreast of the Times

League of Nations Discouraged

"The ambassadors of peace shall weep bitterly."—Isaiah 33:7.

GENEVA, May 14.—The League of Nations met in its seventy-ninth session here today. The dominating note was a sense of discouragement and futility due to the failure of the disarmament conferences to accomplish anything of value. Swiss newspapers declared today that Premier Mussolini of Italy said in a recent interview that it will be unnecessary to reform the League if disarmament fails, that the only thing left to be done is to formally acknowledge that the League is dead.

Among the many problems facing the present session, most of which appear impossible of solution, are the following, all of which are of major importance to the peace of the world. Two serious disagreements in South America, first, the unsettled dispute that brought on the long war between Colombia and Peru, and the other which threatens the peace of Chile; the German situation in the Saar, from where rumors had come recently of a plan to seize the region by armed force; and the determination of France not to consider any degree of disarmament unless Great Britain would guarantee her security against German aggression. A French spokesman said further that "France cannot accept a legalization of German rearmaments which violate the Treaty of Versailles."

Improvements in Ancient Babylon

"For every purpose of the Lord shall be performed against Babylon."—Jer. 51:29.

LONDON, May 15.—A correspondent of the Chicago *Tribune* learned today that the Iraq Council of Ministers has sanctioned a five year plan of national construction and industrialization. The plan includes the romantic project of rebuilding Babylon. A total of \$2,200,000 is to be spent immediately for the construction of an escapeway on the Tigris River for the generating of electric power for the textile mills. Another concession of \$5,000,000 has been given to the French for the construction of a great dam at Kut-el-Amara. The two schemes will flood the area around Hilleh, the elevated site of Babylon, and, for the same reason as obtained in antiquity, the city will have to be built above the flood. According to the preliminary plan Iraq expects to spend about \$25,000,000 in the next few years on textile and electrical machinery and the two new iron bridges that will span the Tigris to replace the present pontoon bridge.

The student of prophecy is interested in these great schemes of development throughout the Near East, as he knows they are preparing the way for the general recovery predicted for the Bible lands before the Lord's return.

The Shifting Gulf Stream

"He gave to the sea his decree, that the waters should not pass his commandment."—Prov. 8:29.

HARBOR GRACE, N. F., May 12.—From a number of reliable observers, among whom is Capt. Charles Jokstadt, commander of the Dollar liner *President Monroe*, have come reports of changes in the location of the Gulf Stream. On May 8 Capt. Jokstadt reported concerning the shifting of the warm southern waters as follows: "We would have docked yesterday if the Gulf Stream had not delayed us. I was amazed to find it fifty miles further north than I had ever found it before. And the temperature of the Labrador current, instead of averaging 48 or 50 degrees, as usual, was up to 75 and 80 degrees. Whereas we expected the usual cold weather, the air temperature was up to 78. The speed of the Gulf Stream, instead of being one half knot per hour, was one and a half knots. And it all happened in a space of two hours. There is no question about it," the Captain declared, "the Gulf Stream has moved northward."

Further evidence in support of the claims of the seamen is provided by the fact that five cables out of nine belonging to one company which reach land in Newfoundland have recently snapped about 500 miles off shore, and in 1,900 fathoms of water.

It is believed that the disturbance was effected by a great submarine upheaval or submergence of the ocean bed.

The importance of this sudden change will be apparent to the Bible student, as it suggests a means that may be employed by God in reclaiming the cold regions of the earth in the process of the restoration. Were it not for the warm Gulf Stream that bathes their shores the climate of the British Isles would be as cold as that of Labrador, as both lie between the fiftieth and sixtieth degrees of north latitude.

Tiberias Hit by Floods

"The rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell."

JERUSALEM, May 15.—Two terrific cloudbursts struck the ancient city of Tiberias within twenty-four hours, causing the death of more than twenty persons, ten of whom were children, and an enormous property loss which is not yet estimated. The streets of the city, which is situated on the western shore of the Sea of Galilee, were swept by two great walls of water on succeeding days, which carried away everything before them, in some cases washing the goods out of the shops. A thousand soldiers and police were hurried to the scene of the disaster following the first storm, but the salvage work they accomplished Tuesday was wrecked today. The inhabitants of the city fled to the surrounding hills outside the city, and were afraid to return.

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“THOU SHALT LOVE THY NEIGHBOUR AS THYSELF.”—LEVITICUS 19:18.

TALENTS

“Oh,” sighed Jean, “if I could only sing like Linda. That song she sang Sunday was *beautiful!*”

“Yes,” Anne assented, “she is certainly talented. The boy who accompanied her is, too.”

“And the picture you drew to illustrate the Sunday school lesson was just lovely, Anne. Why, everybody seems to be talented,—everybody but me,” Jean added ruefully. “It must be wonderful to have a special talent and be able to create beauty, to please yourself and to help in church work.”

Anne thought a moment and then she said:

“You know, I believe you have the very best talent of all!” Smiling at Jean’s incredulous face, she continued, “You have a talent for *friendliness*, Jean. You make people feel at ease and happy. I don’t know how you do it, but everyone just seems to cheer up when you’re around. Some people have the opposite effect, and make everyone uncomfortable. I think you’re lucky.”

Jean laughed and said, “Well, I do like people, and I like them to be happy, but I’m afraid that isn’t much of a talent, compared with singing or painting.”

“Yes, it is,” insisted Anne. “You said it must be nice to create beauty, and I think that’s what you do. You create a beautiful feeling of friendliness among people. And as for church work, I noticed the way you helped that bashful, embarrassed little stranger to have a good time at the Young People’s Party. She’s been coming to church since then, too, and she probably wouldn’t if you hadn’t been so kind to her.”

Almost everyone has a specialty, something he does better than anything else. Sometimes we underestimate the importance of our talents, as Jean did. It is pleasant to have a lovely voice, or artistic skill, but those aren’t the only talents.

There are people who have a talent for sympathy. You feel they are genuinely sorry about your troubles and glad about your triumphs. Such people make the pains and sorrows of life easier to bear and the joys twice as joyful.

Another beautiful talent is hospitality. There are homes you enjoy visiting because their atmosphere of cheer makes you feel liked and welcome.

We sometimes think of talent as being inherent and innate, and not something we can acquire. But we can all try to develop in us the talents for friendliness, unselfish-

ness, and consideration for others that will make us better men and women, more and more like our Lord, and be of great help in carrying on His work.

TRUST IN GOD

Man hath a voice severe,
His neighbor’s fault to blame,
A wakeful eye, a listening ear
To note his brother’s shame.

He, with suspicious glance
The curtain’d breast doth read,
And raise the accusing balance high,
To weigh the doubtful deed.

Oh, Thou, whose piercing thought
Doth note each secret path,
For mercy to Thy throne we fly;
From man’s condemning wrath.

Thou, who doth dimness mark
In Heaven’s resplendent way,
And folly in that angel host
Who serve Thee night and day.

How fearless should our trust
In Thy compassion be,
When from our brother of the dust
We dare appeal to Thee.

—Lydia Huntley Sigourney.

AS TO ATHEISM

I had rather believe all the fables in the “Legend,” and the “Talmud,” and the “Alcoran,” than that this universal frame is without a Mind. And, therefore, God never wrought miracle to convince atheism, because His ordinary works convince it. It is true that a little philosophy inclineth man’s heart to atheism; but depth in philosophy bringeth men’s minds about to religion. For while the mind of man looketh upon second causes scattered, it may sometimes rest in them and go no further; but when it beholdeth the chain of them, confederate and linked together, it must needs fly to Providence and Deity.—Francis Bacon.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"There appeared an angel unto him from heaven, strengthening him."

SOME HAPPY AND SOME SAD PICTURES

IN our study of the life of Jesus we have come to the last few days before His crucifixion. Though the picture that comes before our minds in thinking over this lesson is a very, very sad one, yet there are two or three bright spots in it. And you, boys and girls, are no different from the older ones, in liking happy things rather than sad ones.

Jesus had been invited out for dinner. But it was not to the home of a wealthy or a prominent person. He was at the home of Simon, the leper. You know, Jesus always went where He could bring the most happiness, where He was needed most, or where He could teach a valuable lesson.

When He accepted an invitation, it wasn't because He considered His own preferences, but because He thought always of others. Knowing the hour was drawing near when the cruel Roman soldiers would arrest Him, He probably would have preferred to spend these hours out on the mountain side talking to His Father. But, let's see! Something nice happened.

Open your Bibles to the twenty-sixth chapter of Matthew, and read verses 6 and 7. While Jesus was eating, a woman came up behind Him, and, as a sign of her love for Him, she opened a little box of perfume and poured it over His head.

Mark tells this story also in chapter 14 of his book, and he calls the perfume "very precious," or costly, as we would say. I hope each of you boys and girls who read this page will take your Bible and read the story. Always study your Bible along with this page and your *Truth Seekers' Quarterly*, if you have a quarterly.

When in school you learned to use the dictionary or encyclopedia to help you with your lessons, you felt quite proud, didn't you? And I don't blame you; it is quite an accomplishment to learn how to study and look things up yourself. Do you know, it's even more pleasure to learn how to use the Bible!

It always makes me happy to see a boy or a girl who knows where to turn to find the story of Jesus' life, or the life of Joseph, or Paul's travels, or some other person or event. Why, none of the Sons and Daughters of the King would think of looking in the New Testament for the life of Samuel or that of David, I'm sure. And now, back to our lesson.

Although the disciples were angry because, as they

thought, the precious perfume was wasted, Jesus understood the love that prompted the woman, and He said her kindness would never be forgotten.

Soon after this Jesus told His disciples to prepare the last supper they should eat together. He instructed them to go to a certain man's house and tell him that they would all meet there and he should give them a room. Wasn't it strange that, though Jesus owned no property or home, yet when He needed anything all He had to do was to say so and it was His? Remember the time He wanted the colt to ride into Jerusalem?

In after years as the disciples looked back on the time they ate this last supper with their Lord, it must have made them both happy and sad. As they were eating, we read, Jesus took the bread and the cup, and told them they represented His life given for them. He gave His life for them day by day, as your father and mother give their lives for you. And finally He gave His life altogether on the cross for them and for us also.

Jesus told them of the terrible suffering that was before Him, and they could not believe that it would come to Him. But He painted one bright spot in the picture. Can you find it? He did as He promised them He would do, too. After they had finished the supper, they sang a farewell song and went out to the Garden of Gethsemane.

This is the first "Communion" we read about, and we still keep the "Communion" in memory of our Lord and in glad hope of His coming again. For He promised He would partake of this supper again with His disciples in the kingdom of God, and we hope to be among that number then.

Now come the sad scenes in the Garden of Gethsemane, when Jesus found the courage to face the cross by praying for hours to His Father, while the thoughtless disciples slept. Turn over to Luke's story of the Savior in the garden (Luke 22:39-46). Here you will find one of those bright spots we have been looking for. I'll give you a hint: it's almost in the middle of the story. Do you know when that wonderful thing happened before in Jesus' life? Look in Matthew 4:11.

The Sons and Daughters of the King Club has three new members this week. They are Paul, David, and Mary Sprinkle, from Cheyenne, Wyoming. We are happy to have three such fine new members, and they will receive their membership cards as soon as I get some more seals. In the meantime, study your lessons every week and follow in our King's footsteps.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 10. — June 3, 1934

JESUS IN THE SHADOW OF THE CROSS

Matthew 26:1-75

Devotional Reading: Psalm 42:1-5

GOLDEN TEXT

He went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.—Matthew 26:39.

A STUDY OF THE SUBJECT

Topic: Jesus in the Shadow of the Cross.

Aim: The suffering of Jesus was very great before His crucifixion, and it was for us.

Basic Truth: "Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ."—1 Pet. 1:18, 19.

I. "Thou Shalt Deny Me Thrice." (Matt. 26:31-35.) Gently, sadly, sympathetically, Jesus warned His disciples of the way in which they would all turn away from Him that very night. Vigorously they protested their faithfulness, but the Lord insisted that such a rejection and denial would take place. But after all that had come to pass, after they had left Him alone in His hour of deepest pain, yet would He go before them into Galilee! He would not forget nor forsake them no matter how faithless they should prove in their attitude toward Him. That is ever Jesus' way! He is a Friend indeed! Loving, tender, self-sacrificing, and true. Let us accept His blessed friendship and pray that we may be true to Him until He comes.

II. "Thy Will Be Done." (Vv. 36-44.) Out under the quiet stars of midnight, among the olive trees and clinging vines, was fought the greatest battle of all history—the battle of Jesus Christ for the salvation of a sinful world! Armed with the resistless power of prayer the victory was won, but won in such a way that the world would count it lost. For the Victor gave Himself freely into His enemy's hands to be destroyed! And yet we know that the apparently vanquished won the victory over the world. "Therefore doth my Father love me, because I lay down my life, that I might take it again."—John 10:17. It was a sacrifice willingly made, but the battle was fought and won, not upon the cross, but in Gethsemane!

III. "The Hour Is at Hand." (Vv. 45, 46.) The struggle was over. The sweat, like drops of blood upon His furrowed features, could dry forgotten. His followers could sleep and take their rest, and leave their destiny in His hands! "Rise, let us be going!" No shrinking from the betrayer's kiss; no resistance would be offered whatever might ensue—for a world must be saved from sin! All was given, freely given, that you and I might find eternal life through Christ!

THE GOLDEN TEXT

The agony that Christ endured in the Garden of Gethsemane was terrible. I doubt whether any human being can realize how great were His sufferings. Can you picture Him there with His face bowed to the ground, and the sweat as it were great drops of blood running down to the ground? O, how He

must have suffered, and yet He said, "Not as I will, but as thou wilt."

How truly great He is, and how much we ought to love Him. Can we do at least something to show that we appreciate what He did for us? Can we be as humble as He, and can we as willingly say, "Father, not as I will, but as Thou wilt. Father, help us to believe on His name, and follow in His footsteps as nearly as Thou wouldst have us do?"
—L. A. R.

PRACTICAL APPLICATIONS

Jesus

- met temptation with prayer;
- was made perfect through suffering;
- submitted His will to the Father's;
- was left alone to suffer by His disciples;
- endured because of the joy set before Him.

Prayer. Prayer was continuously practiced by our Lord. It was His bosom companion, His daily friend. When in need of strength and guidance, He resorted to prayer. He was persistent in prayer. Well did He know the truth of the Psalmist's words: "The eyes of the Lord are upon the righteous, and his ears are open unto their cry."—Psalm 34:15. Christ taught prayer and taught people to expect answers to their prayers. For example: "All things, whatsoever ye shall ask in prayer, believing, ye shall receive."—Matt. 21:22. He also taught by example that our prayers should be answered in accordance with the will of the Father. "Not as I will, but as thou wilt." Prayer is ever available to the righteous, and we are admonished:

- "Men ought always to pray."—Luke 18:1.
- "Pray without ceasing."—1 Thess. 5:17.
- "Pray with the spirit and . . . with the understanding."—1 Cor. 14:15.
- "In every thing give thanks."—1 Thess. 5:18.
- "The effectual fervent prayer of a righteous man availeth much."—James 5:16.
- "Let us therefore come boldly unto the throne of grace."—Heb. 4:16.—C. E. R.

YOUNG PEOPLE AND ADULTS

Gethsemane

One week before His death Jesus was given His last task to perform. He must now die as a sin offering. To give Him courage for the ordeal God transfigured Him on the mount. From there He turned toward Jerusalem and began to be sorrowful. On the road He told His disciples that the Son of man was to be betrayed and put to death. He knew that at Jerusalem He would suffer death, yet, with courage, He turned His footsteps toward the City of Peace. The increasing hatred of the

Jews during the intervening days must have increased His anxiety of mind.

When the time arrived for the supreme test we find Him in the garden sweating "as it were great drops of blood falling down to the ground." Small wonder that He prayed that if it were possible the cup might pass from Him. Three times He besought the Father and three times He surrendered to the Father's will. The greatest battle and victory of all and yet not included in the decisive battles of the world.

Gethsemane held still another test. Jesus had power to protect Himself from the mob and the temptations must have been great. The first advance of His enemies was repelled by His power. "They went backward, and fell to the ground."—John 18:6. Again Jesus conquered Himself and surrendered to God's will. When His disciples came to His aid He rebuked them, saying: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Gethsemane was conquered.
—H. A. S.

PRIMARY CLASS

Memory Verse: "Watch and pray."

Jesus knew that He was soon to die on the cross. So He told His disciples that He would soon die. They could not believe it could be true.

He took His disciples, gathered them around a table in a room upstairs, and there they ate their last supper together. Here He told them about Judas betraying Him. Also at that time He told them how to keep the Lord's Supper, or the communion service, we often call it.

Perhaps the last thing we read about Jesus before He was crucified was where He took some of His disciples and went to the Garden of Gethsemane. He went here to pray. As they journeyed He said to them, "You stay here while I go pray."

He went on a little farther and oh! how earnestly He prayed. When He returned He found His disciples sleeping. He awakened them and said, "Could you not watch with me one hour?"

The second time, He went to pray. He came back and found them sleeping again. Back He went again to pray. He came again to His disciples and found them sleeping. This time He said, "Sleep on."

Immediately after they started back and as they went along, a great group of men headed by Judas met them on the way, and oh! here Judas betrayed Jesus by kissing Him. But we will learn more about Jesus and the cross in our next lesson.—V. C. T.

AMONG THE CHURCHES

CONFERENCE DATES

Fonthill May Meeting at Fonthill, Ontario, May 25 to 27
 Minnesota State Conference at St. Cloud, June 14 to 17
 Annual June Meeting at Brush Creek Church near Tippecanoe City, Ohio, June 3 to 10
 Illinois Bible School and Conference at Oregon, July 31 to Aug. 12
 General Conference at Oregon, Illinois, July 31 to Aug. 12
 Iowa Conference at Waterloo, Aug. 21 to 26

ROCKFORD, ILLINOIS

We are very glad to welcome Bro. and Sr. Gayle Somers back into our midst. They recently moved back from Rochelle, Ill., where they have been living for almost the past year.

Sr. Somers is treasurer of the Illinois State Berean Society; therefore, will all the treasurers of the local societies in Illinois please note that her new address is 1807 Ridge Ave., Rockford, Ill.

Bro. and Sr. Glen Starbuck left Friday morning for their new home in Seattle, Wash. We shall miss their able assistance in our work here, but we pray that the Father's blessing may attend them in their new home.

At our morning service on Mother's Day Bro. Conner gave us a very inspirational sermon on the Devotion of Mothers. Special music by our male quartet was in keeping with the thought of the day.

Bro. Conner is with us on the second and fourth Sundays each month, at which time we have preaching services both morning and evening. Sunday school convenes every Sunday morning at 10:45, and Berean class every Friday evening at 7:45. Our meeting place is 1904 North Main St., and we extend a cordial invitation to anyone who can meet with us in any of these services.

KOKOMO, INDIANA

We have just closed a very successful first half of our May series of meetings. Eld. J. H. Anderson was the speaker during this period of two weeks.

The first week the subject was "The Gospel," Bro. Anderson speaking on those things essential to salvation. The second week was taken up with studies in prophecy. Interest and attendance were very good.

Two obeyed in baptism. We are glad to be able to introduce Bro. and Sr. Leon Thomas to the brotherhood.

A large group from the Hillisburg church gave us a very pleasant surprise Friday evening, driving over by bus for the services. Come again, brethren.

We take up the second half of our month's meeting with Eld. C. A. Smead of Blanchard, Mich., as speaker. We plan a Bible school for the junior ages each afternoon after the public school hours. On Sunday, May 27, there will be an all-day meeting. Basket dinner will be served in our new basement.

All the brethren and friends near Kokomo are invited to share these good things with us.

D. G. Harvey.

CHURCH OF THE GOLDEN RULE Cleveland, Ohio

The Church Board, which has been working since last summer on the proposed new constitution for the church, has completed its work and is now ready to report back to the church. Accordingly, the moderator has called a special meeting of the congregation to take action on this matter so that the coming June election can be held under the new rules. This meeting is to be Monday, May 14, at 8 p. m., at the church.

The proposed constitution, in its latest form, carries the unanimous approval of the Board and is recommended for adoption by the church. It represents a great deal of thought, prayer, and discussion and is meant to set a new standard in our church procedure, and to express the highest spiritual ideals of the church as well as outlining the rules by which the business affairs are to be conducted. You will note by even a casual perusal that some very far-reaching changes are proposed in our organization, manner of elections, rules, and even a change in our church name.

Pastor M. W. Lyon is now giving a series of Sunday evening sermons on Old Testament men. Those to be studied this month are Joseph, Moses, Joshua, and Caleb, in the order named. The studies should prove both interesting and helpful.

When you are planning your vacation this summer, remember that one of the finest ways to spend it, or part of it, is at the General Conference and Bible School at Oregon, Ill., which will be held this year from July 31 to August 12. This would be a fine way for some of our new members to get acquainted with their church in other places, and see what our national organization is doing.

—Golden Rule News.

GRAND RAPIDS, MICHIGAN

The pastor's home was pleased to receive a 'phone call from Sr. Leona Marsh early on Mother's Day morning. Sr. Marsh, who is located in Indiana, was with friends passing through our city and inquired as to the location of our church, hoping they might be able to get to services, but unfortunately this proved not to be possible.

Mother's Day began with a dreary rain that cut the Sunday school attendance down to 267, but the house was full of adults at the sermon hour, and the remainder of the day was beautiful. Sr. Townsend's and Sr. Schooley's classes of girls provided carnations for the mothers again this year. Several special features added to the interest of Sunday school and of church services.

Sr. Townsend and Sr. Charles Simpson were out for the first time since their serious illnesses, and our hearts were all glad. We were also happy for Sr. Conlin to be out again.

At present the Witham family is quarantined for scarlet fever.

For the third consecutive year our church is requested to conduct the baccalaureate service for the Godwin High School. Due to lack of space in our building this will be held at the school next Sunday night.

F. E. Siple, Pastor.

REBECCA MACY

Rebecca Knife was born to Jonathan and Elizabeth Knife June 8, 1851, in Monroe Township of Miami County, Ohio, in which county she always lived. On February 12, 1870, she was married to Thomas Jefferson Macy. To this happy union seven children were born, five now living. They are John, Casstown; Estie, West Milton; Mrs. Adie Black, Tippecanoe City; Jesse, Troy; and Mrs. Flora Saul, Fletcher; all points within the state of Ohio.

In 1897 Mrs. Macy was converted and baptized by Bro. F. L. Austin, and she continued a member of the Brush Creek Church of God until death.

Death claimed her on May 2, 1934, at the home of her son, Jesse, where she had been cared for the past two years and a half. Her husband preceded her in death August 18, 1903.

There are left to mourn Sr. Macy's death in addition to the named children, one brother, George Knife; one sister, Mrs. Martha Pearson; thirty-two grandchildren; twenty-six great-grandchildren; and a host of more distant relatives and friends.

Funeral services were conducted by the writer from the home of Jesse Macy and the Church of God at Brush Creek on Saturday, May 5, after which she was laid to rest by the side of her husband in the Curtis Cemetery, there to await the coming of her Lord and the resurrection.

May the eternal God bless and comfort the bereaved.

Sydney E. Magaw, Pastor.

MINNIE FRIER

Minnie Richie Frier, the daughter of Mr. and Mrs. John Roberts, was born in Cambridge City, Ind., December 27, 1857. She was married February 2, 1891, to William H. Frier, who preceded her in death. She fell asleep in death April 26, 1934, following an illness of many months with dropsy.

One half-brother, George Raber of Cambridge City, and one half-sister, Miss Sadie Raber of Scireleville, survive with many friends.

"Aunt" Minnie Frier, as she was lovingly known in the little town of Scireleville where she had spent the greater part of her 77 years, united with the Church of God at Hillisburg early in life; she remained active in attendance until prevented by advanced years and her illness.

The funeral was conducted at the Hillisburg church by Eld. O. J. Parker of Kokomo. She rests in the peaceful little Plummer Cemetery to await the voice of her Master. May He come quickly.

D. G. Harvey.

HERALD RECEIPTS

Glenn M. Birkey; Clifford Wilson (for another); Mrs. F. M. McCrory; Mrs. George Sitler (for another); Clarence Carpenter; Mrs. J. E. Lawrence; Helen Schafer (for self and another); Ellen Riesener; Clint Scott (for another); John F. Green; Curtis Vance; Mrs. H. H. Kent; Mrs. W. L. Canode.

IN MEMORIAM

The passing of Thomas M. Savage removes a stalwart defender of the Church of God. For years he has been an executive member of the Minnesota Conference Board. Few figures in the history of the Minnesota work possessed the burning passion for the church that "Tom" Savage had. The flames of this passion were ever fanned by an undaunted zeal and fervent love and his whole being thrilled and enamored with a matchless enthusiasm that even radiated in the lives of those with whom he contacted. Duty to God and man was uppermost in his mind and unflinchingly he shouldered his responsibility and "did with his might what his hands found to do." He plowed in hope, always furrowing "toward the mark for the prize of the high calling of God in Christ Jesus."

Some of the most treasured memories of life will be those that were filed away during those several years of intimate contact and collaborating with this soldier of the cross with a "give and take" spirit. Fair in his dealings, liberal in his reasonings, and charitable in his associations, he fostered friendliness and goodwill wherever he went and was a past master in the art of cheering the despondent.

He was an elder that "ruled well his own house." His home was Samaritan in character and every minister of the gospel who has labored in the Minnesota Conference could say with Shakespeare, "The air of paradise did fan the house, and angels officed all." His home was my home. The greatest tribute I can pay to this collaborator can be stated in simple words: "He was a Christian." He believed in Christianity, he preached Christianity, he lived Christianity, he died in Christianity's hope, he sleeps in peace. Therefore we need not sorrow as others which have no hope.

So farewell, O fellow pilgrim, we carry on, yea, we may follow on;

Whatever our lot may be, we wait, but not in vain.

Ere long with resurrection song we will rise to join that everlasting throng;

And face to face will meet and will forever more "carry on."

C. E. Randall.

IN MEMORIAM

My eyes dimmed with tears as the news of Bro. Alldridge's death came to me. My mind retains many pleasant memories of him. He was a kindly man. If bitter feelings toward another ever entered his heart, they were not allowed to remain there. He was tenderly considerate of others, whether he agreed with them or not.

I have a sweet recollection of my introduction to him. He was then a member of a congregation that would have no fellowship with me because of my so-called "broader hope" views, and because I practiced open communion; and he had doubtless heard some very unfavorable comments concerning me. Anyway, he looked me over for a moment and then, with a quizzical twinkle in his eye, asked: "Where are your horns and hoofs?" as he gave my hand a hearty, friendly shake.

Not long thereafter I invited him to occupy my pulpit during my absence, which he did repeatedly, with cheerful, becoming dignity and pleasure. From the first time we met we continued to grow into closer fellowship relations.

Bro. Alldridge was not stubborn nor selfish in disposition, but considerate and generous. When matters or views with which he did not agree were presented to him he would consider them kindly, and if convinced that he had been in error, or had taken an attitude that was not fully justified, it did not seem to hurt him to change, but he would do so with apparent rejoicing in the thought that he had taken another step in the right direction.

I loved him and admired his sunny disposition. He looked for better things in the future, and lived to that end. One of the very enjoyable articles from his pen appeared in The Restitution Herald last fall early in November, if I remember well, under the heading, "Good News." It ran into two numbers of the paper. It was inspiring. I am not a writer, I am a reader, and think I recognize good things when I read them.

Bro. Alldridge was mortal, and, like all mortals, possessed inherent weaknesses and no doubt yielded to them at times, as we all do. But his was a devoted, sweet, and cheerful life of service to God. The last time I

met him was on occasion of my last visit to the city of Cleveland. I was a little late in arriving at the church on Sunday morning, and the first face I saw was that of Bro. Alldridge. As I approached the entrance he met me with his cheerful smile and outstretched hand. He stated that since his hearing had largely faded away he could best serve the church in greeting and welcoming others to its service and worship.

I thank God for his rich, cheerful life, and for the pleasant experiences in my associations with him that are now left in my memory.

L. E. Conner.

SPECIAL INDEBTEDNESS FUND

Previously reported	\$1422.06
Mary A. Woodward	1.00
Clifford Wilson	3.00
Eva H. M. Fletcher	1.70
Mr. and Mrs. M. Fetters	1.00
Mrs. Isaac Fish	2.00
Beulah Fish	3.00
Mr. and Mrs. B. F. Cook	6.00
Nora Johnson	3.00
Total	\$1442.76
Pledges previously reported	304.09
Total pledges and contributions	\$1746.85

BETWEEN YOU AND ME—

The prolonged drought which covers a large part of the country is arousing much concern both from a material and a spiritual standpoint. Many people are suggesting that perhaps this is God's way of punishing a people who destroy food for the sake of raising prices when there are thousands of men out of employment whose families are in want. While we cannot agree that God is bringing these things upon us in direct punishment, one cannot help but think that it is sin to destroy food in a hungry world.

The congregation at Rockford, Ill., has parted with regret with one of its most faithful young families, Bro. and Sr. Glen Starbuck having removed to Seattle, Wash. We are sure they will receive a hearty welcome by the brethren on the west coast.

The latter part of the present week the editor and his wife leave for the East, where he is to assist Pastor C. E. Randall in the annual May Meeting at Fonthill, Ont. During his brief absence the work of the office will be in charge of the associate editor, Paul C. Johnson, who will provide the editorial material for our next issue.

Sr. L. M. Kiger, Marengo, Iowa, writes encouragingly of the work in Iowa, and especially in Koszta, with which church she is associated. She says, "I feel there is more harmony and spirituality than ever before throughout the state. Koszta still has preaching once a month, with more of our members attending regularly than was the case six years ago."

The Illinois State Conference is glad to announce that the services of Bro. S. J. Lindsay, founder of the Illinois Bible School, have been secured for the school this year. Bro. Lindsay will have charge of a class on fundamentals. Announcement of the complete teaching force will be made later.

The offer still holds good: We will send The Restitution Herald to new subscribers for 15 weeks, covering the major conferences of the country, for 50 cents. This would be a good missionary investment.

Pray for the success of the conferences and Bible schools soon to be in progress in various localities.

Let's
climb
the
Ladder
to
Success

\$1700
\$1600
\$1500
\$1400
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\$1100
\$1000
\$900
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\$100



NO TIME FOR CHRIST

By M. W. Lyon

"How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"—Matt. 23:37.

THERE are so many today who do not know anything about Christ, and they have no time to study about Him! Their time and interest are taken up with many other things. They find time to study philosophy, history, poetry, and the writings of agnostics; but is it not true that the entire philosophy of the agnostic cannot forgive a sin, reform a sinner, smooth a dying pillow, dry a tear of sorrow, or help a faltering brother?

The world may need philosophy, demonstration, and logic; but each of these, or all of them combined, avail nothing unless they are linked up with Jesus Christ. Separate and apart from Him, they are impotent and powerless. Love for the Lord Jesus produces love for our fellow men, and leads us to them with the words of eternal life.

It was Pilate who cried in pitiful weakness at the trial of Christ, "What shall I do then with Jesus which is called Christ?" O vacillating and cowardly Pilate, it does not make any difference what you do with Him! You may scourge Him, deride Him, spit upon Him, drive cruel nails through His hands, and plunge the terrible spear into His side; but you cannot crucify truth, you cannot annihilate the Christ, you cannot obliterate the love of the human heart for Him. Three days hence the sealed tomb will burst asunder, and the risen Lord will come forth in garments of celestial light; and the multitude will hurry to His wounded side and look upon His pierced hands and feet and, with wonderment and love, cry out, "My Lord and my God!"

What do you know about, and what will you do with, Jesus? The world cast Him out. Poor, finite man rejected the Prince of life; but Jehovah, the sovereign Ruler of the universe, welcomed Him into the very heavens. Helpless, lost men crowned their Lord with a cruel crown of thorns. The heavenly host crowned Him with glory and royal majesty. Shall we follow the way of the world, and reject the Christ? or shall we choose God's way, and receive the Son as our personal Lord and Master?

Will you think about Christ and let Him rule, or will you reject Him and choose Barabbas? Remember, that blessed One who once stood before Pilate, crowned with thorns, is now standing before the throne of Jehovah in the heavenly court, clothed with glory and everlasting light; standing there as the Friend of sinners, making intercession for earth-born, ruined, and lost man.

We may feel that we have no time to think of Him; but He, the blessed crucified One, ever lives to think of us. He lives to intercede for all who love and think of Him.

—Golden Rule News.

COMMENTS ON THE BIBLE

THE first and almost the only book deserving of universal attention is the Bible. I speak as a man of the world and I say to you search the Scriptures.—*John Quincy Adams.*

IT (the Bible) is the rock on which our republic rests.—*Andrew Jackson.*

I AM profitably engaged in reading the Bible. Take all this Book upon reason that you can and the balance by faith, and you will live and die a better man.—*Abraham Lincoln.*

A MAN has deprived himself of the best there is in the world who has deprived himself of this (knowledge of the Bible).—*Woodrow Wilson.*

READ your Bible—make it your daily business to obey it in all you understand.—*John Ruskin.*

IF asked the remedy for the heart's deepest sorrow, I must point to the old, old story told in the old, old Book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.—*William Gladstone.*

THE Bible is not only many books; it is a literature, history, poetry, prophecy, theology, oratory, humor, irony, sarcasm, music, drama, strategy, love-tales, war-tales, travelogues, laws, jurisprudence, songs, prayers, all are here.—*J. Erben Moore, in The Bible Advocate.*

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.—*Theodore Roosevelt.*

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.—*Theodore Roosevelt.*

THE Bible has been the Magna Charta of the poor and of the oppressed.—*Theodore Roosevelt.*

THE patriots who laid the foundation of this republic drew their faith from the Bible.—*Calvin Coolidge.*

IF American democracy is to remain the greatest hope of humanity it must continue abundantly in the faith of the Bible.—*Calvin Coolidge.*

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.

—*Woodrow Wilson.*

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.—*Woodrow Wilson.*

THE RESTITUTION HERALD

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"SOME DOUBTED"

By the Editor

IN these days of universal education, when all men are inclined to a scientific outlook on life, when the slogan of the times is "Why?" and "its coat-of-arms an interrogation point rampant," the custodians of the gospel of Christ should make an honest effort to meet the questioning spirit of their contemporaries by supplying the evidence they demand of the value and truth of Christian teaching.

It is no longer sufficient for the preacher to command his hearers to "Believe!" They want to know definitely what they must believe, why they must believe it, and they require a certain amount of proof that the thing they are asked to believe and to live by is true. Men have been taught to examine every question in detail. They are not satisfied with a casual glance. They must pull the thing apart, and see "what makes the wheels go round."

This questioning tendency does not indicate that one is a willful skeptic, or an infidel. It simply suggests that he is a man who thinks for himself, and who wants to know "the truth, the whole truth, and nothing but the truth." Nothing less than that will satisfy his mind. And such an attitude is praiseworthy, for it leads to intellectual growth and to spiritual development.

One might wish that the experience of mankind had been of such a nature that it had reason to trust, rather than to doubt, but since sin has ruled the world for so many thousands of years men have been reared in an atmosphere of general suspicion. They have learned to take every statement, no matter from whom it comes, with the proverbial "grain of salt." They are no longer contented with unsupported assertions or with poetical fancies. *They want the truth!*

All this is particularly true when it comes to matters of religious belief. With hundreds of conflicting creeds demanding attention, the advocates of each contending that it alone contains the truth of God, it is not surprising that the thoughtful "man on the street" should seriously question the possibility that there is truth in any of them!

This being the unfortunate condition prevailing in the

religious world today it becomes ever more necessary that the defenders of primitive Christianity should study diligently that they may discover the strongest possible evidence that can be brought to bear in its defense. And such evidence must not be limited to the testimony of the Bible. For there are a great many honest doubters who question the authority as well as the divine origin of the sacred Volume.

We are convinced that it is possible to positively demonstrate that the Bible is of more than human authorship. That it must have come from the God of all truth. That its predictions and revelations are amply verified by the detailed fulfillment of prophecy. That its moral and spiritual code is infinitely superior to any standard of ethics that man's unaided scholarship has been able to produce. All this we believe can be proved conclusively by the earnest efforts of painstaking students of the Word.

It is readily admitted that such a task is not an easy one. It would require much research both within and without the Bible. Further, the utmost care must be observed throughout the preparation of such a defense of Christianity, that its opposers may find little of which to complain in the way of unsupported assumptions, or weak and faulty arguments.

History provides the strongest of all the supports of the truth of God's Word. Then comes an appeal to logic, experience, science, and natural phenomena of all kinds. It is true that there are "truths that never can be proved," that must be taken entirely as matters of faith by the believer, but these are for those whose minds have been spiritually enlightened by the gospel, and not for the world. The honest doubters of whom we speak are such as have not yet come to believe the "first principles" of Christ. These are the ones we would seek to influence through the presentation of evidence.

While history, science, and observation serve strongly to establish the inspiration of the Bible, there is something that is even more potent than these by which the basic realities of Christianity may (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

RICHES AND POVERTY

Who walks beside a rosebud
And does not sense its bloom,
Its lovely form and color,
Its delicate perfume;
Who walks beneath the heavens
And does not see the sky,
The sunrise and the sunset,
The tints that glow and die;

Who treads a rural pathway
And never hears a bird,
Nor notes the trembling grasses
A passing breeze has stirred;
Who dwells among his fellows,
And sees them pass his door,
Nor ever hears their heartbeats—
Is pitifully poor.

—*Author Unknown.*

OUR SUNDAY SCHOOL RESPONSIBILITY

THE true Christian calling is the greatest calling in the world. No other is greater because no other can bring a greater satisfaction in this life or give full assurance of a perfect existence after this present life has ended.

The Bible is the only textbook available in which we can find the complete course of instruction to fit us for this great calling. Upon one occasion our Lord asked the twelve disciples if they would leave Him as some of His other followers had done. Peter's prompt reply was, "Lord, to whom shall we go? thou hast the words of eternal life." So it is with the Bible today; there is no other book which contains the "words of eternal life."

The Sunday school is the only place where many children come directly in contact with Christian teaching. For an hour each week we have a chance to give these children a few of "the words of eternal life." In these cases the Sunday school is the only point of contact between the church and the world, one that should be used to the best advantage at all times.

The Bible is, or should be, the textbook of every Sunday school. In it are the teachings of vital importance to the Christian growth and development of those who come un-

der the school's influence. These teachings (doctrines) are milk and meat to that Christian growth. The "words of eternal life" are "the bread of life." The old and the young need to eat of this food, perhaps in different quantities, but eat they must if they are to "grow up into him in all things, which is the head, even Christ."

In the public schools the fundamental principles of the three R's are given in simple form to the smaller children. Yet there are those who insist that the fundamental principles of our Christian textbook should not be given to the younger ones in our Sunday schools. But, as one author has said, "The little child is credulous and suggestible. He believes anything you tell him, simply because of his lack of experience. He has no fund of established ideas as the rest of us do, to serve as a basis for distinguishing truth from falsehood. The suggestion remains uncontradicted." This shows the opportunity we have of planting in the child's mind the germs of truth, and as he develops they may be developed. It also shows the responsibility resting upon us to make sure that what we give him is truth—the truth of "the words of eternal life."

Moses commanded the children of Israel concerning the law of God which had been delivered to them: "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. . . . And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive. . . . And it shall be our righteousness, if we observe to do all these commandments." One hour a week in Sunday school comes far from following this command.

Now consider the words of the Psalmist in 78:5-7: "For he (the Lord) established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, . . . that they might set their hope in God, and not forget the works of God." What greater thing can be done by anyone than to be the means of getting a child to set his hope in God?

So help us, Lord, to make the most of the opportunity before us in our Sunday schools and to present to our own children and the children of our communities "the words of eternal life" as these words are found in our great Textbook, that they may set their hope in Thee and come to know the greatness of the Christian calling.—P. C. J.

The Deeper Courage

THERE are some naturally timid persons whose courage needs to be revived and polished up for every occasion of conflict. And under such stimulation they acquit themselves quite creditably. There are others born seemingly without fear, to whom each conflict is a joy, each testing time a feast. It would be unnecessary to say to such brave men: "Be thou strong and of good courage!"

Yet strangely enough it is exactly that course the Lord Jehovah pursues with Joshua, the great military genius of the Hebrews. Moses dead and laid away in his unknown grave, the new leader assumes control. It is the leadership of an unusual people, a people only six hundred years old—and that is very young for a race—who have been carefully nurtured by God into a people with a genius for religion who shall after another fourteen hundred years produce the perfect One—the Messiah.

Under a divine tutelage, astounding in its intensity, packed tight with experiences that other nations gather only after much longer time, the Hebrews had reached the threshold of their new home. They brought with them a set of national laws that had not been wrought out by their own experience, but had been given them out of the millenniums of God's experience as a guide for their coming days. With the equipment of a law from the mountain, the experience of a desert and a slave land behind them, they were to "possess" themselves of their new land. A new chapter in their national biography was beginning, and Joshua, the brave and optimistic, was in command.

To him at the outset of the new adventure comes the voice of God, not once, but repeatedly: "Only be thou strong, and of good courage!" As if he wasn't that already—and always.

Under the circumstances this is exceedingly significant, and, for the Bible student who is constantly seeking the divine interpretation of his own day by the light of Holy Writ, the study of Joshua will prove unusually illuminating.

There was no doubt about Joshua's courage. He had shown it in a dozen bloody battles. He was a good strategist, a skillful fighter,

one whom odds did not frighten, whether they were "giants," the taskmasters of Egypt, the roving robbers of the desert, wild beasts, cold or hunger. But God knew and Joshua would soon discover the need for a deeper courage. Mere physical courage was slight equipment for a national leader of a spiritual race.

Joshua would need enough courage to maintain the mastery of himself. To him, as to any leader, would come the danger of the two extremes—inferiority or superiority. The former would make him uncertain how adequately he might replace Moses. Moses had been such a predominant figure, so peculiarly endowed by Jehovah, so kind, so true, so patient, so wise, so beloved—how could he, a mere soldier from the ranks, hope to do as well? That sort of thing gnaws at a man, no matter how boldly he may face an outward foe, and after awhile it will eat away the inner braces, and then he crumbles even before the outward foe. There

are more men incapacitated by fear of themselves than by fear of outer circumstance. It is not only "conscience" that "doth make cowards of us all." It is mental uncertainty, the worries within, the fear concerning ourselves.

On the other hand, it takes real courage to fight the superiority complex too. Joshua's rise to power had been phenomenal. It was one of those swift, meteoric ascendencies that sometimes carry a man to heights so suddenly as to make him dizzy. Most of Joshua's friends were back there in the ranks—at least among the lower officers. And now he was catapulted to the supreme place. It is conceivable that he might develop a conceit, an inflated self-esteem that eventually might make him unbearable and unpopular—as some of Israel's later kings became for the same reason. To remain humble in the seat of power, kind in the hour of authority, to carry the new dignity with the old, sweet grace, that is not genius, that is courage—of the rarest sort.

Israel had need, these days at the Jordan, of a leader with the deeper courage, for Israel's greatest danger was not physical defeat at the hand of the Canaanite. The land was to be theirs. God had

Mary and Martha

"Mary . . . sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving."—Luke 10:39, 40.

Martha was busied and hurried,
Serving the Friend divine,
Cleansing the cups and the platters,
Bringing the bread and the wine;
But Martha was careful and anxious,
Fretted in thought and in word,
She had no time to be learning
While she was serving the Lord,
For Martha was "cumbered" with serving,
Martha was "troubled" with "things"—
Those that would pass with the using—
She was forgetting her wings.

But Mary was quiet and peaceful,
Learning to love and to live.
Mary was learning His precepts,
Mary was letting Him give—
Give of the riches eternal,
Treasures of mind and of heart;
Learning the mind of the Master,
Choosing the better part.

Do we ever labor at serving
Till voices grow fretful and shrill,
Forgetting how to be loving,
Forgetting how to be still?
Do we strive for "things" in possession,
And toil for the perishing meat,
Neglecting the one thing needful—
Sitting at Jesus' feet?

Service is good when He asks it,
Labor is right in its place,
But there is one thing better,—
Looking up into His face;
There is so much He would tell us,
Truths that are precious and deep;
This is the place where He wants us,
These are the things we can keep.

Annie Johnson Flint; selected by
Mrs. E. E. Otey.

said so. He would not let them down now. If necessary, the invisible hosts of heaven would march and fight beside them. But the greatest danger lay in a possible moral defeat. Essentially sensitized to religion, they found themselves among a people who invested every hill and field and stream with gods, who saw gods in the sun and the moon and the stars, who set up little idols in their homes, to the spirits of dead ancestors, who gave animal and human sacrifice to keep this vast army of gods appeased, who celebrated in their honor with drunken feasts where moral looseness was the crowning event. Can you imagine the temptation to a people, made of human stuff, yet sensitized to the slightest exposure to religion—any religion? Such a people needs heroic leadership.

Moreover, there was little or no unity among the tribes. They would scatter and settle far from each other. And here for the first time they would be in a land whose soil responded generously to human effort. Israel saw rest and peace and prosperity beyond that winding Jordan River. And days of luxury are always dangerous days—we in this twentieth century have discovered that! With material contentment there seems to come a moral backset. Man seems unable to be materially wealthy and morally good at the same time. To be leader of two million people wandering in the desert, fighting beasts and raiders, was one thing. To be leader of even just thousands, scattered comfortably over a new land, among a people with a religion tremendously tempting to the flesh, and keep their souls marching to a high spiritual destiny—that called for a deeper courage than the desert needed.

It is no wonder, then, that Jehovah God solemnly repeats to such a leader the very thing which is that leader's strength: "Only be thou strong, and of good courage. Fear not, for I am with thee!" Many a time Joshua would be remembering that—in the hours when the clouds hung low and it seemed futile to continue a losing fight for a people who went off after Baal and made again in their souls, if not on a hill, the golden calf.

It may well be that the deeper courage is our present need also. If it has been uncomfortable, at least the depression has taught us something. We have learned that certain kinds of heroism make for defeat rather than victory. It does take one kind of courage to do what Americans have done. It takes courage—of a kind—to speculate frantically in stocks and bonds and grain and land—to "purchase" a \$40,000 farm with \$500 cash and sell it twenty-four hours later at \$50,000. Personally, I am too timid for a venture of that kind. But thousands of people did venture so, and all I can do now is to share in the disaster they have caused.

It takes a certain kind of courage, I suppose, to experiment with the moralities—or immoralities—as some have done modernly. A clever writer, some years back, said that "by youth's time it is sex o'clock" Certainly there has been an astounding "frankness" in sex relationships, all the more dangerous because youth has learned to guard against the physical consequences. From being a sin, im-

morality has become an art. That this courage has not brought us victory is clear. Instead, we have suffered the loss of sanctities and refinements and restraints, the breakdown of nervous energy and spiritual resources.

We have with us also the courage of crime and open defiance of law. I guess it takes some nerve even to be bad. Well, we have seen much badness. The United States Government spends annually for the prosecution of crime about as much as three Old World nations owe us in war debts—an average of \$80 for every man, woman, and child in the country each year. "Two-gun" men are the pride of popular literature, and crime is the regnant theme of amusements. The "bold bad man" stalks our cities, and the little boys in the back yard play "hold-up man." The economic depression is not helping this matter any. Under cover of it, many heretofore law-abiding citizens have thrown away their self-restraint and become heroes of the highway, with the bold assertion that if they cannot earn their living they will take it unearned—and woe to him who tries to stop them.

There is still another bit of "courage" coming to the front—the courage to cut loose from God. Not all our past piety has been religious—some of it has been superstition and timidity. There has been inner rebellion without the courage to secede. But two things have happened to make "heroes" out of these timid souls. Russia, going communistic, has declared against religion. Its educational system is openly teaching Russian children "there is no God." And since God did not destroy that daring nation and since the rest of the Christian world did not chastise her, it is evidently no longer a disgrace to deny God. Hence, atheism has increased—much as divorce has done.

The other factor has been the materialistic emphases of science—which explains in mechanistic terms the beginning and the end of all things, presenting a world that can move along quite happily and effectively without supernatural agencies.

Thus supported by the example of a great nation and the discoveries of "infallible" science, there has flowered out the cult of those who lift their heads high and declare themselves free from the age-old enthrallments of Deity.

These are some of the heroics we have practiced in the last few years, and they have brought us no laurels. Most of them are the children of animal courage.

America—and certainly the Christian people of it—must hear and heed the call to a deeper courage, a courage that is neither violence nor gambling. Rather is it the courage that will not surrender, will not admit defeat, will not stop marching. The worst evil upon us would be a plague of cowardice. These are days for truly heroic living. "Only be thou strong, and of good courage." That is a word for the bravest of us.

There is need to take seriously the principles of Jesus which were taught two thousand years ago—to take them seriously enough to give them a fair demonstration in business, in play, in politics, and in private living. Why, in two thousand years the church people themselves have not

had the courage to take their religion outside the church and place it in control of their stores, their governments, their games, their families. Most men hold an ideal, and their religion is it, but few have the courage to put it to work. I still have the feeling that these times are a real test of the validity of Christianity, the most outstanding opportunity of this generation to determine whether the program of Jesus is right everywhere and all the time. But in a world where restless and reckless competition, based on an absolute individualism, dominates the affairs of men, it will take the finest sort of heroism of which humanity is capable to effect the control through unselfish individual and social living—the program of Jesus.

There is need for the courage to walk openly and unashamed with the unseen Companion. There may be an element of boldness in declaring oneself a materialist, yet that is little real courage. But to mingle daily with a world which pays homage to "things" alone, and say: "There IS a God—I believe in Him—He is my Friend, and I am His—no matter what may happen—come storm or

sun, come poverty or wealth, come sickness or health, come life or death—He will not fail, and I here declare that I will not fail Him!" That sort of sentence has a hero swing to it. It is not quite modern, I know, but each man, when he reaches the innermost shrine of his soul, knows that it is true. A courage that confesses an unfailing God in a failing time is the sort of which Joshuas are made.

And might it not be well to recall that we do need the courage to come out of this depression, scarred perhaps, but not broken, not tainted. It is not quite like going into war. There one has no control over bullets and gasses. But the depression need not break our spirits or taint our souls. Yet, regrettably, both are happening. For lack of the deeper courage, some will never be the same again.

Those among us who have the deeper courage will come out "with clean hands and pure hearts," with "souls that have not been lifted up to vanity," with "lips that have not sworn deceitfully."—O. G. Herbrecht in *The Standard Bible Teacher*, copyright, 1933, reprinted by permission of the Standard Publishing Company.

Spiritual Seasoning

By M. W. Lyon

JUST as no meal would be satisfying without salt in any of the food, so no life can be its best without the seasoning of faith in God and religion. This is probably the basic reason underlying all of the world's discontent and unrest. No life philosophy can be complete without taking into consideration our Maker and our obligations to Him.

The godless life is like a stool with only two legs; it lacks balance and stability. It is like a man with a hand, or a foot, or an eye lacking; handicapped for all the highest joys of life and even for the commonest daily tasks. If a man has no fountain of energy and inspiration higher than himself, then he cannot hope to rise any higher than self; but there is no limit to the possibilities of that man who knows the courage and the calmness of spirit which spring from contact with the infinite Father.

When you can your winter fruit you season it with sugar to keep it from spoiling; you salt down your pickles and your meat to preserve them from decay. Without such vital seasoning you would be unable to keep them long. So also without the salt of God's Spirit character deteriorates. In this connection Jesus spoke, "Ye are the salt of the earth" (Matt. 5:13), for it is the fear of God alone that preserves men from corruption and decay of character.

It has been well said that education without religion is like dynamite in the hands of a lunatic. All the polish our

best universities can give will not make a man honest and kind and just and pure. All the amassed wealth of the world's richest men will not of itself cause them to use it wisely. Character and happiness have not gone hand in hand with material prosperity because it cannot result from such a source. But where God's Word dwells there are righteousness and simple honesty and peace of heart and the genuine joy of living even with but little of those things the world esteems of value.

Those who do not continually feed upon the Word of God, that is, those who are spiritually undernourished, are in grave danger of becoming criminals. They lack the spiritual stamina to resist the lure of temptation. Not all the laws and prisons of our land can make men good. Only the teachings of Christ in the heart can do that. You need God in your life more than you need food, and raiment, and shelter, and fuel. Without Him your existence will be as flat and unsatisfying as the unseasoned food you might set on your table at home.

Neglect the laws of health and you cannot hope to long escape the inroads of disease. Disdain to use the brain God has given you and you can never know the joys of intellectual progress. But ignore God, and your life can never be anything but a two-legged stool, devoid of all that is highest and noblest and most conducive to lasting happiness.—*Golden Rule News*.

2,520 Years, Then and Now

THE theory that Gentile Times is a period of 2,520 measured years is, of course, a matter of interpretation, and is held by Futurists as well as Historicists, and also by a group who believe that the wiser thing is to tie themselves to no particular school of thought, taking the good and reasonable from the offerings of all schools.

Those who hold to the 2,520-year theory usually represent that 1914, 1917, and 1924 are the terminal dates thus far, their important events being (1) the outbreak of the Great War so quickly involving Turkey; (2) the taking of Jerusalem and the Holy Land from the Turk; and (3) the abolishing of the Ottoman Empire. These three great hammer blows resulted in the overthrow of that great Power, *but left its religion dominating the holy mount with profane Gentile feet treading down the most sacred spot in the land.*

These things may be only coincidences, or perhaps another of the strange outcroppings of the wonderful law of sevens connected with Israel's history, or again they may mean all that prophetic students are telling us these days.

One has rightly stated that he who ignores the "progressive beginning" of Gentile Times makes serious mistake. It may be also said that he also makes mistake who refuses to recognize that Gentile Times is a period during which power over the Holy Land is granted to the Gentiles on account of and as punishment for the sins of Israel. Every victory that was gained by Nebuchadnezzar in the old times was a defeat to Judah. Therefore every defeat which has come to the Ottoman Turk, the desolator of the centuries, (as stated above) has been a victory for Judah.

It seems to the writer that we have been strangely blind in failing to take note that when a criminal of any sort has served to the full his measured punishment he is released. And therefore when the final step in the progressive ending of Gentile Times is taken—if the theory is worth our consideration—we must expect that the criminal will be set free—the "wandering Jew" allowed to return to his land and nationhood.

Moreover the Master has plainly taught that Gentile Times and "the treading down of Jerusalem" have a coincidental ending. Hence if Gentile Times is progressive in beginning and ending, it stands proven that "the treading down of Jerusalem" cannot be consummated until the final step in the successive terminal events has been taken. And what is more, until the Temple Mount is freed from the domination of the Moslem the "treading down" cannot be truly said to have been completed.

The 2,520th anniversary of the final taking of Jerusalem, the destruction of the city, and the burning of the

W. Merton Snow, writing in "The World's Crisis" without its editorial approval, and an eminent pastor of the Advent Christian Church, herein offered one of the sanest expositions of Gentile Times we have yet read. His reasoning is commended to every student of prophecy.

temple by Nebuchadnezzar falls either this year or next, as one may reckon the initial date. Thus if the theory is working and God extends our lives we shall see the complete termination of the Times of the Gentiles in Palestine and the cessation of the treading-down process and all that that implies within a few months.

This to the writer must logically mean but one thing—the restoration of Jewish nationhood and the rebuilding of his temple without which, as has been wisely said, he cannot be a nation.

Facing the possibility of new developments in the Holy Land as a result of this coming "final anniversary" let us remember this: that when Nebuchadnezzar took the overlordship over Judah he took it from other Gentile hands. But Gentile Times officially began with Nebuchadnezzar. ("Thou art this head of gold.")

Therefore when Gentile Times end and restoration is granted to the Jew he can only receive again what he lost when Gentile Times began—the status of a subject nation. Israel's independence from foreign control can never come again until Jesus Christ sits upon the throne of David.

It may as well be admitted now as at any time that the ending of Gentile Times may well not bring the Christ to His throne—that the age will not come to its end with the termination of this period, for the Scriptures certainly gave Judah a place in her sins in the Holy Land prior to His appearing in His glory.

Repeatedly God extended opportunity to Judah. As repeatedly she repudiated His way, and met punishment at His hands. In this one more chance she will, if I read the Book aright, comport herself after the time-honored way, seeking the support of a heathen alliance to make herself secure without yielding to God. And the result will be "Jacob's Trouble" and will be terminated as God has plainly indicated. "Jacob's Trouble" will be the "Great Tribulation" and will come to its end immediately with that cascade of celestial signs which did not manifest themselves immediately after the tribulation which occurred as a result of the so-called setting-up of the "Abomination of Desolation" in A. D. 70—or did they? Let the proponents of that theory give answer, but with more convincing "proof" than hitherto has been presented.

Why either seek to make a case for or against the 2,520-year theory when a few months will settle the question beyond reasonable doubt? And meanwhile the progressive expiration of a world order indicates the incoming of God's own blest kingdom of power, peace, and plenty, and the weary heart finds its comfort in "looking for that blessed hope."

Hidden From Their Eyes

By Mrs. H. H. Kent

IN Luke 19:42 it is said that as Christ was entering Jerusalem, He exclaimed as He wept over it, "If thou hadst known . . . the things which belong unto thy peace! but now they are hid from thine eyes." How sad that they were so blind! As we read on, we learn in the few following verses some of the terrible things that happened in 70 A. D. because they gave no heed to Christ's oft-repeated warnings to the Jewish leaders and their followers. As a consequence, they did not know the signs of the times, and did not follow the directions given in Luke 21:20-24 for their safety when the time came.

Christ knew what the outcome would be and He did not fail to make the way of escape plain to those who listened to Him. Some of the prophets had also foretold some of these things. Those were the days of vengeance for the Jewish nation. They were warned to flee to the mountains when Jerusalem was to be surrounded by armies. But not many were willing to go. It happened that at the beginning of the siege of Jerusalem they were keeping the Jewish national holiday, the Passover, and great numbers had gathered for the occasion.

The well known Adventist, E. P. Woodward, quotes from Josephus in his book, *Christ's Last Prophecy*, in which he says the account that the priests gave out of the paschal lambs that were slain at that time was 256,500. And Josephus says that the regulations of the feast made it obligatory to have at least ten persons to each paschal lamb. And he inferred from that that there must have been 2,565,000 persons who had no ceremonial impurity, while the whole number present may have been nearly three million.

The above figures are given so as to give some estimate of the magnitude of that catastrophe. No wonder Christ wept as He thought how they would be scattered and punished, and how their beautiful temple would be completely destroyed by the Roman army, thus fulfilling the words of the rejected Christ when He said there would not be left one stone upon another. No doubt there were many who obeyed and escaped to the mountains. Perhaps there were no Jewish Christians left in the city after the siege began. Josephus tells of some of the outrageous things that were done by the Roman army, who were unmerciful and cruel. After a siege of over five months, Jerusalem fell, ending some of the worst tragedies recorded in history. He estimates that the number that perished in the siege was 1,100,000, while 97,000 were carried away captive. Many of the latter were sent away as slaves to Egyptian mines. And Bro. Woodward calls our attention here to the fulfillment of the prophecy of Moses in Deuteronomy 28:68, where he speaks of them being bondmen *again* in Egypt, where, because of there being so many slaves, no one would

buy. Others were reserved for destruction by wild beasts in Roman theaters. Thus ended the Jewish Age, leaving those who remained to be scattered among the nations.

After pronouncing the judgments that were to come at the end of the Jewish Period, Christ, in the same discourse, looked forward to another period of time which would likewise end in very serious judgments. Daniel calls it a time of trouble such as never was, and shall never be again. Luke speaks of it and says there is "distress of nations with perplexity" and describes conditions as they exist now at the end of the Gospel Age when the judgments seem to be world-wide. How true the words of our text are as we apply them to the wise (?) men of our day who correspond largely with the scribes and Pharisees who were the leaders when Christ lived on earth. The real situation is indeed hidden from the worldly wise. Instead of seeking God for a way out, they are still trusting in their own strength and wisdom for deliverance.

The Gospel Age has been the greatest period of enlightenment that the world has known, no doubt. But many of the leaders at the end of this age are far from being God-fearing men and women. In the past four or five years, we have had a number of serious national conditions to meet, which seem to be settled for awhile, but the actual situation gets worse from year to year, until everything seems to be tottering because its foundation is unsound. We thank God for our leaders who are honest, but we know that the majority do not realize that our Lord will soon appear on the scene to take over the affairs of earth and together with the true church (Heb. 12:22, 23) rule this world with a rod of iron (Rev. 2:26, 27; 11:15). The Word of God teaches that because men have rejected the only source of peace, there will come a time of great distress upon the whole world. There is no peace except in the individual heart that has obeyed God.

The nations have forgotten God, except for a form of godliness that seems to exist in the lukewarm church. And just as the Jewish people in 70 A. D. clung to the temple and its ceremonies, because it had protected them in the past, when God had dealt with them as a nation, so the people of this age cling to the errors, traditions, and forms that exist in many of our present modern, apostate churches. Many of these errors have been handed down to them from Romanism (the prevailing religion outside of true Christianity), which has been the means of excluding the pure truths of God's Word.

Most of our leaders tell us that we are getting out of the depression now, and that we will soon be upon our feet again, but we know they fear to tell the world situation as it is and much of the news is censored. However the

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The Bible Figure of the New Birth

By E. O. Stewart

"He that soweth to the Spirit shall of the Spirit reap life everlasting."—Galatians 6:8.

BIRTH is defined by Webster to be the act of coming into life.

The Bible mentions two lives. The life that now is, and the life which is to come.

James compares the present life to "a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14).

The life to come is hid with Christ in God (Col. 3:3). "Reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—1 Peter 1:4, 5.

Our first, or natural birth is the act of coming into natural life. Our second, or spiritual birth will be the act of coming into eternal life.

Jesus said, "I am the way, the truth, and the life."

His way is the way that will lead us to eternal life.

His words are spirit and life. If we sow to the Spirit, we shall of the Spirit reap eternal life.

Jesus was baptized in Jordan, not for the remission of His sins, for He had no sins to remit. He was baptized to prefigure His own burial and resurrection. In the act of His own baptism, He manifested His faith in God's power to raise Him from the dead.

Baptism is the scriptural figure of burial and resurrection.

In passing through the act of baptism, we answer a good conscience toward God, by the resurrection of Christ from the dead (1 Peter 3:21). "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."—Col. 2:12.

To be scripturally baptized, one must first confess with his mouth the Lord Jesus, and believe in his heart that God raised Him from the dead (Rom. 10:9).

After one has come to believe this in his heart, he must then obey from the heart that form of doctrine delivered unto him (Rom. 6:17). And the doctrine which Paul declares that he delivered unto them first of all was that Christ died, was buried, and rose again (1 Cor. 15:2, 4).

How may we obey from the heart that form of doctrine? By the answer of a good conscience toward God. And baptism is the answer of a good conscience toward God, because it proves that we believe in our heart that God raised Christ from the dead.

Christ shed His blood in His death (John 19:34). Without the shedding of blood there is no remission of sins (Heb. 9).

In order to obtain remission of past sins, one must in some way come in contact with the shed blood of Christ. This you know does not mean a literal contact with the literal blood of Christ. It is only in a figurative sense that we come in contact with the blood.

If in a figurative sense we must come in contact with the blood, we must use a figure to make the contact possible.

As Christ shed His blood in His death, it will be necessary to go into His death to reach His blood. How can this be done? It can be done only in a figure, for no one can literally go into the death of Christ.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6:3-5.

This is the form of doctrine one must obey in order to be made free from sin (Rom. 6:17, 18).

The newness of life in which we are raised to walk, after being buried with Christ in baptism, is described in Romans 6:22 as follows: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

Being made free from sin, and living a life of holiness as the servants of God, is just what Paul in Galatians 6:8 terms sowing to the Spirit. And he that soweth to the Spirit shall of the Spirit reap the kind of life the Spirit can give. That will be life by the Spirit, which can certainly be nothing but the new, or spiritual birth.

The religious world has mistaken the figure of the new birth for the reality. It does not seem to dawn upon them that a begettal must precede birth, and that after begettal there must be a period of development before the birth can take place.

Before the spiritual birth can come to an individual, he must be begotten again. He cannot be born again unless he is first begotten again. After he is begotten again by the Word of truth, he must add to his faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity.

These are the things that develop him for the new birth. This is what Paul terms sowing to the Spirit, and the end will be eternal life, or the new birth.

HIDDEN FROM THEIR EYES

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signs of the times are not hidden from prophetic students. We have not paid dearly enough for the past World War, results of which were shocking, and it looks as if when we see such extensive preparations being made for defense, as are being made today, that they are apt to make use of their armaments. There seems to have been no true repentance when the Armistice was signed and the nations did not seem to learn the conditions of peace then or later, so the dangers of our time are increasing. Of course we are thankful that some things are better economically, but since the nations have been bankrupt spiritually for such a long time, and now are "in the red" financially, how long will they be able to stand on such an unstable foundation? It may be near the time when Psalm 9:17 will be fulfilled. It says that all nations that forget God shall be turned into hell ("sheol" or "the grave," R. V.).

For this is the real reason for all this calamity. The nations have forgotten God. The question of sin in the human heart has not been dealt with. The only hope for the world's peace would be a world-wide revival of Bible truth and teaching, but it does not look as if the Word of God predicts that, for when Christ was here in the flesh, He asked the question, "When the Son of man cometh, shall he find faith on the earth?" He implied that He would not. And the latter rain predicted by Joel was mainly to ripen the grain, or rather to mature the Christians in order that they might be ready for the coming of Christ so that they would be fitted to fill a place in His coming kingdom.

So we have in our present time a crisis in religious affairs very similar to that of the Jewish dispensation, only this one will be much more extensive. It is evident that the Laodicean period of the church's history which is mentioned in the third chapter of the book of Revelation, corresponds to what we are now facing in the lukewarm, modern church that has departed from the pure teachings of the gospel. And these conditions have largely affected society and made it corrupt. John says they are "blind" and that corresponds with our text, for things that are about to take place in the world as well as spiritual things are hidden from their eyes and most of them are satisfied to have it so. In Revelation 3:17, it says they "are wretched, and miserable, and poor, and blind, and naked." This is their spiritual standing, which seems quite discreditable. And we notice, farther on, in verse 20, that Christ is standing at the door, "knocking," which implies that He is outside the modern church. Yet He has not entirely rejected the individuals of this church, for in the same verse He says that the door will be opened to those who hear His voice. And even later when Babylon, the false church, is about to fall a voice is still calling to those Christians left in Babylon, saying, "Come out of her (Babylon), my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4). The

individual may not be rejected yet, but if God's warning is not heeded when it is heard, he is very apt to be rejected for not accepting the light when it came to him, and his fate then will be that of Babylon.

It would seem as if one of the greatest evils of the modern church, or the spiritual Babylon of Revelation, is that of taking up religion without giving up sin and evil. Perhaps this is true of all times of apostasy. Evil that is religionized seems to be the very worst kind, and much of our modern preaching does not make sin appear sinful. People go into our modern churches rather with the idea of gaining social prestige with no thought of becoming better acquainted with God and Christ whom to know is eternal life (John 17:3). The trend of modern life is away from God. Our earthly standards have become so high that we are apt to forget God if we do not realize the danger, and this is one of the snares that Christ warned us about when He was here.

"SOME DOUBTED"

Continued from Front Page

be sustained. It consists of *Christian living!* And so the Apostle admonishes: "Let your manner of life be worthy of the gospel of Christ."—Phil. 1:27, A. R. V. Peter advances a definite reason why this should be done. "Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul; having your behavior seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation."—1 Peter 2:11, 12, A. R. V.

There is no argument so strong as the argument of a transformed life! The one who loves and serves and sacrifices on behalf of others while he is preaching the gospel of Christ verbally makes a far deeper and more lasting impression on the minds and hearts of his hearers than does the one who only utters the truth by word of mouth, though he speak "with the tongue of men and of angels."

"The Word had breath, and wrought
With human hands the creed of creeds,
In loveliness of perfect deeds,
More strong than all poetic thought."

IS GOD DEAD?

A little girl, whose father had once been very active in the work of the church, but who had ceased to work or to pray, climbed on his lap one day and said, "Papa, is God dead?" "Why, no, my child; why do you ask?" "Oh, you never talk to Him any more, and I thought perhaps He was dead."

Judging by the lives which many Christian people live the world might be uncertain that God still lives.

Abreast of the Times

Britain and the Next War

"They fled from the swords, from the drawn sword, . . . from the grievousness of war."—Isa. 21:15.

LONDON, May 15.—From every land come unceasing rumors of war. The most peace-loving of nations are preparing for a coming conflict of unprecedented proportions. In an address to the students of King's College, London, Alfred Duff Cooper, Financial Secretary of the British War Office, declared that it would be impossible for that country to remain neutral in the case another major war came about. "Americans did not desire to come into the last war," he said. "Their first President, George Washington, warned them of entangling alliances, but they were compelled to enter, and so would England be compelled to if there were another war."

He asserted that the disarmament conference, while still alive, was at its last gasp and held out little hope to the world.

Mark of the Beast Foreshadowed

"No man might buy or sell, save he that had the mark, or the name of the beast."—Rev. 13:17.

WASHINGTON, D. C., May 17.—Under a final ruling handed down today by Comptroller General J. R. McCarl, who passes on the legality of Government contracts, neither the Ford Company nor any of its dealers may bid on Government contracts. A significant fact is that the basis of McCarl's ruling was an executive order issued in March by President Roosevelt, in which the President declared that the Government should not purchase anything which was manufactured or sold in whole or in part by an agency not under the code. The Comptroller contended that the President's order superseded the law requiring the Government to accept the lowest bid regardless of all other considerations.

It was acknowledged that the Ford Company had met every requirement of the NRA with the single exception of signing the code. Wages, hours of labor, and all other conditions demanded of those working under the Blue Eagle had all been complied with. But because Mr. Ford would not sign the code, and permit his cars to be put on the market bearing the Blue Eagle, he was said to be ineligible to sell cars or trucks to the Government.

To acknowledge that a presidential fiat "supersedes laws" governing the purchase of goods would seem to approach the recognition of a dictatorship over this department of the Government at least. While the beast will not come into being until the establishment of the empire of the Antichrist, it is quite apparent that the way for his coming is being prepared.

Church Changes Front

"Ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

KANSAS CITY, Mo., May 18.—Before bringing its three-day convention to a close this afternoon the Community Church Workers' Conference approved a formal statement defining the functions of the church in modern life. Among the functions of modern churches as presented in this statement the following were emphasized:

"Interpretation of the facts of economic injustice in the light of Christian ideals.

"Development of social consciousness through the technique of education.

"Interpretation of morality in terms of current sins.

"To give encouragement to people suffering from economic, intellectual, and spiritual depression."

Approving fully every legitimate effort that can be made for the relief of suffering humanity, whether in the church or out of the church, one can scarcely overlook the fact that the emphasis of the nominal church has been shifted from the idea of saving men and women from sin through faith in the gospel of Christ to the reformation of the unregenerate world through moral education, and economic and political reconstruction.

Britain Aids Palestine

"Ye shall eat the wealth of the nations, and in their glory shall ye boast yourselves."—Isa. 61:6, A. R. V.

LONDON, May 11.—The British Government has authorized the treasury to guarantee a loan of \$10,000,000 to be raised by Palestine. The loan is to be used for the resettlement of Arabs who occupied territory being taken over by returned Jews, for water supply and drainage in Jerusalem, and to provide additional educational and other public buildings in that city.

Sir Philip Cunliffe Lister, Colonial Secretary, in advocating the loan, painted a rosy picture of financial conditions in the Holy Land. He pointed out that in 1926 the Government guaranteed a loan to Palestine of \$22,500,000. He declared the financial condition of the country is now so vastly improved that the security for a loan is incomparably better than it was then. He asserted that there was a deficit in Palestine's revenue in 1930 of \$730,000. By 1932-33 this had been converted into a surplus of \$2,500,000 and in 1933-34 it was thought the surplus would reach five million dollars. It is thought that most of the money to be expended will be used in such a way as to repay itself in the form of revenue from various enterprises, similar to that of the Haifa oil dock, where \$1,050,000 was expended, but which will bring an annual return of \$150,000.

National Berean Department

Miss Genniell Carpenter, Editor, Oregon, Illinois

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Virgil Claypool, Treasurer
506 E. Chestnut St.
Robinson, Illinois

Arlen Marsh, Secretary
Oregon, Illinois

BEREAN DAY

A DAY for Berean activities will again be set apart at the General Conference at Oregon, Illinois, this coming August. A program committee has again been appointed, and each Berean is urged to send suggestions as to what you want included in the program to this committee. It is to be your program—to help get you acquainted with the different departments and functions of the Society. Plan now to be present, and send your ideas now to Arlen Marsh, Oregon, Illinois, chairman of the Program Committee. Cecil A. Smead, President.

THE KINGDOM OF GOD

As Jesus stood talking to the disciples, He suddenly ascended into heaven. An angel said to the disciples, "Behold, as you see Him leave, He shall come back to you in like manner." At such a time as we know not, the Son of God shall come, with the shout of the archangel and the trump of God. The dead in Christ shall rise first, and we who are alive shall be caught up to meet Him in the sky. Thus will His kingdom be established on earth, and every knee shall bend before Him.

Every nation shall be judged by Him, and He shall separate the goats from the sheep.

In that great day, the child shall play with the lion and the flowers shall bloom in the desert. All wild beasts will be tame. There will be no more sickness or tears, and death, the last enemy, will be destroyed. All sinners who are destroyed will be entirely forgotten by the members of the number saved. The conditions of the earth shall remain somewhat similar, with buildings, cars, and other inventions.

—William Cullen, I3, Oregon, Ill.

Have you as clear a conception as this boy has of the kingdom?

ABUNDANCE OF POWER

In ancient days when mastery of the forces of nature was not even dreamed of, men were almost overwhelmed by their sense of the abundance of power in the world. Unable to see much order in this power, unable to utilize it, they took what came and wondered. Often personifying the various forces, they brought thank offerings when these were benign and sacrificed when they were hostile. Short-sighted and timorous, they paid heavy premiums to experience, and yet were slow to learn. It may be, however,

that they excelled us, in whom familiarity has bred commonplaceness, in their keener sense of the abundance of power in the world. It seems sometimes as if we needed an earthquake, a volcanic eruption, a tornado, a comet, to reawaken us to a sense of the . . . powers that make our whole solar system travel in space, that keep our earth together and a-whirling around the sun, that sway the tides and rule the winds, that mould the dewdrop and build the crystal, that clothe the lily and give us energy for every movement and every thought—in short, that keep the whole system of things agoing.

"Trees in their blooming,
Tides in their flowing,
Stars in their circling,
Tremble with song."

And one note in that song is *Power*, which we cannot think of as beginning or as ending, which never seems to alter in quantity though it is always changing in quality, which is not a whit less wonderful though we say that it is "all electricity," and certainly not less wonderful if we . . . say,

"God on His throne
Is Eldest of poets,
Unto His measures
Moveth the whole."

—J. A. Thomson, in *The Bible of Nature*.

PSALM 95

Come, sound His praise abroad,
And hymns of glory sing;
Jehovah is the sov'reign God,
The universal King.

He formed the deeps unknown;
He gave the seas their bound;
The watery worlds are all His own,
And all the solid ground.

Come, worship at His throne,
Come, bow before the Lord:
We are His work, and not our own,
He formed us by His word.

Today attend His voice,
Nor dare provoke His rod;
Come, like the people of His choice,
And own our gracious God.

—Isaac Watts.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"And I, if I be lifted up from the earth, will draw all men unto me."

OUR SAVIOR DIES ON THE CROSS

WHEN the time comes for you to study this lesson, most of you will be out of school, enjoying vacation time. You will have so much more time for everything then—more time for work, more time for pleasure, more time for rest.

Vacation time! Did you ever stop to think that there is no vacation time for your busy brain? Even though there is not now the need for regular study each day as when school is in session, yet you keep right on thinking. The "factory" that is located in your head keeps on producing. For thoughts produce actions, you know.

Just try for a moment to think of nothing at all. Why, the first thing you know you are thinking of a gold mine in Colorado or that good game of ball you played last week! You just can't stop thinking while you are awake.

Do you really believe that your actions are the result of your thoughts? Of course you do; every intelligent person does. Well, then, if you admire the one who acts wisely and kindly, you try to think properly, as that person does. You guard your minds, like a strict policeman, so that no evil thoughts enter.

In order to keep your "factory" busy during vacation with worth while thoughts, a certain part of each day should be spent in worth while study. You may say, "Oh, we don't want to study now; we have enough of that from September to June!"

Did you ever see a man trying to grow a garden on a plot of ground that had been left for years producing nothing but weeds? Had a pretty hard time of it, didn't he? Doing no worth while study during vacation makes it that much harder to buckle down in September. And, you know, there are often hours that hang heavy on your hands after the first couple of weeks of freedom.

How would you like to form neighborhood branches of the Sons and Daughters of the King Club? I think you would find a lot of enjoyment doing that, as well as something very much worth while. Then your "factory" would certainly be busy turning out good actions this summer.

Those of you who already are members, ask your playmates to join, if their mothers are willing. Set aside a certain day each week to call your club together. Morning is best, if those who want to join are free to come then. Perhaps Mother or some other grown-up will be within call if you need advice.

All members must bring their Bibles, if they have them. Make that your "password" into the club. Quarterlies, Bible dictionaries, concordances, all these will help so much, if you are fortunate enough to have them to use.

Now just a word to you who will be the leaders in these neighborhood branches. Remember to follow the footsteps of your King. Don't get "bossy"; don't make fun of some one who doesn't know as much about the Bible as you do. Jesus wouldn't do that, you know.

For this lesson you might look up the word "cross" in the concordance, and then the word "crown." Jesus bore the cross, died on it to save us, and now He wears the crown of immortal life. When He comes again He will wear the crown of a King. Those who like to draw might draw a cross, a crown, and a throne.

Look at the golden text, Hebrews 12:2. What was the "joy" set before Jesus that helped Him endure the suffering of the cross? If you can't find out, ask Mother to help you. Bring notebooks to your club meetings and write the story of the lesson and the golden text, and illustrate them.

If you have a sheltered place out-of-doors where you can meet that will be the best kind of a clubhouse you can find. All about you will be the beauties that God has created—the towering trees, the soft grass, the whispering wind, the singing birds, and the nodding flowers.

Those of you who live in the country are especially fortunate in this respect. Most country children have a playhouse where the club could meet. If not, perhaps Father will help you make a tent and a table just the right height so you can sit on the ground and study.

We have club members in Canada, Wyoming, Minnesota, Virginia, Michigan, Missouri, Indiana, and Illinois. The boys outnumber the girls now. Who will be the first to organize a neighborhood branch of the Sons and Daughters of the King? Write and tell me about it so I can tell all the readers of this page.

"Jesus, may we learn of Thee,
Gentle, humble, each to be;
For our Father loves to see
Hearts from pride and envy free.

"Sing hosannas to our King;
Praise and honor to Him bring!
May our hearts His temple be,
From all sin and evil free."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 11. — June 10, 1934

JESUS ON THE CROSS

Matthew 27:1-66

Devotional Reading: Psalm 22:1-5, 14-19, 27, 31

GOLDEN TEXT

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.—Hebrews 12:2.

A STUDY OF THE SUBJECT

Aim: Our redemption cost the death of the Son of God, and is too valuable to be neglected.

Basic Truth: "Christ died for our sins according to the scriptures."—1 Cor. 15:3.

I. The King of the Jews Is Crucified. (Matt. 27:33-38.) In their own council the Jewish leaders charged Jesus with blasphemy (Matt. 26:65), but the Romans, who alone had authority to put Him to death, would not accept such an accusation, and for that reason the Jews told Pilate that Jesus claimed to be their King, and therefore, an enemy of Caesar (John 19:12). Thus, because of the enmity of the Jews, the right of Jesus to the throne of David (Ezek. 21:25-27; Luke 1:32), which was denied Him in life (John 19:15), was acknowledged before all men in the hour of His death (John 19:20-22). "This same Jesus" (Acts 1:11) shall return to the earth and "build again the tabernacle of David, which is fallen down" (Acts 15:16) and "reign over the house of Jacob for ever" (Luke 1:33), and "all people, nations, and languages" shall serve Him (Dan. 7:14).

II. The Son of God Is Reviled. (Vv. 39-44.) Just as His Kingship was emphasized by the accusation put upon the cross, so was His divine Sonship revealed by the mocking voices of His accusers. "If thou be the Son of God, come down from the cross," was the challenge of the Jews. It was His divine origin and authority they questioned. When He comes again the same people that mocked His claims shall cry, "This is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:9.

III. The Savior of Men Dies on the Cross. (Vv. 45-50.) Our Lord was crucified because He claimed to be the King of the Jews. He was reviled because He said He was the Son of God. He died because He was all He claimed to be and infinitely more than His accusers or even His friends of that period realized that He could be. For He was not only the King of the Jews and the Son of God, but the Redeemer of the world from sin and death. As splendid as were His accomplishments when He was first here, as glorious as are His victories in this age, these achievements will be eclipsed in magnitude by the service He is to render in the ages that are to come!

THE GOLDEN TEXT

"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."—Heb. 12:2.

It was not an easy thing for Jesus to en-

sure as He did, but He knew there was joy before Him and no doubt He kept His mind on the future rather than on His sufferings. It was a shame, a disgrace to be hung on the cross, but He endured it all to obtain the joy which God had in store for Him. He succeeded and God raised Him from the dead and set Him at His own right hand.

Jesus is the beginning and end of our faith. It is through Him that we can go to the Father. He stands before us an example, a pattern for us to live by. He gave His life on the cross for you and for me providing we look to Him and make our calling and election sure. It is worth the effort. Try it and be convinced.—L. A. R.

PRACTICAL APPLICATIONS

The cross

- became the way of salvation;
- means life to some, death to others;
- is not easy to carry;
- comes before the crown;
- brings temporary reproach; then follows eternal joy.

If. The "if" of doubt and tempting was just as big at the time of the crucifixion as it is today. Man "without faith and hope" suggested to Christ what He should do to prove His claims. This same spirit prevails today. Why does God do thus? or why doesn't He do this? It is a modern method of mockery. There is no faith connected with the "if" of doubt or unbelief.

Sufferings Increased. The sufferings of Christ were not eased or in any way relieved by the multitude, but taunt was added to insult and pain to agony. When He thirsted, He was given vinegar to drink. How oftentimes today when opportunity affords the privilege of helping some one in need we turn a deaf ear and present a cold heart. "Do good unto all men" will be a service well pleasing to the Father and a spring of blessings to the doer. It is a sin of no small degree to withhold help when it is within our power to ease the pain or soothe the wounded. A cup of cold water given to a deserving soul in the name of Christ will not escape the attention of the One who is touched by the feelings of our infirmities.—C. E. R.

YOUNG PEOPLE AND ADULTS

Calvary

"My God, my God, why hast thou forsaken me?" Many sermons have been preached with these words as a text. Many conjectures have been advanced as to the true import of these words. It is usually considered that God for-

sook our Savior when He took upon Himself the sin of the world and that Jesus cried at the time of His removal. This would hardly be in keeping with other facts of Scripture. God never forsakes the sinner who turns to Him, much less would He forsake His Son who was but carrying out His (God's) expressed will.

Dr. George M. Lamsa, a Bible scholar from Kurdistan who speaks the Aramic language spoken by our Savior, and who, therefore, has access to the untranslated original Scriptures, states that what Jesus really said was: "My God, my God, this is my destiny—for this I was kept." The word "lama" (why) of the Authorized Version should be "lmana" which means "for this." "Sabachthani" is a form of the verb "to keep."

It is commonly thought that Jesus quoted Psalm 22:1, but in this Psalm the word "sabachthani" does not occur. We do find the word "azabthani" which is properly translated "forsaken."

This interpretation of Jesus' words would reveal that He had accepted and finished the task which fully qualified Him as God's Christ. Calvary was not His defeat but His triumph. The forces of evil were never farther from victory than when they nailed Jesus to the cross of Calvary.—H. A. S.

PRIMARY CLASS

Memory Verse: "THIS IS JESUS THE KING OF THE JEWS."

The day had now come when Jesus was to be nailed to the cross. The soldiers took Him into the governor's house. Here they stripped off His clothes and put a scarlet robe on Him. They made a crown out of thorns and placed it on His head. They put a reed in His hand. Then, worst of all, they made fun of Him by pretending to worship Him. They bowed before Him and mocked Him and said, "Hail, King of the Jews." They even spit upon Him and took the reed and smote Him on the head. They took off His robe now and put His own clothes back on and took Him out to be crucified.

He was taken out to Golgotha. Here He was nailed to the cross and the cross was set up. Above His head was written these words, "THIS IS JESUS THE KING OF THE JEWS."

Here Jesus hung until He died. After His death He was taken from the cross and placed in Joseph's of Arimathaea tomb.

How sad they were to see one so good and true die on the cross. But just wait, in our next lesson we will learn what happened three days later.—V. C. T.

AMONG THE CHURCHES

CONFERENCE DATES

Minnesota State Conference at St. Cloud,	June 14 to 17
Annual June Meeting at Brush Creek Church near Tiptecanoe City, Ohio	June 3 to 10
Illinois Bible School and Con- ference at Oregon,	July 31 to Aug. 12
General Conference at Oregon, Illinois,	July 31 to Aug. 12
Iowa Conference at Waterloo,	Aug. 21 to 26

NORTHWESTERN IOWA

According to a report received from Mrs. Anna Boyanovsky, services are to be held in northwestern Iowa as follows: June 3, at the residence of Arthur Carlson, near Marathon; June 17, at the residence of Anna Fales, Storm Lake; July 1, at the residence of Harold Smith, near Varina; July 15, at the residence of Sam Titus, near Varina.

BRUSH CREEK CHURCH OF GOD

Final plans are being made for our annual June Meeting June 3 to 10. Daily Bible study classes will convene at 2:00 p. m., and preaching service will begin at 7:45. Bro. Patrick will conduct lessons on The Two Covenants for the senior class, and the writer will give lessons on Prophecy in the Psalms for the young people's class. There will be classes for children.

Bro. and Sr. Lapp of Ripley, Ill., will be present for at least a part of the meeting, and will be called upon for service. We also expect Sr. Patrick to accompany Bro. Patrick. Any others from a distance who can come are cordially invited. Drop us a card at 243 N. 2nd St., Tiptecanoe City, Ohio.

Bro. Patrick will deliver sermons upon the following subjects: The World Pointing to the Coming of Christ, The Antichrist, The Jew in God's Economy, The Church, Nature Pointing to Proof of the Existence of God, and The Beatitudes.

Pray for the exaltation of truth and growth of the Lord's people in these meetings.

Sydney E. Magaw, Pastor.

GRAND RAPIDS, MICHIGAN

Bro. Cecil Smead, pastor at Blanchard, together with his sister Ruth and their mother was a brief caller at the pastor's home May 22. They were en route to Indiana, and Bro. Smead expected to be gone from his Blanchard charge about two weeks.

Sr. Edna Carpenter has been appointed chairman of the Children's Day program, and this event is being prepared for as a joint Sunday school and church event on the lawn, as last year.

The deacons are engineering some lawn improvements at the church, having some black dirt hauled, and preparing for seeding and beautifying.

Sr. Georgie Shepherd is spending a couple of weeks visiting friends in northern Ohio.

F. E. Siple, Pastor.

BLANCHARD, MICHIGAN

The first Sunday in May the pastor preached at the town hall near Bro. Emery Toogood's home near Big Rapids. The message was on "Life Only Through Christ at His Second Coming." The people were very much interested.

Vacation has begun for Bro. Toogood's school, and so he will be home for awhile. We will miss him very much from the Shepard Gospel Mission and from the Blanchard church. He has always assisted with enthusiasm in all the activities of the church, Sunday school, Berean society, and choir. We pray God's blessing on him.

The pastor's mother and sister, who have been in Chicago the past two months, spent the third week in May at Blanchard. We enjoyed their presence very much, and especially so since Sr. Hammond (the pastor's mother), and Sr. Cummings of Flint were guests of honor at the Mother's Day program.

The many friends and relatives of Mrs. Maggie Welch of Belding will be saddened to learn that she died May 17. She was laid to sleep in Decker Cemetery to await the Master's call. She was the aunt of Bro. Almon Kelley, Blanchard church elder.

The Brick Church has had a new coat of paint on its ceiling, the gift of the Blanchard Sunday school.

Plans are under way for an outdoor Sunday school and picnic for the Wyman Gospel Mission. We plan to have a baptismal service also.

The pastor is away in Kokomo, Ind., for special services in the church there.

C. A. Smead, Pastor.

CORVALLIS, OREGON

The Bible study class of the Corvallis church has completed a study of the first eight chapters of Revelation. We feel fortunate in having Bro. J. C. Wilson with us at our last meeting to conduct a review. He also gave a discourse on Sunday evening on "The Body of Christ."

Bro. Maurice Kerr and wife have moved to Klammath Falls, their new headquarters.

We were saddened by the news of the death of Bro. George Alldridge, whom we had learned to love through his writings in this paper. Our heartfelt sympathy goes out to the family and to the church which has lost a faithful brother. We find great comfort in these words of another faithful believer in God, "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."

Mr. and Mrs. Hal Gross (nee Sr. Evelyn Kerr) departed Monday for San Francisco, where they will visit Mr. Gross' brother and family. They will sail soon for Honolulu and the Hawaiian Islands on a pleasure trip and may decide to spend two months abroad.

Plans are being completed for the annual Northwestern Conference. Watch the paper for announcement of dates.

Gladys Barber.

ANDERSON - CLARK

Elder J. H. Anderson of Michigantown, Ind., wishes to announce the marriage of his daughter, Maggie, to Orville Clark, son of Mr. and Mrs. W. A. Clark of Frankfort, Ind., which took place Sunday, May 20, at the Church of God near Hillisburg, the bride's father officiating.

The bride looked charming in white; the bridegroom wore gray.

The bridal couple was accompanied by the bride's brother and sister, Harold and Pearl Anderson. Mrs. Otto Dick of Kempton played Mendelssohn's "Wedding March," while the bridal party took its place in front of the altar and during the ceremony. The single ring ceremony was used.

The church was attractively decorated with ferns and bridal wreaths. The bridegroom is employed at the Indiana Public Service Company. The bride has been a member of the Church of God for the past twelve years.

Pearl Anderson.

REFERRED TO OUR CONTRIBUTORS

To the Editor of The Herald:

If there is space in your paper for the answer to the question I'm sending you, and if God so wills that the question should be asked and answered there, will you print it in your paper? I have prayed God earnestly about sending in this question and am led to do as I am doing. May God see fit to use some one to answer this question in a way that will bring satisfaction to all who honestly ask the question of themselves and of others.

Why are so many Christians poor financially when God has promised His people material prosperity? This question has been put to me time and again and I must admit that most professed Christians, I know, are poor in this world's goods. According to the Word of God, this ought not to be. I believe the fault is all our own somewhere. We are not getting all out of God's Word that He intended we should get. We are not willing to pay the price and trust God for all or we'd have what God promises. It discourages the sincere non-believer, who really desires to know why most Christians are financially where they are. Will some one who is willing to let the Holy Spirit guide write an answer to this question which comes from honest hearts?

I have derived more good from The Restitution Herald than money could buy from any worldly material source and I thank God for all those who have put real spiritual articles in the paper to lead one onward and upward.

May God help those who write articles for The Restitution Herald to write in such a way that the words will sink way down deep in the hearts of the readers so they'll have a burning desire to live so close to God that the world can see they have been in close contact with God. That kind of living for all professed Christians would do more than we can imagine for the conversion of those still out of the fold. They must see something worth more than they are enjoying before they can see their way clear to follow in the Master's steps. I firmly believe it is the professed Christian's fault today that the world can't see.

Mrs. E. C. Olmstead.

OUT OF THE MAIL BAG

To the Editor of The Herald:

Your editorial, "Fellowship With God," in the May 1 issue of The Herald, is, in my opinion, one of the finest articles that has appeared therein, in many a long day.

As you say, our denomination has been on the defensive for its beliefs so long that those doctrines have come to be the main, and almost only, theme of sermon and printed word. That they are absolutely necessary, one does not for a moment deny, but one wonders, should they take preeminence over other great truths that are in the wonderful Book? One would be pretty safe in saying that no matter what church of our denomination one visited on Sunday, one would hear a sermon on "the mortality of man, the literal coming of Christ, or the future kingdom of God on the earth." It is necessary that one should know and understand these things, but is it wise that one should be called upon to listen to these, and little or nothing else, Sunday after Sunday? It is not my idea to criticize, other than in a constructive way. It is said that the movies of today are as they are because the people make little or no protest. Perhaps our sermon "themes" are as and what they are because the listeners make little or no comment, hence the pastor has no idea but what his listeners are quite satisfied. Yet, if one will engage others, here and there, in conversation, one finds that changes of subject would be welcome; but no such requests are made, so the pastor is perfectly justified in believing that he is giving his people what they need. The fault lies with our people, not with our pastors.

These are, and have been for several years back, times of stress and distress, and people need to be told and reminded of "the fellowship of God," the fellowship and brotherhood of Christ, and that both stand ready and willing to help in every time of need, that Christ is the "kind, affectionate, the sympathizing, the helpful Friend, Guide, and Comforter of our daily walk." Our people need to be taught how to pray and to worship, how to get and keep Christ in the heart, as well as to learn of how He is to establish His kingdom on earth. To me, the most important thing in life is to learn what God wants me to do TODAY, how He wants me to do it, and how to bring people to a knowledge that Christ is

their Savior. What His plan is for hereafter is also necessary for me to know, that I may strive to do all I can to further His plan and purpose in my own little sphere. TODAY is the time we need to know how Christ will enter our hearts, how we can keep Him there, how we can call upon Him for comfort and guidance in our problem TODAY, and when the "Great Tomorrow" comes, He will see that we are taken care of, and have a further work to do in His great kingdom. We need to know how to pray, how to study His Word, to secure from it those words of comfort and guidance that will help us through these present troublous times, and those times that are before us. Those are the things that we are looking to our pastors for, if I have been rightly informed by those with whom I have discussed such matters. I discussed this with one good member, who countered with, "We are beyond the stage where milk satisfies us, we need strong meat." Quite true, but there are many young people in our congregations who do need "milk" and older ones, too, who would greatly benefit from a change of diet. I have been in the faith for some twenty-two years, and, with my family, was among the isolated ones for a number of years, only having the privilege of meeting in our own church two or three times a year, and I confess, to my own embarrassment, that it is only during the last two years that I have been able to make a public prayer, and even now I confess to my inability to offer up a prayer as I feel it should be offered. All I can do, is to do the best I can, but I have often wondered if it is not part of the duty of a pastor to instruct the young people, and the older ones, too, in prayer.

I urge every one of our Herald readers to preserve that May 1 copy of The Herald, and to read that editorial daily, till it sinks into the heart, especially the last two paragraphs. Teach us to appreciate that God is with and in us today, that He is a very present help in time of trouble, that we can talk to Him, not as some far-off Being, but as one who knows and understands our everyday language, as one who answers prayer. May our pastors not only explain the things that are to come, but give us something in the Sunday sermon that we can carry away with us, to cheer us, and upon which we may meditate and extract joy and comfort, during the week.

Arthur Gilbey.

BETWEEN YOU AND ME—

One of our most active young ministers has sent us an article which we shall publish in the near future. In a note accompanying his contribution he says, "You don't have to use the article unless it meets with your approval, but I want to do more writing as I believe it will improve my speaking." If more of our ministers, young and old, realized how much it does improve one's speaking, and also his arrangement of his sermon, to do a good deal of writing, even if he uses no notes in preaching, we are sure we would have much more original material for The Herald.

The engagement and approaching marriage (June 16) of Miss Margaret M. Ellis, daughter of the treasurer of the National Bible Institution, to Mr. Edward H. Berek of Detroit, Mich., was announced in Waterloo, Iowa, Saturday, May 19.

The first issue of "The Beacon," the local church bulletin published by C. E. Lapp, pastor of the churches at Ripley and Eldorado, Ill., has made its bow to the public. It is an attractive four-page folder, the outside pages containing church announcements and news of special interest to the congregations of Bro. Lapp, and the two inside pages are given over to a most helpful article on "How to Tithe and Why."

Tuesday evening, May 22, twenty-two church folks, friends, and neighbors surprised Bro. Harvey Krogh, Jr., at his home in Pearl City, Ill., with a goodly number of cans of vegetables and fruit and other things.

Miss Jessie M. Wilson has requested The Herald to announce her address is now 3531 Rhoda Ave., Oakland, Calif.

HERALD RECEIPTS

B. N. Berry (for self and another); Lottie E. Young (for another); Mrs. A. J. Eychaner; Jennie Salisbury (for self and another); O. F. Marsh; Glenn M. Birkey (for another).

CONTRIBUTIONS TO N. B. I.

J. Arthur Johnson	\$ 2.75
Gertrude M. Logan	4.50
Lottie E. and Alice R. Young	15.00
Vera M. Lewis	10.00
Mr. and Mrs. Russell Harman	5.00

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Eva L. Page; Mr. and Mrs. M. Fetters; Mr. and Mrs. G. B. Sprinkle; Lois Hunt; Mae Mick; Mr. and Mrs. Charles Netts.

SPECIAL INDEBTEDNESS FUND

Previously reported paid	\$1442.76
Lottie E. and Alice R. Young	10.00
Anonymous	5.00
Etta E. Elton	10.00
Mr. and Mrs. A. J. Eychaner	2.40
Jennie Salisbury	1.00
Mr. and Mrs. Charles Miller	50.00

Total paid	\$1521.16
Pledges previously reported	294.09

Total pledges and contributions \$1815.25

Let's
climb
the
Ladder
to
Success

\$1800
\$1700
\$1600
\$1500
\$1400
\$1300
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WHAT WAS JESUS' FIRST MISSION?

By Mrs. Alice Aken Price

Although the subject treated by Mrs. Price is pure speculation inasmuch as God knew that His Son would be rejected and laid His plans accordingly, The Herald presents the article for study by those who may be interested in theoretical possibilities of Christian philosophy.

REMEMBER the former things of old: for I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isa. 46:9, 10.

But when the fullness 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. Paul says Jesus was sent to redeem, or to pay the redemption price, through the sacrifice of Himself. He told His disciples, saying: "The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day."—Luke 9:22; Matt. 16:21; 17:23.

In His prayer to the Father He said: "I have finished the work which thou gavest me to do." Would Jesus have said, "I have finished the work," if He had not completed the task? No, Jesus knew just what His work consisted of, and when it was done.

In Luke 18:31 He said, "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished." Isaiah 53; Psalm 22. The "all things" concerned His suffering which He was to endure for the sins of the people, that through death He might deliver them who through fear of death had been all their lifetimes subject to bondage (Heb. 2:14, 18).

He said the Son of man must go as it was written of Him, but His disciples were slow to understand, and asked Him, saying: "Lord, wilt thou at this time restore again the kingdom to Israel?" He told them, saying: "It is not for you to know the times or the seasons, which the Father hath put in his own power." And after His resurrection He reproved them and said: "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?"—Luke 24:25, 26. Then He opened their understanding, and expounded unto them the scriptures concerning Himself.

But He did not tell them anywhere that if they would accept Him He would set up the kingdom and be their King at that age: He did say, in verse 46, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name beginning at Jerusalem." Mark 16:15, 16: "And he said unto them,

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." They were to preach to all nations, to the Gentiles as well as to the Jews, but they were slow of heart to understand the Scriptures until after Jesus arose from the grave and "opened their understanding."

Paul's letter to the Hebrews makes it very plain concerning Christ's first work, and that He is now our mediator or high priest (Heb. 3:14-16; 7:11-21; 10:4-16). "For it is not possible that the blood of bulls and goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure."

An everlasting kingdom would of necessity need an immortal king. And in answer to Pilate's question Jesus said: "If my kingdom were of this world (or age), then would my servants fight, . . . but now is my kingdom not from hence."—John 18:36. Notice Jesus said, "My kingdom is *not* from hence." Why? Because if He established His kingdom then He could not "through death" win the triumphant victory over death and the grave; and, too, His blood could not seal the "last covenant" as it was written of Him. Also, He could not have redeemed the people from under the curse, or bondage, wherein they were placed by Adam's and Eve's disobedience.

MORE CHRISTLIKE

By Mrs. Charlotte Hoskins

HOW easy it is for us to see the other fellow's faults; but how hard to see our own. It almost seems as if we are farsighted at times, for we can see that which is away from us, or in some one else, better than we can see that which is in our own selves.

Have you ever noticed, though, that the faults we see first in the other fellow are our own worst faults? At least I've found it so with myself. So I wonder if, when we start to criticize the other fellow, it wouldn't be a good idea to examine ourselves to see if we don't have the same fault. Also let's ask ourselves the question, "Will it do any harm to this person or will it do him good?" If it will do him good, go ahead and say it. If it will harm him, it is much better unsaid.

Also, "Do I know this to be an absolute truth?"—If we don't, let's be careful, lest we bring ourselves into condemnation. Rather than criticize the other fellow's mistakes let's take them unto ourselves and **try** to profit by them. And rather than talk about him, **talk** to him and tell him of the better way. Wouldn't that be more Christlike? And isn't that what we're all striving for? So let's first take the beam out of our own eye before we try to take the mote out of our brother's eye.—*The Morning Star*.

THE RESTITUTION HERALD

VOLUME 23

OREGON, ILLINOIS, JUNE 5, 1934

NUMBER 36

A Study of Mark's Gospel

A SERIES of lessons based on one Gospel record, such as that of Mark, which is the basis of our lessons during the first half of 1933, is necessarily different from a series that embraces a survey of all four records. In such a study we may worthfully note some of the special characteristics of the particular Gospel under consideration. In order to do this it is well to be familiar with the writer of this Gospel, his objective, his associations, his inspiration, and even something of his career as a missionary of the faith.

The name of the writer is not mentioned in the Gospel itself. He shows a self-effacement in his wish to center the reader's attention wholly on the Lord Jesus, and in so doing sets a worthy example for the leaders of the church today. He keeps himself entirely in the background and exalts the Lord Jesus Christ above all.

It is necessary for us to consult some of the early church historians and other writers to learn the author of this record, and to understand why his name is rightly given in the oldest manuscripts now in existence. The early post-apostolic church writers claim that this Gospel was written by Mark under the guidance of the Apostle Peter. Papias says that John the Presbyter called Mark, Peter's *hermeneut*. Just what is meant by that term is uncertain. Some claim that Peter gave the record in the Aramaic language, and that Mark rendered it in Greek. Others said this means that the gospel message which Peter gave orally was put into writing by Mark. In either event the Gospel would have the apostolic witness of Peter, and the writer would have the inspired guidance of the Holy Spirit. It is interesting to note that Justin Martyr quoted passages from the Gospel of Mark, stating that they were from the "Memoirs of Peter." This occurred early in the second century.

Included in the testimony of the early church concerning the authorship of this Gospel, we have the statement by Irenaeus, who lived at the time of Justin Martyr. He not only mentions and quotes from this Gospel, but like-

Wherein the authorship, purpose, evidence, and other important facts are given consideration for the student of the Bible by Frederick J. Gielow, Jr., M. A., B. D. Taken by special permission from The Standard Bible Teacher, copyrighted.

wise calls Mark its author. All the ancient testimony is in full agreement with this position regarding John Mark as the author of this Gospel.

Another point mentioned by the leaders in the early church, concerning this Gospel, is that Mark "wrote down accurately, but not in order." For this reason the student need not be disturbed by the chronology of Mark, since Mark presented events for effect, as did Peter in his preaching, and did not strive to follow a rigid chronological order. In making a study of the exact sequence of events in the life of our Lord, it is necessary for the student to take into consideration the records as given by all four of the Gospel writers.

The writer is generally called John Mark. Sometimes he is referred to by his Jewish name, John; at other times he is referred to by his Roman surname, Mark. His mother's name was Mary. She lived in Jerusalem, and her home was a meeting place for the disciples and the apostles. A relation similar to that between Paul and Timothy existed between Peter and Mark. Each of these apostles called his understudy "my son." In his letter to the Colossians, the Apostle Paul states that Mark was a cousin of Barnabas.

The life of the writer is portrayed in the Acts, and by references in some of the apostolic Epistles. The first mention made of Mark concerns his return from Jerusalem to Antioch with Paul and Barnabas. A few years later he accompanied Paul and Barnabas as a minister on their first missionary journey. With them he visited Cyprus, which was the native land of Barnabas. The Apostle then proceeded from Cyprus to the mainland, and when they arrived at Perga in Pamphylia, Mark left their company, returning to his home in Jerusalem. In the record of the book of Acts, no reason is given for this action on the part of Mark. Whatever the reason might have been, it seems that Barnabas had a better appreciation and understanding of it than Paul had, as is indicated by later developments in the relationship between these three great leaders in the early church.

(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

"They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom."

THE EDITOR'S PRAYER

MOST holy Father, yet once again we approach unto Thee to express our gratitude for the rich blessings that have come from Thy hand in the past. We thank Thee, O God, for health and strength, for food and shelter and raiment, for temporal rulers who grant to us the privilege of worshipful assembly and free access to Thy Word. In addition to all these things we would glorify Thee for our spiritual inheritance in Christ Jesus our Lord. Grant unto us, we pray, a constant realization of His spiritual presence in our lives. As we meet in our great state and national conferences may we make devotion to Thee and to Thy cause the chief object of every service. May we reconsecrate ourselves unto Thee without reserve. Keep us watchful, prayerful, and attentive to Thy Word at all times. Create within us clean hearts and renew right spirits within us that we may remain humble and serviceable unto Thee until the Lord comes.

REVOLUTION, EVOLUTION, OR RESTITUTION

THE President of the United States said recently in answer to the critics of his Administration that the New Deal of which he is the sponsor was "Revolution without the R." In other words the Chief Executive characterized his policy as evolutionary, rather than revolutionary. *Evolution* means the development, or opening up, of something that previously existed in a less highly cultivated state, while *revolution* describes a radical overturning of existing institutions and their replacement with a system or order that is entirely new.

That the world is facing momentous economic and political changes is certainly apparent. So far as statesmen can foresee but two paths lie before them from which they may choose, the ones suggested by the President's words—that of Revolution and that of Evolution. Some nations, like Russia for example, have already chosen the former and discarded almost every vestige of their historic political systems and established in their stead new and unique orders. Other countries, as Germany, Austria, and Italy, have elected to follow a somewhat less radical course, satisfying themselves with the evolving out of the older economies what they believe to be improved forms of rul-

ership. To accomplish this purpose these latter nations have broadened the functions and centralized the authority of their governments.

The revolutionary and the evolutionary groups of economic and political reformers, however widely they may differ on many points of policy, have one basic principle upon which they are united. We observe that the attention of both parties is directed exclusively to the attempt to solve the economic problems of the world. Little or no thought apparently is being devoted to those great spiritual and moral questions that have arisen since the World War.

To the materialistic mind of the modern world (if the modern world took sufficient interest in the matter to think about it), it would appear strange indeed that the Bible gives so little attention comparatively to the subject of economics. The political-religionist of today only by a wide stretching of the Scriptures can find in them support and encouragement for any existing political system. The teaching of the Word of God just does not fit into the scheme of man's thinking. The gospel plan for world recovery is entirely foreign to any reformatory purposes now being considered by the politicians of any party.

God speaks neither of revolution nor of evolution. He does speak, however, most hopefully of *restitution!* And this idea is quite different in concept and in purpose from any recovery program dreamed of by the statesmen of the world. The plans of man naturally enough are of human origin and limited in their scope and power of accomplishment to the wisdom and power of man. On the other hand, restitution is the product of divine mind, and is as infinite in its possibilities of achievement as the omnipotence of God.

Revolution has failed in the past. It will fail in the future. Evolution has proved ineffectual in the past, and will without a doubt be no more successful in the future. But restitution, depending for its success not upon the weak efforts of men, but upon the resistless power of almighty God, is sure of accomplishment in every detail.

Included within this supernal program of world recovery are plans for the universal regeneration of the earth, the enrichment of the soil, the restoration to every suffering man and woman of health and bodily strength, the establishment and maintenance of universal peace, and the deepening of humanity's spiritual apprehension and appreciation of God's greatness and goodness and love!

God's House

By Emma C. Railsback

"These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."—1 Timothy 3:14, 15.

IN the Apostle's instruction to Timothy in the above scripture, he makes the positive, concise statement that the church of God is God's house. This is the house not made with hands, the building which is being fitly framed together, growing unto an holy temple in the Lord, builded upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone (Eph. 2:19-21). It is the same building to which the Savior refers in Matthew 16:18: "Upon this rock I will build my church." In Hebrews 3:1-6 the Apostle compares the house builded by Christ to the one builded by Moses, but he states emphatically that He that built all things is God.

God through Moses builded the house of Israel. They were the natural descendants of Abraham through Isaac, the heir of promise, and Jacob the prevailer. They became a great people while sojourning in the land of Egypt. Through Moses, God called them forth and entered into covenant relationship with them. They were offered the priesthood in the kingdom of God, and Moses verily was faithful in all his house (Israel) as a servant (of God) for a testimony (witness) of those things which were to be spoken after; but the word preached (the gospel) did not profit them (Israel), not being mixed with faith in them that heard it. So while Moses was faithful, his house was not faithful. Jesus came unto His own, but His own received Him not; therefore seeing they counted themselves unworthy of eternal life, God turned to the Gentiles to take out of them a people for His name.

But Christ was a son (of God) over His own house, whose house are we, if we hold fast the confidence and rejoicing firm unto the end. As God has builded the house of Israel through Moses, He is and has been building the church of God through Christ.

The martyr Stephen speaks of the church which was in the wilderness (Acts 7:38), the "ecclesia" (Grey), called out ones, called out from unbelieving Israel, they for whom the Apostle Paul had great heaviness and sorrow of heart, whom he tried to provoke to emulation that he might save some of them. And it was "not as though the word of God had taken none effect" (Rom. 9:6); for some did believe and received a good report through faith, having seen Christ in the types and shadows, having believed the promises of God, been persuaded of them, and embraced them and confessed that they were pilgrims and strangers who had received not the promise, God having provided that they should not be made perfect without those from among the Gentiles, when the fullness of the Gentiles be come in.

And so they are not all Israel which are of Israel, said Paul, for the Word of God hath taken some effect, or effect on some, and they have become new creatures in Christ Jesus; they have left Moses' house and entered Christ's house; they are no longer children of the bondwoman, but have become children of the free woman. They have come out from Israel. Some students get the impression that those who come out are Israel, spiritual Israel, and the unbelieving are no longer to be called Israel; but this view nullifies many Scripture statements, and is not a logical conclusion to be drawn from the Apostle's reasoning in Romans 9:1-7 and 11:14-26.

"He that built all things is God."—Heb. 3:4. "And ye are Christ's; and Christ is God's."—1 Cor. 3:23. So the building is being fitly framed together as in the construction of Solomon's temple (1 Kings 6:7); the stones are being made ready before they are brought together; they are being chiseled, hammered, and polished, so that when the assembling time comes they will all fit perfectly into God's house.

In John 14:2, 3 we find another phase of Christ's work in the building of God's house. "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." Keeping in mind that the Father's house here is the church, let us try to grasp the meaning of "many mansions" to be found therein. The Greek word for "mansions" is *monai*, and we find it also in verse 23, where it is translated "abode," meaning abiding place. The many abiding places in God's house are described by the Apostle in 1 Corinthians 12 under a different figure of the same group of called out ones constituting the body of Christ. There is one body, and it hath many members. As the body is made up of many members, the house of God is made up of many stones, lively stones, the Apostle Peter terms them, which are built up a spiritual house, an holy priesthood (1 Peter 2:5); so these many mansions must be these same lively stones being fitly framed together. We sometimes feel that perhaps the translators might have held to an erroneous doctrine, causing them to employ the word "mansion" in preference to "abiding place," and yet when we look deeply into the subject, we find that a mansion is a large, handsome dwelling. Then looking at the high calling of God in Christ Jesus we see that God is offering to these called out ones the highest, most beautiful and glorious

position in the kingdom of God: that of being heirs of God and joint heirs with Christ, kings and priests to sit with Christ in His throne, having power over the nations, being clothed in white raiment.

How wonderful that God has offered the faithful such an exalted position, such a beautiful mansion; and Jesus sought to comfort the sorrowing disciples with the promise of future power and glory before He left them to take up the next phase of His redemptive work, that of preparing a place for them, of becoming the advocate (1 John 2:1), the high priest of good things to come (Heb. 9:11), the high priest over the house of God (Heb. 10:21), sitting at the right hand of God until His foes become His footstool,

interceding on behalf of these called out ones, the stones which are being made ready for the great spiritual temple of God, who will become a pillar in the temple of God (Rev. 3:12). Enter God's family; take His name. What an exalted position, what a wonderful mansion! There truly can be no greater.

Prophetic utterances coupled with present world conditions indicate that this "house" is nearing completion. May the times of refreshing soon come from the presence of the Lord and may He soon send Jesus Christ to begin the times of restitution, when these called out ones will share with Him in the completion of His work, His honor, and His glory. Even so, come, Lord Jesus.

Deacon Philip

ONE of the remarkable characteristics of the writings of the New Testament is the briefness of its narratives, which, at the same time, are so comprehensive as to reveal in a few words events and personalities of the greatest importance. Is it a divine gift enjoyed only by these writers, but is not met with in other writings? We leave the answer to the reader. An instance of this peculiarity is found in the book of Acts, in the account of Deacon Philip. His entire qualifications for the office are given in a dozen words—"Of honest report, full of the Holy Ghost, full of wisdom." Subsequent history indicates that his equipment was complete. He was nominated and elected by the "whole multitude" and consecrated by the apostles. These few words indicate what Philip had done up to that time. He had studied all the practical problems of Christianity carefully and met the tests fully. The seven deacons, of whom he was one, began work at once, and we read: "The word of God increased, and the number of disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." One of the essentials for good evangelistic work on the field is to have good deacons in the churches. It is a great office.

About a year after the above-mentioned events, the disbelieving Jews succeeded in breaking up the congregations in Jerusalem, and "they that were scattered abroad went every where preaching the gospel." "Then Philip went down to the city of Samaria, and preached Christ unto them." Please emphasize the word "them," for we read that the people with one accord gave heed to the things that Philip spoke. Acts 8. Beyond all question this deacon had become an accomplished preacher. Yes; the people of Samaria had heard of Jesus one time when He was down that way. Since then, however, that Jesus had died, had been placed in a tomb the door of which was sealed, watched by a guard of soldiers—but He arose from the dead.

Philip was preaching the Christ of the resurrection, the Savior of men. The apostles heard of it and sent Peter

and John down to confirm the news. It was true, and the Lord honored the preaching, and the Holy Ghost came to Samaria. Then the angel of the Lord (whoever it was) sent Philip the deacon down to the south, on the Gaza road from Jerusalem. Queen Candace's chamberlain saw him on foot and stopped. Then the Spirit said to Philip: "Join the chariot," and he did so. What an opportunity! The man was reading in Isaiah: "He was led as a sheep to the slaughter." Said he, "Of whom speaketh the prophet?" Then Philip "preached unto him Jesus," and he was baptized and went on his way rejoicing. Tradition tells us that the Coptic Church of Africa was an outcome of this conversion. Philip, however, went over to Azotus and on and "preached in all the cities till he came to Caesarea."

Another twenty-five years passes. The gospel has been carried east to Persia, to Babylonia. Churches are already to be found along the great trade routes through Asia Minor, Macedonia, Greece, and at the ports of Italy, probably also in Spain and the south of Britain. Roman armies are now moving into the Holy Land to preserve order among the bigoted and rebellious Jews, and not long hence to destroy Jerusalem. Paul, the Apostle to the Gentiles, is on his way with his companions, going from Ephesus to observe Passover at Jerusalem; and they came to Caesarea and were entertained at the home of Philip—now called "the evangelist." Here the former deacon was in charge of the churches in that vicinity, assisted by his four unmarried daughters, all of whom were prominent teachers (Acts 21). Not long after this, so church history relates, Philip and three of his daughters moved to Hierapolis in Asia.

The history of Deacon Philip closes at this place. In the churches in Asia he carried on the work of an evangelist begun fifty years before until an advanced age. Here he died and was buried in the full hope of the resurrection. What a church there would be today were all deacons to emulate his example! What a benediction it would be to suffering humanity!—George H. Dewing in *The World's Crisis*.

The Sleep of Death

"Lest I sleep the sleep of death."—Psalm 13:3.

THE doctrine of the sleep of the dead is scriptural, it being named in no less than sixty-five texts. We now wish to see how the term "sleep" is used in this connection, and note the following:

1. *It is applied only to man.* One apparent exception is found in Psalm 76:6, "Both the chariot and horse are cast into a dead sleep." Taking this literally as it reads here, the chariot sleeps in death as well as the horse; but the text is translated by Rotherham, "Stunned are the horsemen," which makes it plainer. The words "cast into a dead sleep" are but one word in the Hebrew, we are told, and the Hebrew word means, "to stun, i. e., stupefy (with sleep or death)" (Strong's Concordance). In the case referred to the *horsemen* are stunned, or stupefied, with the sleep of death.

2. *It is applied to both good and bad men.* If the reader will turn to the sixty-five texts which have been noted he will see that not only David, Asa, and Hezekiah, each "slept with his fathers," but also each of the wicked kings, Jeroboam, Rehoboam, and Ahab. Whatever the term means when applied to one class, it must have the same meaning when applied to the other class. One class may awake "to everlasting life," and the other "to shame and everlasting contempt" (Dan. 12:2), but in the meantime both classes are asleep in death.

3. *It is applied to the man, not merely to the man's body.* So many will say, "It is not the real man who sleeps, but only the man's body. The real man goes to heaven and is as much alive as ever, while the body sleeps in the dust." But the Bible never makes this distinction. "Our friend Lazarus sleepeth," said Jesus; "but I go, that I may awake him out of sleep." Had Lazarus not been raised up, his body would have soon gone back to dust, and the man Lazarus would have slept on. "We never read," says Constable, "that man sleeps as to his body, while he is wakeful and conscious as to his soul." "It is not called 'the sleep of the body,'" says Bullinger, "as many express it; or 'the sleep of the soul.' Scripture knows nothing of either expression. Its language is, 'David . . . fell on sleep' (Acts 13:36), not David's body or David's soul." The nearest approach to the thought of the body sleeping is found in Matthew 27:52, "And many bodies of the saints which slept arose." But it is plain that while the bodies of the saints arose, they were the "bodies of the *saints which slept*," the term "sleep" being applied to the saints.

4. *The term is a figure of speech, representing death.* "They are as a sleep."—Psalm 90:5. The literal use of the term "sleep" is limited to the living. It is an experience we all know something about. But when applied to the dead it is always used figuratively. It is used ten times

in the Scriptures literally before it is used figuratively in Deuteronomy 31:16. Jesus makes use of the figure in preference to the literal and harsher term "death" when speaking of those whom He is about to raise from the dead; but that He uses it simply in a figurative sense is evident from the explanation given in connection with Lazarus. Says Bullinger: "The Lord first uses the figure, and says, 'Lazarus sleepeth'; and afterwards, when He speaks 'plainly,' He says, 'Lazarus is dead.'" When Jesus said, "Our friend Lazarus *sleepeth*; but I go, that I may *awake* him out of sleep" (John 11:11), He was speaking figuratively; when He said, "Lazarus is dead" (v. 14), and, "Thy brother shall rise again" (v. 23), He was speaking plainly. Paul writes of those "which *sleep* in Jesus" (1 Thess. 4:14), meaning literally "the *dead* in Christ" (v. 16). They are not literally asleep, only figuratively. They are literally dead.

5. *Why the figure is used.* There is always a divine reason for figures of speech in the Scriptures. It is a matter of divine inspiration. In the first place, the figure "sleep" is a softer, sweeter term than the literal term "death," and helps to relieve death of its terrors. God might have said to Moses, "Thou shalt die and be buried in the ground," but how much easier for Moses to hear the words, "Thou shalt sleep with thy fathers"—"shalt lie down to sleep." "A beautiful *euphemism* for death" (Companion Bible). Now according to Webster, a euphemism is "a figure in which an agreeable or non-offensive word or expression is substituted for one that is harsh, indelicate, or otherwise unpleasant; a way of describing an offensive thing by an inoffensive expression; a mild name for something disagreeable."

Jesus and Paul made use of this beautiful figure; and we have the Christian word "cemetery," sleeping chamber, as contrasted with "necropolis," city of the dead. In the second place, there is a remarkable analogy between the sleep of the dead and the sleep of the living. There must be, else the figure would be inappropriate. That analogy must not include the thought of the dead being in reality only asleep in the sense of "taking a rest in sleep," as the disciples supposed with regard to Lazarus. The term would then cease to be a figure; but "Jesus said unto them *plainly*, Lazarus is dead." In order, however, for the term to have any meaning to us, there must be a likeness between that *sleep* which comes within the realm of our present daily experience and the experience *death* of which it is a figure.

We have no human authority as to what the death condition is. Men may speculate, but no one who has entered that realm has told us about it. The lips of Lazarus and others who have come back from the dead are sealed in so

far as that experience is concerned. Only God can tell us what death is like, and our only revealed authority is the Bible. But we all know something about the experience of sleep, and the figure "sleep," which occurs so often in the Bible when death is referred to, will help us to understand something about that condition into which our friends have entered, and into which we, too, must enter if the procession is not halted soon by the coming of the great Life-Giver. Thus the great value of the figure, from which we may learn at least two things about the death which it illustrates:

First, it is a condition of unconsciousness and inactivity. To quote once more from Bullinger, "In normal sleep, there is no consciousness. For the Lord, therefore, to have used this word 'sleep' to represent *the very opposite condition* of conscious wakefulness, would have been indeed to mislead us. But, all His words are perfect; and are used for the purpose of teaching us, and not for leading us astray." Or as Archbishop Whately put it, "It must be allowed to be strange, that the word 'sleep' should so often be applied to the condition of the departed, if they are in a state of as lively consciousness and sensibility as before death, and in the actual perception of more unmixed pleasure and pain."—*Future State*. Not only does the figure of sleep teach that the dead are unconscious and inactive, but the same truth is taught emphatically and in literal language in more than one text of Scripture: Psalm 6:5—

"For in death there is no remembrance of thee." Psalm 146:4—"His breath goeth forth, he returneth to his earth: in that very day his thoughts perish." Ecclesiastes 9:5—"The dead know not any thing." Ecclesiastes 9:6—"Also their love, and their hatred, and their envy, is now perished." Ecclesiastes 9:10—"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." See also Job 3:17-19; Psalm 115:17; Isaiah 38:18, 19.

Second, there is an awakening. This is true of literal sleep. The person who sleeps wakes up. And when the word is used as a figure of death, it suggests a resurrection. Both good and bad men sleep. Both classes must wake up. The figure of sleep is used only of the first, or temporal, death. We lie down to sleep, and the next thing we are conscious of, we are awakened, and arise to live forever or to be condemned to the second death from which there will be no awakening.

It was in view of the fact that He was about to raise her from the dead that Jesus said of the little girl, "She is not dead, but sleepeth." It was known that she was actually dead (Luke 8:52), as is also evident from the fact that "her spirit came again" (v. 55). We do not think for a moment that she was only asleep literally; but she was asleep figuratively, not dead forever.—Linden J. Carter in *The Messiah's Advocate*.

The Cross of Christ

By M. W. Lyon

OUT of the blackness of the midnight hour, silently, swiftly, relentlessly, stark tragedy descended upon a stricken population in the days of long ago. So long ago it is that most of us forget it and the grim lesson it teaches. It is probable that no scourge so terrible ever fell upon any other whole nation in all the history of man. For in every house, from the palace of the king upon his throne down to the slave dungeons, and even the very cattle stalls, there lay a corpse!

Yet in the midst of this all but universal plague, there was one spot immune. In the tents of Israel there was safety. For they had obeyed a certain commandment of the Lord, to take of the blood of a slain lamb and strike it upon the doors of their houses, and God's promise was, "When I see the blood, I will pass over your door, and will not suffer the destroyer to come in." Ex. 12:21-23. So Israel was saved by the blood that never-to-be-forgotten night. The lesson is too obvious to be escaped. Whether high or low, rich or poor, good or bad, none of these things availed—one thing alone mattered: was the blood there? And if it was not—woe to the inhabitants of that doomed

house!

Now these things are not mere idle tales. Why did God require such a strange observance, and why did He inexorably condemn all those who failed of fulfilling it? We are plainly told (1 Cor. 10:11) it was for our learning, to teach a great lesson. What a flood of light it throws on that significant statement (1 Cor. 5:7), "Christ our passover is sacrificed for us." And what meaning there comes to such statements as these, of Christ and His apostles, "Whosoever believeth in him shall not perish." "No other name under heaven whereby we can be saved." "Without the shedding of blood there is no remission." "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

This is the meaning of the cross of Christ. There was no other way for Him: there is none for you. As Egyptians perished without the passover blood, so will you perish without the blood of Christ. Does that saving blood safeguard eternal life for you? Look and see, and if not—oh, hasten to place it upon your life, for the midnight hour of judgment approaches!—*Golden Rule News*.

Who Is Lucifer?

By Harvey Krogh, Jr.

"How art thou fallen from heaven, O Lucifer, son of the morning!"—Isaiah 14:12.

WHEN we study a certain subject in the Bible it is always a wise plan to read the whole chapter in which the subject is found. A plan that is even better than this is to obtain an idea as to what the whole book is about and it will be much easier to understand the subject.

We find that Lucifer is mentioned only once as Lucifer in the Bible (in Isaiah 14:12). From a brief study of the book of Isaiah we will see that his prophecies concern Judah, Jerusalem, Israel, and some of the nations which come in contact with God's people.

Beginning with the first verse of Isaiah 14: "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob." Also, those who carried Israel captive will be Israel's captives and Israel shall rule over them.

In verse 3 we are told that something is going to come to pass in the day that the Lord gives His people rest from their sorrow and from their fear. That something that is to come to pass "in that day" is plainly told in verse 4. "Thou shalt take up this proverb against the king of Babylon." It seems that they are waiting a long time to take up a proverb against the king of Babylon. Israel is still scattered somewhat and God has not yet brought them (all twelve tribes) into their own land and freed them from their sorrow and from their fear. They haven't taken up that proverb against old Nebuchadnezzar yet and he has been dead close to 2,500 years.

Ah! but maybe this king of Babylon spoken of in Isaiah 14 is a different king of Babylon, since they are to wait till the restoration of their nation before they start this taunting saying (proverb).

Over in Revelation 18 we have a whole chapter of twenty-four long verses all devoted to the destruction of what is called "that great city Babylon." According to the first verse of Revelation all of the things in the book were future at the time of its writing, and we are certain that most of that prophecy is still future, although very soon to be fulfilled. A vivid description of that city is verse 16. "Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!"

Let us read a line of that triumph-song (proverb), in Isaiah 14:4: "How hath the oppressor ceased! the golden city ceased!" I wonder if Babylon against whose king is this proverb, and the Babylon of Revelation, are the same? If so, their kings may be the same and it remains for us to name the king of Babylon of the future and compare him with Isaiah's king of Babylon.

We believe the Antichrist is the king of the Babylon of Revelation 18. In the thirteenth chapter he is described as a beast having seven heads and ten horns. "And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." And all, both great and small, rich and poor, free and bond, are caused to receive a mark in their right hands, 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."

The beast or Antichrist seems to be an oppressor even as the king of Babylon of Isaiah 14. Now to continue this proverb: "The Lord hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. The whole earth is at rest, and is quiet: they break forth into singing."—Isa. 14:5-7. When is the whole earth at rest? Not until "the beast," the Antichrist, "that man of sin," is slain by the King of kings and Lord of lords near the close of the great tribulation that is coming upon the earth (Rev. 19:16-20).

We shall read more of this proverb or taunting speech. "Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee." A picture of death? "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! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High."—Isa. 14:11-14.

Is this not almost identical with Paul's description in 2 Thessalonians 2:3-10? "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed; the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. . . . And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all de-

ceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."

Continuing the proverb: "Yet thou shalt be brought down to hell, to the sides of the pit. 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 kingdoms . . . ?" Ah! Yes, he is only a man empowered by Satan. "That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? All the kings of the nations, even all of them, lie in glory, every one in his own house." Yes, they are all neatly laid in their sepulchres; in honor they lie. "But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under foot. Thou shalt not be joined with them in burial." Why not joined with them in burial?

Revelation 19:20 tells us why: "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."

With the twenty-first verse of Isaiah 14 this proverb, taunting speech, or triumph-song against the king of Babylon is ended. It is not to be taken up until the day that God shows His mercy on Jacob and sets Israel in their own land, not until they are given rest from their sorrows and from their fears. The king of Babylon spoken of in Revelation is the beast or Antichrist, and Lucifer, which means "day-star" or "morning star," is only a taunting name for him.

Read the whole fourteenth chapter of Isaiah and see if the man called Lucifer is any more a man whose identity is questioned. Let us study and seek out these things for ourselves that we may be workmen that need not to be ashamed.

Nothing Will Be Withholden

THESE words were spoken by God of cooperation. We know the great works of the world are done only through cooperation of many workers guided by a master mind who has all the plans and blueprints for the task in hand. Many times in a gigantic work different units work on the same job, but all in unity. God gives us an example of the human body which is made up of many organs, but all work in harmony.

Now if the words of God about those intending to build a tower to reach unto heaven are true, and we know them to be; then just what will be withholden from the Church of God if we all cooperate in sending the message to a dying world? Surely when we have God's purpose in mind we will be much more successful, and instead of God confounding our method of cooperation, He will abundantly bless it.

We all have access to history, and know that never was there a time before when men's hearts were failing them for fear of the things coming on the earth. Never was there a time when the cities of the nations were tottering under a debt which they could not pay. Never was there a time when the nations of earth were struggling under a load of debt which could not be paid. Never was there a time when there was such an abundant amount of food, and yet so many millions of idle laborers who were unable to feed themselves or families. Never was there a time when nations were so well prepared for war, and struggling for mastery. Never was there a time when the ultra rich feared for their lives and those of their families as now. With kidnapping and robbery an everyday affair, the rich are beginning to reap the penalty as James 5 gives. Now that we see these things, can we look up and rejoice, knowing our redemption draweth nigh?

The Church of God recognizes the task God has given it to do; and we also recognize Jesus as the Head of the church to whom we should all go for wisdom to carry on the work orderly. He has given us a plan to follow in which all lines of work are coordinated.

We have many ministers in the field giving the third angel's message who cannot stay in the field without cooperation. This cooperation does not consist only in financial help. In Acts 12 we read of Peter in prison, with the Roman king intending to kill him to please the people. He was king in name, but slave in reality, as he wanted to please the people instead of using his kingly authority to see that justice was done. But consider what the church did to release Peter from the grip of a world Power. They prayed without ceasing! Prayed against the Roman nation's guards and soldiers. And who won? Read the wonderful account of it and see. That is what prayer can do today, and will do when we are in earnest in our work of spreading the message.

But although God will do His part when we ask Him, yet He has given us a part to act in order to get the blessing He is anxious to bestow upon us. And that part is in supporting the work. Man has carried many schemes in collecting taxes and revenues to sustain a government and business, but never has a system been devised so just as the tithing system. It calls for little when little has been gained and much when much has been gained.

The writer does not wish to make a hobby of the tithe and in every article bring to the reader's attention its benefits, as there are many other things that bring a blessing. But it is God's wish that we should all prosper and be in health. Now if it is His wish that we prosper, then should we not be interested enough in His work to do our just

share? I have never seen a man or woman who covenanted with God, as Abraham did, to pay tithe but felt he was bountifully blessed; and if we make a freewill offering besides, the blessing may be more than our barns will hold. 2 Chronicles 16:9 reads, "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." Our hearts cannot be perfect before Him if we disregard our fellow men and allow them to go without hearing a message of salvation.

We are living in turbulent times, and God said, through Paul, that men would try to draw others from the truth to them. A church that the devil leaves alone he has already in his grip, but when you find a church in which you find the prophecy of Paul fulfilled you may know Satan has not got that church, but is working to pull it to pieces so they cannot cooperate, for he knows also that there is nothing like cooperation in bringing work to a successful end.

Unity on all essentials of salvation reigns among us, and we ask our heavenly Father to guide in all things so we may merit the blessings promised to those who are striving to enter into the kingdom.—A. S. Christenson in *The Bible Advocate*.

A STUDY OF MARK'S GOSPEL

Continued from Front Page

When Paul started his second missionary tour, Barnabas wished to take Mark along, but Paul refused to let him go because on the former tour he had turned back. This resulted in a realignment in the evangelistic teams. Barnabas then took Mark to Cyprus, whereas Paul chose Silas as his traveling companion and proceeded to Asia Minor.

Years later the differences that appeared thus early in their missionary work were wiped away, and, when Paul was suffering his first imprisonment in Rome, Mark came to him. Later he returned to Asia Minor, and, when Paul was again arrested and was suffering his second Roman imprisonment, the great Apostle wrote to Timothy, his "son" in the Lord, to bring Mark (whom Peter called his "son" in the Lord) with him. From the writings of the church historian Eusebius, we note that, after the martyrdom of Peter and Paul in Rome, Mark went to Alexandria, where, after establishing the church, he likewise suffered martyrdom.

Where and when was the gospel written? Different scholars make different claims. The majority of ancient churchmen claim it was written in the city of Rome. Jerome says that Mark wrote the Gospel by request of the brethren in Rome. The great orator and preacher, Chrysostom claims it was written when Mark was in Alexandria. This would place it after the death of Peter and Paul, whereas, if it were written in Rome, it would most likely have been written prior to the death of Peter and Paul. Eusebius claims it was written during the third year of the Emperor Claudius, which would be A. D. 43.

Others place the date later. Those who declare it was written in Rome would most likely also declare that it was written while Peter and Paul were still alive. This would be about A. D. 63 or earlier. Those who claim that it was written after the death of the apostles, if they also insist that it was written at Rome, would have to place the date in the interval between the martyrdom of the apostles and the departure of Mark for Alexandria. It is easy to understand why Chrysostom would have claimed Alexandria as the place where it was written, in view of the claim that it was written after the death of Peter and Paul.

The claims of the radical modernistic scholars are so utterly far-fetched and motivated by modernistic prejudices and narrowness that they do not merit serious consideration. It is safe to say that the Gospel of Mark was written sometime between A. D. 60 and A. D. 70 at the city of Rome, or possibly at the city of Alexandria.

Another interesting point is the question "To whom?" To whom was the record written? The Gospel itself substantiates the view of tradition that it was written for the Gentiles, especially for those of the city of Rome. Jerome is in agreement when he declares that it was written *at the request of the brethren at Rome*.

There is internal evidence for this position. There is no reference made in the Gospel of Mark to Jewish laws, and when the writer refers to Jewish customs he explains their meaning. This would not have been done had the Gospel been addressed to the Jews or to those familiar with Jewish customs. For example, in Mark 7:3 we read, "The Jews eat not unless they wash their hands oft." In Mark 14:12 we read, "The passover was killed on the first day of the unleavened bread." Furthermore, he explains Aramaic and Jewish words that a Gentile reader might not understand, such as *talitha cumi* and *corban*. This would not have been necessary if addressed to Jewish readers.

There is a tradition which claims that the Gospel was written originally in the Latin language and later translated into Greek. To this point of view many of the Roman Catholic theologians formerly held. It was based on the fact that what is claimed to be a portion of the original manuscript on display at Venice was written in Latin, but this manuscript is no doubt a much later copy based on the translation into Latin and known as the Vulgate. At the time the Gospel was written, Greek was the language of the people. Latin was not used, even in the services of the church, until long after the Gospel was written, and then its use was introduced into the church first at Carthage.

In summarizing we might say that this Gospel is the first Gospel written; it was written by Mark, according to the testimony given by Peter and according to the inspired guidance of the Holy Spirit; it was written to the Gentiles at Rome, in the city of Rome, sometime between A. D. 60 and 70; it portrays Jesus as the miracle worker, the One with divine authority; it gives greater emphasis to the deeds of our Lord than to His teaching. Events are not given in their chronological order. In order to have a thorough survey of the life of our Lord, a study of all four Gospels would be necessary.

Abreast of the Times

Disarmament Conference Near Collapse.

"They shall speak lies at one table; but it shall not prosper: for the end shall be at the time appointed."—Daniel 11:27.

GENEVA, May 31.—Even the most enthusiastic and optimistic of the delegates to the international Disarmament Conference are forced to confess that unless some miracle occurs the conference must speedily collapse. One observer quotes Arthur Henderson of Great Britain, "the conference's official optimist," as dolefully asserting: "The clouds have never hung so low" as at the present time.

Evidently discouraged by the outlook for peace the nations of Europe together with Japan are engaging in a feverish military program that augurs little for the security of the world. The impending struggle is quite evidently approaching with great rapidity, "for the end shall be at the time appointed." No one but God knows the day and the hour when the dogs of war will again be unleashed to ravage the world for the last time. Watchfulness, prayer, consecration to the service of God, are indicated as the course for the Christian to pursue in these threatening days.

Drought Menace Growing Acute

"A land of drought, and of the shadow of death."—Jeremiah 2:6.

WASHINGTON, D. C., May 31.—Deeply concerned over the spread of the devastating drought over the larger agricultural areas of the country the federal agencies are making frantic efforts to provide relief for the stricken farmers and to assure the nation against a serious shortage of food for the coming winter. Twenty-one states are now affected, ten of them acutely by the prolonged lack of rainfall. Several of the grain provinces of western Canada are likewise suffering from the same cause.

The situation is described as gravely menacing over at least three fourths of the Mississippi and Ohio River valleys, extending almost to the Atlantic Seaboard throughout the Great Lakes and St. Lawrence River region. All drought records have been shattered in the states of Ohio, Indiana, Illinois, Iowa, and Nebraska. Observers declare that the assurances of the Government are overly optimistic, and that the prospect is that the wheat crop will be far below average, and probably result in an actual shortage of bread in the United States.

Similar reports of drought come from Europe and especially from England, where it is said the wells and streams are running dry in many places.

It is becoming ever more apparent that man's attempt to limit agricultural production is no longer necessary, but

that the efforts already made may be exceedingly disastrous and result in widespread famine.

Drought is one of the punishments that will be inflicted on ungodly people in the age to come, for "it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain" (Zech. 14:17). In the past God has withheld rain in certain localities and bestowed it at the same time upon other places as expressions of divine approval or disapproval. In this connection it is instructive to read the warning of Amos 4:6-9.

Wants to Be a Dillinger

"They lay wait for their own blood; they lurk privily for their own lives."—Prov. 1:18.

HARLINGEN, Texas, May 21.—Confessing to the murder of J. M. Brinck, who was a member of the rowing team representing the United States in the Olympic Games in 1928, sixteen year old William Osborne told the sheriff that he wanted to become another John Dillinger or a Clyde Barrow.

The boy is the son of a dairy farmer near Premont, Texas, where he attended high school and played in the high school band. He confessed that Brinck had given him a ride in his automobile, en route from Falfurrias to Edenburg, Texas, and while on the trip young Osborne shot his companion to death and robbed him of \$70.00.

Perhaps a little more money spent on the boy's moral education, a little more encouragement given to his attendance at Sunday school and church services, might have brought him to quite a different point of view. We suggest you read again the associate editor's editorial of last week in this connection.

Gathering Tares

"Come out from among them, and be ye separate, saith the Lord, . . . and I will receive you."—2 Cor. 6:17.

BERLIN, Germany, June 1.—The Protestant Christian element in Germany is putting up a vigorous battle to prevent the complete loss of their independence through the autocratic control of the church by the Nazi Government. Almost every week brings its new religious development in this country. On May 21 an Association of All Believers in the German Faith (the movement that has as its objective the restoration of the old Germanic paganism) was perfected at Scharzfeld. In reply to this anti-Christian effort the Protestants this week held a meeting and appointed a new body of Elders to whom they assert they will henceforth give their allegiance rather than to the church authorities appointed by the Government.

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A PRAYER

O GOD, we who are alive from the dead through faith in Him, and are waiting for His coming, do now yield ourselves unto Thee. - We present our bodies unto Thee as living sacrifices; our eyes, our ears, our tongues, our hands, our feet, our brains, holy, and acceptable, which is our reasonable service; that Thou wouldst fill us with Thy Holy Spirit, that henceforth we may not be conformed to this world, but be transformed by the renewing of our mind, and so prove what is that good, and acceptable, and perfect will of God, to the glory of the Father. Amen.

—James M. Gray.

MARSHALL, ILLINOIS

The Salem Berean members met at the Salem Church on Wednesday night, May 16, 1934, to organize a Berean society; 18 were present at this meeting. The class will use the new Berean books. There will be special music at each meeting.

The results of the election were as follows: president, Harry Goekler; vice president, Ivan Veach; secretary-treasurer, Edna Wood; pianist, Ruth Goekler; assistant pianist, Edith Hendrix.

The president appointed Sr. Edith Hendrix chairman of the Membership Committee. He also appointed Edna Wood, Edith Hendrix, and Mrs. Allen Claypool to be on the Program Committee. May God help each of us as we study His Word and may we each one grow closer to Him.

Edna H. Wood, Sec.

ILLINOIS STATE BEREAN REPORT FOR APRIL

DIXON

Adult class: membership, 8; average weekly attendance, 6; interest, good. Senior class: membership, 9; average weekly attendance, 8; interest, good. Junior class: membership, 9; average weekly attendance, 8; interest, fair. Primary class: membership, 4; average weekly attendance, 2; interest, good. Mary McClintick, Sec.

OREGON

Membership, 12; average weekly attendance, 9; interest, poor. In explanation of the interest: When the members come to class they settle down to work, but seldom does anyone study his lesson beforehand. Evan Knodle, Sec.

Edna H. Wood, State Sec.

SERVICE

Does this remind you of anyone you know?

I'll go where you want me to go,
Dear Lord.

Real service is what I desire.
I'll sing a solo any time;

Dear Lord,
But don't ask me to sit in the choir.
I'll do what you want me to do,

Dear Lord,
I like to see things come to pass,
But don't ask me to teach girls or boys,
Dear Lord,

I'd rather just stay in my class.
I'll do what you want me to do,
Dear Lord.

I yearn for the kingdom to thrive.
I'll give you my nickels and dimes,
Dear Lord,

But please don't ask me to tithe.
I'll go where you want me to go,
Dear Lord,

I'll say what you want me to say;
I'm busy just now with myself,
Dear Lord,

I'll help you some other day.

—Chimes, Walnut Street Baptist Church,
Louisville, Kentucky.

BEREAN DAY

Berean Day at the past conferences in Oregon has been a time for vacationing from Bible School. Young people (and older ones, too) have deemed it their privilege, whether Bereans or not, to use the day in whatever way they might desire, regardless of the program scheduled.

This year the Program Committee is hoping to do away with a considerable amount of this by not disrupting the regular schedule of Bible classes except from 8:30 to 10:00 a. m., when reports of the national and state work will be given. It is hoped to enliven this usually dry-as-dust session with descriptions of the workings of committees of which the public has known nothing but the names during times past.

The afternoon session, 3:00 to 5:00, will consist of the business meeting and a brief discussion of local organization. Harry Goekler will deliver the evening sermon.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"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."

CARRYING ON JESUS' WORK

DID you ever have a piece of work to do which didn't go right? You gave up in the middle of it because you didn't know how to go ahead, and went fishing! Well, you know, many others, some older than you, have done the same thing. Today we'll read about a man named Peter who did just that.

Peter, you remember, had been chosen along with eleven others to help Jesus in His great work of telling the people about the kingdom of God. Jesus had been his Teacher, and he had learned most of his lessons well. But there were some which he couldn't understand, just as there are some of yours which are hard for you.

Jesus was to be King in God's kingdom which was to be on the earth. Those who loved Jesus and tried to do as He wished would be in that kingdom. When that kingdom should come, there would be no more war; everybody would be happy, for there would be nothing to make them sad.

All of this Peter understood well and went about teaching it to all who would listen. For he wanted many to be ready for that kingdom. But there was one thing he couldn't understand, although Jesus had explained it to him.

Peter couldn't see why Jesus had to die, and he couldn't believe that Jesus would rise from the dead after being in the grave three days. And so, when he knew that the One who was to be King was dead, he didn't wait to see what would happen. He went fishing!

Back to the work that Jesus had called him from went Peter. One night, with six other disciples of Jesus, he fished from sunset till morning, but they caught not so much as one little fish. Did you ever fish all night and catch nothing?

When it began to get light some one who stood on the shore called to them and asked them if they had caught anything.

"Cast the net on the right side of the ship," he called. And when they did, they caught so many they couldn't draw the net in. One of the men, John by name, knew then who the stranger was.

"It is the Lord," John exclaimed.

They all went to shore then, and found that Jesus had built a bonfire and was roasting some fish for their break-

fast. When they counted the fish they had caught, they found they had 153 big ones! Then they realized Jesus really was alive again.

After breakfast Jesus took Peter to one side and told him that He wanted him to leave his fishing and go back to preaching the gospel. "Feed my sheep," is what He said to Peter, and He meant that Peter was to tell everybody all about Jesus and His resurrection.

Peter must have been very happy that day, because, you know, he had denied Jesus, and he wasn't sure whether Jesus had forgiven him. Now he knew that everything was all right, and he could go on preaching.

Jesus also told the other disciples that evening that they should go into all the world and tell the good news of God's coming kingdom to everybody. He said He had received all power from His Father and that He would give some of that power to them. They could perform miracles, touch a poisonous snake and it wouldn't hurt them, and such things.

Jesus said He would be with His disciples "even unto the end of the world" and that takes us in, too, you see. We are His disciples if we do as He asks us to do, and He wants us to tell others all about Him. Even the little boys and girls can do that by bringing their little playmates to Sunday school; if they don't go to any other. We can all act as Jesus wants us to, and that is better than talking, for, you know, "actions speak louder than words."

Last week by mistake Texas was omitted from the list of states having members of the Sons and Daughters of the King Club. And here we have a Texas member the first one to report having a Bible seal on every date for three months! Jack Parsley is his name, and he is from Abilene, Texas.

Jack sent such a fine Bible Scrapbook to the exhibit at General Conference last year. I remember one picture he drew; it was a little boy with a Bible in his hand. I think that was Jack's picture of himself, because having his membership card filled means that Jack studied his lesson every week. Good work, Jack. Now who else is on the honor roll?

What did you think of the idea of forming a neighborhood branch of our club for vacation time? Talk it over with Mother, and see what she thinks of the idea. And by all means, if you start one keep it up as long as you are home. It's one of the best habits in the world to learn to keep at a good thing when once you have started.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 12. — June 17, 1934

THE RISEN LORD AND THE GREAT COMMISSION

Matthew 28:1-20

Devotional Reading: Psalm 116:1-9

GOLDEN TEXT

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 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 28:19, 20.

A STUDY OF THE SUBJECT

Topic: The Risen Lord and the Great Commission.

Basic Truth: "Christ both died, and rose, and revived, that he might be Lord both of the dead and living."—Rom. 14:9.

I. The Manner of His Resurrection. (Matt. 28:1-4.) The resurrection of Jesus was an event that affected both heaven and earth, angels and men, and therefore was accompanied by celestial as well as terrestrial manifestations of power. At His birth, His death, and at His resurrection, unusual happenings in the earth and heavens indicated that the God of the universe was concerned in Jesus Christ. When He comes again tremendous seismic disturbances will also take place which no human power can resist.

II. The Reality of His Resurrection. (Vv. 5-17.) "Fear not ye" is the assuring word of the resurrected Savior. He faced the agony of the cross and the silence of the tomb that He might be able to speak those blessed words with power and with authority. The reality of the death of Christ was as necessary as was His resurrection to bring hope to a dying world. Unless He actually died He could not have actually arisen from death and brought to the sorrowing world positive proof of the possibility of a future life. But Christ really died, and Christ really lives again, and the believer may rejoice in full confidence and hope.

III. The Results of His Resurrection. (Vv. 18-20.) "All authority in heaven and in earth" could not have been given to a mortal man, even though He were the only begotten Son of God. It awaited the immortalization of Jesus to be conferred upon Him. He is now able to see as God sees into the future, and can say, "Lo, I am with you always, even unto the end of the" age. We may go forth, then, confidently into the great task of world evangelism without fear, for the Master of heaven and earth is with us to give us power to carry on until the new age of glory and of deathlessness is ushered in at His coming!

THE GOLDEN TEXT

Between the time of Jesus' resurrection and His ascension into heaven, He gave His disciples this command which is known as "the Great Commission." He wanted the gospel carried to all nations. He wanted them baptized in the ONE NAME. The name of the Father and His Son is the same.

The disciples were to teach the people to observe all things which Christ had com-

manded. We are many generations from that day, but we too should observe the things Christ commands, and we learn these things by the study of the Bible, for they are all there, and it is up to us to find the things left on record for us. It takes time and deep study to find everything, but they were put there for our benefit and it behooves us to find out the will of the Father and Son, and then do it.—L. A. R.

PRACTICAL APPLICATIONS

We

—can tell others the joyful news of resurrection;

—can share in the benefits of Christ's resurrection;

—have no reason for doubting the resurrected Jesus;

—must participate in carrying the gospel news;

—are included in the promise of Christ's abiding protection.

Telling Others. The Great Commission is one of "going and doing." If we have found joy and happiness in the gospel news, then it is our duty to share it with others. Christ is counting on His faithful followers to carry on while He is away attending to His ministry of priestly service. We must teach men and women to observe all things taught by Christ and His followers. We must live these teachings. Matt. 5:16; 2 Cor. 3:1-3; 1 Thess. 1:6-8. If we really and actually believe in Christ's resurrection, we will do all things to carry this message forward to the glory of God. 1 Cor. 10:31.

Resurrection. The gospel is "gospel" because of Christ's resurrection. His resurrection insures our resurrection. Men and women who understand and who have a true concept of the resurrection will be willing to do like the faithful in ages past, who were willing to be stoned, sawn asunder, cast into prison, be destitute and homeless in order that they might obtain a better resurrection. Heb. 11:32-37. Are you willing to make such a sacrifice to carry the gospel story of a coming resurrection and kingdom?—C. E. R.

YOUNG PEOPLE AND ADULTS

What is usually meant by the Great Commission is the command to go into all the world and preach the gospel to every creature (Matt. 28:19; Mark 16:15, 16). This command was given a very literal interpretation by the early Christians. These followers of Christ started out with zeal making converts

wherever they went. Many of the less timid were driven to new fields by the persecutions against them. The Nestorian Christians (so called because they were converted by Nestor, a man who was called a heretic for believing some of the things we know to be true) sent more than two thousand missionaries to China and India. So industrious were they that Marco Polo told of seeing Christian missions all of the way from Bagdad to Peking. These efforts of these missionaries were neutralized by the reactions that later set in. The Christians were killed, or forced to give up their religion, by successors of the great Genghis Khan. Today little progress is being made in these countries.

The Great Commission was to preach the gospel. Unfortunately, men added many of their own dogmas, morals, and manners and taught them as a part of it. Each missionary has felt it necessary to teach the special rites of his church. The missionaries from the various countries have felt duty bound to teach the form of government, dress, morals, and culture of the country from which they came. These are often unsuited to the people and but tend to increase the antagonism against Christianity. The gospel is all that Jesus requested a missionary to teach.

—H. A. S.

PRIMARY CLASS

Memory Verse: "He is risen from the dead."

For three days Jesus lay in the tomb. The soldiers were so afraid that some one would try to steal Jesus' body that they sealed the door of the tomb and rolled a great stone in front of the door.

Very early on Sunday morning Mary Magdalene and the other Mary came to the tomb where Jesus lay. They had wondered how they would get the stone away to get into the tomb. But when they got there the stone was rolled away.

Seated on it was an angel. The angel said, "Fear not, I know you are looking for Jesus, but He is not here, He is risen. Come and see the place where He lay. Go quickly, and tell His disciples that He is risen from the dead, and has gone into Galilee."

They hurried away to tell the disciples. How happy they were. On the way they met Jesus. They fell at His feet and worshiped Him.

Yes, Jesus died on the cross, but He rose again and has gone to heaven. Some day He is coming back to make alive all those that are dead.—V. C. T.

LEVONA WATTS THOMPSON

Levona Watts was born in Merenci, Mich., October 29, 1871. On February 22, 1900, she was united in marriage to Allan Thompson, farmer and Farm Adviser in and about Tulare, Calif. To this marriage were born four children: Claire, Georgia, and Wayne of Tulare, and Mrs. Frank Roberson, of Fresno, Calif. Besides these and her husband, and several grandchildren, she is survived by three sisters, Mrs. Parry Luce, Mrs. Lulu Morrison, and Mrs. Flora Sayre, all of Tulare; and one brother, Mr. Ai Watts of Visalia, Calif.

When Bro. S. J. Lindsay was at Los Angeles, he and the Railsbacks visited Tulare on several occasions, and on one of these trips Sr. Thompson was baptized into the saving name of Jesus. She had the great pleasure of seeing her son Wayne and her daughter Georgia also unite themselves to the household of faith at a later time. Hers was a good fight of faith, and it was not realized until about two weeks before her death that her condition was serious, though she had been in failing health for some time. No human aid could remedy matters, and she fell asleep in Jesus, May 18, 1934, at her home in Tulare. Sr. Railsback and the writer journeyed to Tulare to lay her away in the cemetery there, where she rests from her labors as mother and wife, awaiting the call of the Master when He comes in power and glory. Man is weak and must look to that great and glorious day when all shall be made new. In these perilous times in which we live, we can say truly, "Blessed are the dead who die in the Lord."

Norman John MacLeod.

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THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

The RESTITUTION HERALD advocates: the near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church to be joint heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the

mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

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BETWEEN YOU AND ME—

The editor and his wife, accompanied by Robert Hardesty of Oregon, Ill., spent a most enjoyable time with the brethren at Fonthill, Ont., and at Niagara Falls, N. Y. And what a meeting the gathering at Fonthill was this year! And how our hearts were made to rejoice to learn at first hand the splendid work Bro. C. E. Randall, pastor of the two churches (three, with the new work at Welland, Ont.) is doing. We leave further comment for the full report which will no doubt reach us soon.

The contest articles on "What Must I Do to Be Saved?" will be published in our next issue.

We regret to learn of the continued illness of Bro. Isaac Fish of Maxwell, Iowa. Bro. Fish has been a lifelong supporter of the work in Iowa, as was his father before him. May God bless him and restore him to health is our prayer.

Some localities are talking of getting up auto parties to come to the General Conference this year. This is a splendid plan, as it would reduce the cost of transportation greatly. With the splendid corps of teachers arranged for by the Illinois Bible School management the gathering is sure to result in much good. Come, and enjoy this great conference with us.

Our bookkeeper is getting the books of the Institution into such a condition that he will be able to make a complete and detailed report of the condition of our work up to July 31. This will be the first time that such a report has been possible.

Bro. Arlen Marsh filled the pulpit in Dixon, Ill., last Sunday. Pastor L. E. Conner had been called away and was unable to return in time to prepare for the service.

THE WORLD OUTLOOK

THE *Sunday School Times* tells of a traveler meeting a Jew on the road from Jerusalem to the Mount of Olives who told him that every morning for fourteen years he had made this journey, and in explanation said: "I am an orthodox Jew. By watching the signs of the times and what is happening today among the nations and in Palestine, we orthodox Jews have come to the conclusion that the day of Messiah must be at hand. I read in my Bible that 'his feet shall stand in that day on the mount of Olives.' Therefore I go every day to the Mount of Olives, for when His feet stand on the mount I want to be there to give him a welcome."

The Bible, or some part of it, has been printed in 936 languages and dialects, according to a recent statement of the American Bible Society. This figure represents the publications of the American Bible Society, the British and Foreign Bible Society, and the National Bible Society of Scotland, and a few smaller missionary societies.

Criminal statistics published by the British Home Office show that robbery accompanied by violence is increasing rapidly in England. London leads all other cities in this matter. The figures also show increase in fraud, suicide,

manslaughter, and murder. This cannot be attributed to prohibition as would certainly have been done in this country.

A Christian writer recently said that as a result of hundreds of conversations with people whom he casually met, a scant four per cent were able to tell him how a person could be saved. He said that the great mass of men and women in Christian America, many of whom are nominally church members, do not know the Bible method of salvation.

Frank H. Simonds, writing in *The Literary Digest* for November 11, says: "Fifteen years after the World War, Europe is visibly headed for another conflict." He adds that it is not likely to come immediately because Germany, though morally prepared, is materially unready; while her neighbors are materially but not morally ready. Germany's exit from the League of Nations and the collapse of the Geneva Disarmament Conference reveal the seriousness of the whole European situation. The old struggle for the balance of power is on again in Europe! Another struggle for the domination of Asia is also going on simultaneously, with Japan and Russia at loggerheads. One wonders just what the lineup of nations would be if both of these dynamite boxes should explode at the same time, to produce the second great World War.—*Bible Faith Mission Standard*.

RESURRECTION: A BIBLE STUDY

By Mrs. L. M. Kiger

"I know that my Redeemer liveth,
And on the earth again shall stand;
I know eternal life He giveth,
That grace and power are in His hand."

I. Resurrection means living again. Rev. 20:5. This requires three things: 1. To have lived once. 2. To have ceased to live. 3. To live again. During death there cannot, therefore, be resurrection.

Three facts pertaining to Christ's resurrection are especially worthy of notice: 1. Christ died to mortality. 2. He was in the grave three days and three nights. 3. The third day He was raised by the power of God to immortality.

II. Resurrection is illustrated in the Scriptures by eight examples besides that of our Lord. Three are given in the Old Testament, three were accomplished by our Lord, one by Peter, and one by Paul. The occurrences are as follows: 1. The widow's son, raised by Elijah (1 Kings 17:17-24). 2. The Shunammite's son, raised by Elisha (2 Kings 4:18-37). 3. A man being buried touched Elisha's bones and lived (2 Kings 13:21). 4. Jesus raised the maiden (Luke 8:54, 55). 5. Jesus raised the young man (Luke 7:14, 15). 6. Jesus raised Lazarus (John 11:43, 44). 7. Peter raised Tabitha or Dorcas (Acts 9:40). 8. Paul brought Eutychus to life (Acts 20:9, 10).

The word translated "breath" in 1 Kings 17:17 means the same as the word rendered "spirit" in Luke 8:55. Both words mean the breath of life.

III. Resurrection is spoken of in Scripture both literally and figuratively. The cases mentioned previously are literal. The figurative is seen in such passages as Ephesians 2:1, 2; 5:14; and John 5:24. The thirty-seventh chapter of Ezekiel tells of the national resurrection of Israel from their scattered condition to restoration to nationality in Palestine. This is a very good illustration of the literal resurrection also.

IV. Resurrection is either to immortality, as in 1 Corinthians 15:52, or to judgment, as in John 5:28, 29. The latter evidently requires mortal resurrection. The church will be in the immortal class, and the world or sinners in the mortal class.

V. Our resurrection depends upon that of Christ (John 14:19; 1 Cor. 15:17, 18).

VI. Christ's resurrection was attested for forty days to the disciples by sight, hearing, and touch, for they saw, heard, and handled Him after His resurrection. Above five hundred brethren saw Him at one time (1 Cor. 15:6).

VII. The figurative resurrection spoken of in John 5:24; Ephesians 2:1, 2; and 5:14 is referred to in 1 Corinthians 15:34 as the crowning proof of resurrection. Those who know the Savior's power to save from sin now have a foretaste of His power to save from death later, and thus righteousness by Him becomes a proof of later resurrection, for both are called a quickening of the dead.

Revelation and Nature say that man is mortal, and because of sin is subject to death. "Death ends all" according to Nature, but Revelation assures us a life after death by a resurrection from the dead, and gives proof by the resurrection of our Lord. "Now is Christ risen from the dead, and become the firstfruits of them that slept."—1 Cor. 15:20.

VIII. Mary asked for Jesus' body, thinking it had been stolen. She received His living presence instead, proving that God's bounty always exceeds our requests. Jesus calls us each by name. We recall Him saying, "Mary!" Are we as ready as Mary was to answer, "Master"?

"O Master, let me walk with Thee,
In lowly paths of service free.
Tell me Thy secret; help me bear
The strain of toil, the fret of care."

How does my devotion to my risen Lord compare with that of Mary? Does it mean anything to you and me that our Savior lives? In our heart of hearts, how do you and I think of our friends who have departed this life? On what do we base our expectation of seeing them again? Did our spiritual preparation for last Easter cast out of our hearts all the "leaven of malice and wickedness"?

"Seeing is believing," but "blessed are they that have not seen, and yet have believed." Let us send the glad echoes ringing round the earth until He comes, *Jesus lives!*

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THE MOST AMAZING BOOK

THE following was not taken from a religious journal, but from the editorial columns of a great daily newspaper (*Times*—Los Angeles).

"What book sold 438,765 copies in eighty different languages on the Pacific Coast alone last year?"

"What book distributed 1,000,000 copies in Japan in 1932 and 3,000,000 in China?"

"What book was popular enough to have 9,750,000 copies published in 300 different languages and dialects in America in 1932? And in England 10,500,000?"

"What book warranted the purchase of 100,000 copies in one year by one company, Selfridge in London?"

"First editions are usually rare and exceedingly valuable. What first edition copy commanded the astonishing price of \$106,000 and that with forty-five known copies in the world—thirty-five in Europe and ten in the United States?"

"What book is so universal, so loved, so highly prized, so popular, so useful, that a day has been devoted to it all over the world—and today is the day? Universal Bible Sunday.

"The most amazing book—the Bible.

"And yet a glib Frenchman a little over a century ago gave this book but one hundred years to run its course and be forgotten. Not long ago the ninety-two volumes written by the voluminous Voltaire owned by the Earl of Dudley sold at auction for eight shillings—about two cents each! Voltaire is the forgotten."

THE RESTITUTION HERALD

VOLUME 23

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NUMBER 37

The Church of Christ

IN Alexandria, Louisiana, the other day, a man addressed this remark to the writer, "I am not opposed to the church, but if the church has been successful, then why hasn't it more customers after nineteen hundred years of selling itself to the world?"

Now this question should not be treated with a flare of fury, but must be considered honestly and kindly, for it was honestly and kindly presented. Furthermore, there are many thousands who perhaps agree with this questioner, and who are not intimately acquainted with the task of the Christian church.

There is a distinct difference between selling toothpaste and virtue. The toothpaste maker studies the tastes of men; builds into his product an appeal to the salivary glands. He makes the breath sweet with a deodorant; injects something to remove nicotine stains from the teeth. He makes his toothpaste pleasant to use.

The appeal to virtue cannot be so easily concocted. For ten thousand years men have wallowed in licentiousness. The harem has never needed an advance agent. Youth by nature has been conscripted. Alcohol has always been stimulating, and men usually seek stimulation rather than edification. Thus virtue cannot be wrapped in cellophane, attractively labeled, and peddled at popular prices.

II

There is no royal road to geometry, and for the same reason Christian faith cannot be manufactured in mass production and peddled across the counter in five and ten cent stores.

As a commercial product Christian religion is very unsatisfactory. It cannot be ballyhooed as a circus performance. It cannot be blended as the tobaccos, good and bad, that go into a cigarette, for the blending of virtues and vices for popularity's sake seems to remove the lasting appeal, and accordingly the customers, who otherwise would be permanent, would refuse to make repeat orders. They would become indignant, and walk out.

Religion can be commercialized, indisputably so; but not Christian faith. In the hands of cunning salesmen religion could be popularized in the fashion of a new breakfast food. A new ritual could be created, and in it author-

ity be given to provide an open door to everything the hearts, minds, and passions of men might crave. Men could be afforded many wives. The treasures of neighbors could be treated lightly. No restrictions need be placed on the morals of an individual, and the code of ethics could be simply to be a good fellow; and to live without moral restriction or personal discipline. Thus religion, like toothpaste or breakfast food, would appeal to the tastes of men and go over big. There would be more "customers."

III

But the product would be different. Cheap religion is like anything else that is cheap. But if immortality is to be one of the ingredients, then the price appeal must be forgotten, and the product sold exclusively on the basis of its quality; for with such values low prices would lead only to bankruptcy for the sponsoring organization.

Speaking in the commercial vernacular the Christian church has more "satisfied customers" than any other institution in the world. No organization can produce such fervent testimonials of approval. No institution, governments of the world not excluded, can show evidence of such far-reaching influence.

IV

After nineteen hundred years, we contend, the church of Christ reveals more progress than any other movement on the face of the globe. But its growth cannot be measured exclusively in terms of "customers."

Its good is seen in the saving grace to millions. Its power in uplifted men. Its mercy is reflected in thousands of hospitals, orphans' homes, slum missions. Its penetrating influence is seen in Christian colleges, foreign mission centers; pulpits everywhere. Its force is found directing governments. Its enrichment is detected in the commercial leadership of the world. Its goal is admitted as the eventual abolition of war, freedom of social strife, economic security, and spiritual salvation for all mankind.

Anyone who says that the church has too few "customers" is wrong. For everyone today within the expanding reach of civilization is a recipient and beneficiary of the church. All may not be paying "customers" but they are customers just the same. (Please turn to Back Page)

EDITORIAL

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

G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

"What seest thou? And I said, A basket of summer fruit."—Amos 8:2.

LOVING FATHER, GREAT CREATOR

Father, Thy great name confessing;
To Thy presence we repair;
Seeking here Thy gracious blessing,
As we humbly bow in prayer.
Loving Father, great Creator,
Thou hast made us, Thine we are;
Loving Father, great Creator;
Thou hast made us, Thine we are.

When temptations strong assail us,
Keep us by Thy mighty power;
May Thy Spirit thus avail us
Strength to meet each trying hour.
Loving Father, great Defender,
Be to us salvation's Tower;
Loving Father, great Defender,
Be to us salvation's Tower.

Keep us ever, O our Savior,
That from Thee we may not stray;
Grant us still Thy ceaseless favor,
As we walk the narrow way.
Loving Father, bless'd Redeemer,
Lead us on to endless day;
Loving Father, bless'd Redeemer,
Lead us on to endless day.

—0—

WHY NOT?

THE great annual conferences of the church are just before us. That in Minnesota convenes this week, the Northwestern June 20 to 24, then follows Indiana, Illinois, the General Conference, Iowa, Nebraska, and various others. So why not make these gatherings the object of special prayer? Keep the dates in mind, and if you cannot be present in person while each conference is in session carry its needs as you see them to the throne of grace.

Further, why not make these conferences this year prayer meetings for the entire church? No work for God can succeed unless the prayers of His people bring it constantly before Him. So, brethren, why not pray for Bible schools and conferences right now, as well as while they are in session?

PRAYER AND THE DROUGHT

THE prolonged and widespread drought that seems to threaten the entire country with a shortage of food for the coming winter has, as is the case with any dire calamity, turned the thoughts of thousands toward God. It is a strange thing that prosperity and health will not serve to arouse the masses to a sense of their dependence upon God for every good thing so much as will the loss of these blessings. "In my distress I cried unto the Lord," declared the Psalmist.

What a sad commentary it is on the unappreciative tendency of humanity that it requires distress and want to bring men to realize that "every good gift and every perfect gift is from above"!

The threatened famine in this country has driven many people to prayer. In some sections of the United States mass prayer meetings have been held, to which all denominations were invited. It was the thought of the sponsors of these assemblies that if the united voice of the Christian people of America could be raised to God in pleas for relief such a mighty outpouring of desire would surely reach the ear and touch the heart of the heavenly Father.

The reason why such prayers are not more quickly answered is perhaps due to the fact that the people ask for the wrong thing. They ask for relief from drought when they should ask for relief from sin. They pray for rain, when they should pray for forgiveness. They overlook the fact that if it is true, as many believe, that the drought has been sent upon the world because of man's iniquity, then the thing the world needs first of all is not showers of literal water, but spiritual "showers of blessing" to wash away our sins. For if sin is the cause of the drought then the cleansing of sin should bring the desired material relief in its wake.

While we do not understand that the present dearth of moisture is the result of a direct judicial act on the part of God for the punishment of the world's sin against Him, nevertheless the first thing to pray for at any time is pardon. For it is sin that shuts us away from God and His richest blessings, both spiritual and material. So with the priest in the days of Samuel, may we say, "Let us draw near hither unto God."—1 Sam. 14:36. Whatever the danger may be, whatever the need may be, the first thing for us to consider as we contemplate calling upon the Lord for help is our own relationship to Him.

Millions of Women

By Lottie E. Young

THE undoubted object of the New Testament is to present the life of the only perfect Being who ever walked this earth, and while many names of men and women are mentioned in the Book, how little we know about their lives! With some of the men we are more or less familiar—impetuous Peter, loving John, and James, first of the apostles to suffer death for the Master, forming the “inner circle,” history or tradition telling us of some of their work; while the record of all the immediate followers of the Lord is martyrdom for His cause. But the story of the women who come into the account, and what they did for the comfort of the Savior, is presented in very brief fashion.

We recognize in Mary, the mother of Jesus; not the divinity which the Roman Catholic Church claims for her, but a woman who must have led a wonderfully pure life to have had the greatest of honors conferred upon her, and we know she was amongst them who at Pentecost received the gift of the Holy Spirit. Mary and Martha are familiar names, each ministering to the Lord in her own peculiar way. Three Marys are mentioned as being at the cross during the last hours of awful suffering of the Son of God, and Luke tells us how the women who had come with Him out of Galilee (a long journey in those days) beheld the tomb in which He was laid, and then prepared spices and ointments for the final burial.

It was a woman who had the privilege of being the first to whom the resurrected Lord spoke, while others carried the good news—“He is not dead, but is risen”—to the men who mourned the death of the One whom they thought would have restored then the kingdom to Israel.

In Romans 16 Paul mentions Phoebe as having been “a helper of many and of mine own self,” while the record of Priscilla, who with her husband Aquilla worked with the great Apostle, is, “They for my life laid down their own necks.” Then think of the millions of women who under the rule of pagan and papal Rome made the supreme sacrifice rather than deny the One who died for them.

Housekeeping in the eastern countries has never been the complex thing the women of the West have made it, but have you not sometimes wondered who washed the clothes, furnished the meals, and generally ministered to the Savior and the twelve as they went from place to place? The lives

of these women were very different from the free ones we enjoy, and even though the motive power was love for the dear Master and His followers, they must have sacrificed more than we can understand for the services rendered. The same condition exists in many Oriental lands today. We may have wondered why more of the people of Asia and Africa have not forsaken the dreadful gods they serve and accepted the Lord Jesus Christ when He has been presented to them by missionaries, but few of us realize that to do so means awful persecution, and often death, for those who openly confess their belief in the Savior whom we love and try to serve.

We are apt to think of the Chinese as a heathen people, but the following incident, which was told to me by one who knew it to be true, will show how far some of them have learned this same spirit of sacrifice. Two Chinese women had heard of a wonderful Savior whose life was being taught a hundred miles from where they lived, and they decided to find out more about His love, and how He could save from sin; so, one of them carrying a baby in her arms, they started out to walk this distance. They finally reached the mission station and were eager listeners to the truth taught in the Bible. On the way back home, part of the journey being in a blinding snow-storm, and later in such an intense

cold that feet were frozen, one said to the other, “Do you think this is suffering for Christ?” to which her companion returned a decided negative with, “Is it suffering when you are so happy to know about such a Savior?”

How much of this spirit of devotion and sacrifice does anyone possess whom we know in this highly favored land, how much of the spirit of the Master who spent long hours in prayer with the Father, rising up a great while before it was day to have this communion? And if Jesus needed this fellowship, how much more do we! How many of us when we are praying have our thoughts wandering in every direction and are not concentrating them on the petition we are presenting to the Ruler of the universe? If we were talking to an earthly king how we would watch every word and thought and keep our minds fixed on what we were saying, not adulterating our requests with thoughts of material things. I am sure we all believe in the power of prayer, and that the Father answers our petitions in

A Jingle of Joy

By the Editor

When the rains don't come, and the crops
don't grow,
And prices, in spite of the drought, are low,
There is nothing better to make you glad
When things look dark and your heart is sad
Than to sing, just to sing and sing and sing,
Praises to Jesus your Savior and King!

When skies are shining, or the clouds hang
low,
The birds still sing in the trees below!
So let us also in the same glad way,
Lift up our voices in a cheerful lay,
And sing, joyfully sing and sing and sing,
Praises to Jesus our Savior and King!

His way; not always the way we want, but the best way.

It is nineteen hundred years since Pentecost, and if the succeeding generations had all been as faithful as the early Christians were, what a different world we would have from that which now exists! We believe in the future but often live for today. There is a true saying, "One always has time to do the things he most wants to accomplish." How much time do we give daily to newspapers and story books, and how much to the study of the Bible and religious literature? Why not have a time each day for devotional thought and not let the world in? We sing, "Take time to be holy," but are apt to postpone our talks with God until all the non-essentials of daily toil have been finished, when

we are often too tired to keep our eyes open. Were you ever in a room where a dozen women were all talking energetically about clothes, children, cooking, etc., but if a religious topic was started how "dumb" most of them became? Why?

The Apostle James says, "The supplication of a righteous man availeth much in its working." So let us implore constantly that more of the spirit of the Master, and the devotion and sacrifice of those with whom He associated while on the earth, fill our lives. May our first prayer each morning be, "Use me, Father, today, so that I may be a blessing to all those with whom I come in contact," and our last thought at night, "I will both lay me down in peace and sleep, for Thou, Lord, only makest me dwell in safety."

God's Way the Best Way

"The judgments of the Lord are true and righteous altogether." — Psalm 19:9.

SOMETIMES men think of God as the Autocrat of the universe, and of our duties to Him as exacting and arbitrary, and in viewing our relations to God from that standpoint, we almost feel justified in resisting them. There is another and truer viewpoint. It is the viewpoint of our own good and of the well-being of society. If we will but stop and think, we shall see that there is not a single duty laid upon us, but what leaves us better men, nobler women, and far happier, when performed. Not only so, but each act, thus performed, leaves its benediction on society; so that there is an upward lift of the world toward God, by every duty performed.

The basis of our obligation to render to God obedience in the things which He requires of us, is centered in the very nature of our relations to Him. In a brief way let us notice these relations:

We are related to God, as created beings to an almighty creator; as dependent creatures to the source of life; as beings made a little lower than the angels, to one infinitely above them; as intellectual beings, to the supreme intelligence; as the recipient of blessings, to the bestower of them; as a child to its parent.

The obligations we owe to God constitute a code of conduct; yet the trouble with most codes is that they are too lengthy. We cannot hold them in mind. Jesus bridges this gap. He knows that the law of Moses is made up of many volumes; and while these have been condensed into ten laws written on stone, yet He goes even beyond that, and lays down two laws, the duty of loving God, and the related duty of loving man, as covering, not only all the law, but the prophets as well. To love God and to love one's neighbor. How simple!

Everything we have said in the opening paragraph re-

garding the beneficial results of duties performed, applies with full force to the simple obligation to love God and to love one's neighbor. God is the revealer of good to man. Where His revelations present judgment, dire and dreadful, it is only as warnings, that man may be aided in choosing the right path, which is the path of good for him.

The path shown to Adam was the good path. Nothing higher or better could have been devised for him; yet he chose the lesser good. God's way for the first king of Israel was the good way, the way leading to personal exaltation and greatness; yet Saul selected the path of pleasing himself and the people rather than God; and in so doing lost the crown and the throne and his own life. God's way for the nation, Israel, was the best. By it the top round of the ladder of national greatness would have been reached; but Israel in the mass was no wiser than Israel in the unit, and so the counsel of God was rejected and the path of expediency taken instead; with the result that the nation which God designed for the head of all nations became the tail of the procession, an astonishment, a byword, and a hissing, among the nations of the earth.

Ought we not, as individuals, to learn this lesson of ourselves? Ought we not to see that God's way for us is the right path leading to more of real happiness in this life than any other path we could select? Then why not cease rebelling against God's desire for us and fall in line with His plans and purposes? Since it is true that He is able to do for us exceedingly abundantly above all that we can ask or think, why not open the avenues of life heavenward, and let Him surprise us with His ability to exalt and bless us here in this life; holding in the background of our consciousness the fact that the things of eternity are all ahead?—*H. E. Thompson.*

What Must I Do to Be Saved?

The following articles comprise the four prize-winners in the recent contest for essays of two hundred words or less on the subject indicated by the title. The length of the scripts varied from six words to close to one thousand.

THE question gives rise to another question which first requires an answer. What does the subject title mean? What is it to be saved? This is answered by comparing Acts 16:31 with John 20:31 (samples of many), which show that "to be saved" and to "have eternal life" are equivalent terms. Popular teaching proclaims, "The sinner has nothing to do, Jesus did it all." The Scriptures quoted reveal belief itself is regarded as an act, for belief in a person requires intimate *knowledge* concerning him, his character, and his mission. Attainment of such knowledge demands earnest and intelligent action. It must be belief founded on facts.

But there is a further requirement recorded by Christ in Matthew 10:22 and elsewhere—"He that *endureth to the end* shall be saved." Again, He says, "Labor (R. V., "work") . . . for the meat that endureth unto eternal life." The whole is beautifully summed up in John 20:31—"These are written, that ye may *believe* that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Here is information—things "written," the *purpose* of their record, the *process*, and the *objective* to be attained.
—R. H. Judd.

1. "Have faith in God," for "without faith it is impossible to please him" (Heb. 11:6).

2. "Repent ye therefore, and be converted, that your sins may be blotted out."—Acts 3:19. "Except ye repent, ye shall . . . perish."—Luke 13:3.

3. "He that believeth and is baptized," calling on the name of the Lord, "shall be saved" (Mark 16:16; Acts 2:21).

4. Live a life of practical Christianity, by showing your faith by your works; and "follow peace with all men, and holiness, without which no man shall see the Lord" (Jas. 2:14-18; Heb. 12:14). Be equipped with "the whole armour of God" (Eph. 6:13-17). "Fight the good fight of faith."—1 Tim. 6:12. "Endure hardness, as a good soldier of Jesus Christ."—2 Tim. 2:3. Unswerving loyalty to the truth and faithfulness, not only until death, but "unto death," if need be, by martyrdom, "looking unto Jesus," as their illustrious "leader and commander," who will eventually lead them to an enduring home in His "everlasting kingdom," should be incentive enough to encourage them to "press toward the mark for the prize of the high calling of God in Christ Jesus" (1 Cor. 15; Rev. 2:10, 11; Heb. 12:2, 3; Isa. 55:4; 1 Peter 1:5-11; Phil. 3:14.) God "will abundantly pardon" a repentant sinner (Isa. 55:6, 7). "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.

—Rufus A. Curtis.

Who am I? The whole human race since the fall of Adam. He, the highest type of God's creation, was placed in the Garden of Eden to dress and to keep it, with but one restriction. One tree was forbidden. Eating therefrom would bring death.

Satan appeared unto Eve, telling her that it would not bring death but rather a knowledge of good and evil. Eve believed Satan's flattering words, and ate of the forbidden fruit, gave to Adam, and he did eat. And by God's decree all the ills of the present life, including death, were brought upon the human race. Necessarily God had established rules to govern all His creation, earth, animal, and human.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish." Or a way opened by which man should regain the lost estate.

First, man must believe on the Son. Second, repent of his sins. Third, be baptized for the remission of his sins, thereby being brought into a saved condition, acknowledging his belief of Christ's death, burial, and resurrection. A religious life is to follow. —S. T. Shirley.

Saved from:

1. Sin, death (Rom. 8:1, 2).
2. God's wrath to come (Isa. 13:9).

To escape these I must have:

1. Faith—"Substance of things hoped for, the evidence of things not seen" (Heb. 11:1).
2. Believe that:
 - (a) Christ is the Son of God (Matt. 3:16, 17).
 - (b) We are mortal—"Dead know not any thing" (Ecc. 9:4, 5).
 - (c) Dead raised incorruptible (1 Cor. 15:52-55).
 - (d) Gospel of the kingdom (Matt. 4:23).

3. Repentance—become dead to our sins (1 Peter 2:24). Jesus said, "Repent ye, and believe the gospel."

4. Baptism—Jesus requested it (Matt. 3:13-17). He is our example. It is then necessary for us. Ephesians 4:5—"One Lord, one faith, one baptism." Dead to our sins, we are ready for burial in the watery tomb (Rom. 6:3-5). Peter said, "Repent, and be baptized in the name of Jesus Christ for the remission of sins."—Acts 2:38.

5. Lead a holy life. Walk in newness of life (Rom. 6:4). Obey God's commands (Eph. 5:1-10). Jesus said, "Love the Lord thy God with all thy heart," etc. "Thy neighbour as thyself." "On these two commandments hang all the law." Matt. 22:37-40. Add to your faith, virtue, knowledge, etc. (2 Peter 1:5-8).

The result: "The gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23.

—Mrs. Orval Shepherd.

The Wild Olive Tree

Do you know that all you have comes from the Jew? Do you want to found a nation and establish laws for that nation? Then must you pattern after that pioneer lawgiver of old—Moses, a Jew! Are you in some great sorrow that would overwhelm your very soul? How reviving is the strength you get from that sweet singer of Israel, the Hebrew poet and little shepherd of the plains, David! A Jew! Would you lift up the curtain of history and peer into the wondrous future to behold visions of God's glory revealed to the children of men? Then turn your ear to the thundering oratory of that prince of prophets and seers, Isaiah, and behold with him visions wondrous fair. He, too, verily a Jew! And would you delve into the depths of the mysteries of the kingdom to know more of the revelation of Jesus the Christ? I bid you sit at the feet of the matchless and incomparable master-theologian, Paul, the Paul who boasted of being a Hebrew of the Hebrews! And lastly, do you want a salvation—a hope—a future life? Oh, then fasten all your hopes and all your expectations upon that Man of Galilee, from whose own lips we have the word, "Salvation is of the Jews" (John 4:22).

Salvation is of the Jews! The Christ was a Jew, the disciples were all Jews; the first church was of the stock of Israel; the first foreign missionary was a Hebrew, and he was a foreign missionary unequalled to this day; and he had no society to send him out and give him a salary! No, he made tents long into the weary nights in order that Gentiles should have the gospel.

ISRAEL'S REWARD

From the world as such: "All thy lovers have forgotten thee."—Jer. 30:14. One would naturally expect after learning what a blessing this people has been to all the earth that all nations would rise to call Israel blessed and surround her with honor and kindness. But ah! how cruelly disappointed has Israel been! In all the history of mankind there is no nation which has been the object of such unremitting, general and relentlessly bitter persecutions as the Jews, to say nothing of the notorious persecutions to which they have been subjected in Rome, Russia, and Roumania during the whole of the present era. France but a few years ago passed through the violent anti-Semitic upheaval attendant upon the Dreyfus trial, and even as to old England—the so-called "Christian nation"—there is much to be regretted. And now it is Germany!

Thus, in the histories of all nations the pages are replete with the same story—Israel ostracized, oppressed, mobbed, massacred, and banished.

Israel's reward from the church as such. Oh, you say, of course the nations would not love Israel, but the church does. Does it? Let us see. Does your individual church love the Jew? Does it express this love in some tangible form?

The church in America is doing practically nothing for the three million Jews at her doors!

A sermon on the Jews from a Christian pulpit is practically unknown; prayer for the Jew in a Christian pulpit is seldom uttered, although we have heard the pastors pray for everybody, beginning with the President of the United States and ending with the Hottentots, but always omitting the Jew; (it is true that in the Episcopal prayer book there is a prayer for the Jew, but in that prayer he is classed with the infidel and with the Turk). How many churches in this country (and we know what we are talking about) take a stated collection to be used for Jewish work? Once in a while some poor, discouraged Jewish Christian is allowed to address a Christian audience, and occasionally a spasmodic collection is given him; more often, however, he is told that on account of the financial system of the church, no collection can be taken, but he may get something privately from any individual who might feel led to respond to his appeal! We could go on and give dozens of such illustrations which might be so startling as to lack credence. But the facts are all true, and we can vouch for them. They are not generally known, however, and perhaps it is better so, but there is One above who does know, and some day a strict account will be required.

Too many demands? Can it be possible that the cry of Israel in bondage shall be turned away because "my own denominational work" requires all your giving? Does your denomination preach to the Jews? Could you look into the face of your Master, and tell Him, "I had too many other demands and so could not send the gospel to the Jews?" Could you—to that Man of Galilee, whose very heart was breaking as He cried out, "Oh, Jerusalem, Jerusalem, how oft would I have gathered thy children together . . . and ye would not?" Can you love Israel like that? It is the lack of such love and interest that makes Jewish mission work impossible.

Here and there in our large cities a Hebrew Christian moved with compassion towards his brethren and inspired by the Master's command would undertake a Jewish mission, but failing to enlist the sympathy and cooperation of the churches, he struggles for a year or two until he must give up in despair. And so there does not exist in this country today one properly equipped mission to the Jews. There is no training school where workers can be prepared for this work. Facilities for the proper care of converts do not exist. The apathy of the church in the presence of such an obligation is the most alarming of the difficulties that confront the worker for Israel.

Hear, then, the conclusion of the whole matter. What is our duty toward Israel? An impression is abroad that nothing can be done. Has not "blindness . . . happened to Israel"? And what is the use of preaching to them? They will not heed it. Our Lord knew all that and yet He com-

manded His disciples to begin in Jerusalem, for the blindness was only "in part" and "at the present time there is a remnant according to the election of grace." They will not all receive the gospel, but that is also true of Gentiles and no one would advocate the suspension of all preaching to Gentiles. The church can never be caught up to her Lord until this elect Jewish remnant is brought in. O, do not doubt the power of God: the gospel is just that—"the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Beloved, let us arouse ourselves from this stupor. The Lord has heard the cry of Israel, and the Holy Spirit is moving away the darkness, and calling God's elect to cooperate in giving the gospel of the Christ their Messiah to this neglected people, and you and I are invited to cooper-

ate with Him. It will be worth everything when we come before the King of kings, their Messiah, to know we did what we could for these, the Lord's brethren in the flesh (Matt. 25:31-46).

"For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

"Pray for the peace of Jerusalem:
They shall prosper that love thee."

The Talmud says, "The day is short, the work is vast, the reward is great, the Master urges." God's Word says, "The king's business required haste."—1 Sam. 21:8. And, They that did the king's business helped the Jews (Esther 9:3).—*J. H. C.*

Why Do You Attend Church?

By C. E. Lapp

"They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Malachi 3:16.

AS I stand before my congregations from time to time, the question often comes to me, "Why do you attend church?" Is it because of a lifelong habit which directs you each Sunday to find your place in the house of God? Is it because you feel that duty calls you and that you must be obedient to that call? Do you go because of the social contact and the opportunity that comes to visit with people and see your friends? Are you attending to widen your circle of friends that your business may prosper? Do you go to find fault with those who are trying to carry on the work? Is the music so beautiful that you come only for that and then wish you were at home the remainder of the hour? Is the preacher such a perfect speaker that you just like to hear him speak? Do you attend the church where the minister never denounces sin but only tickles your ears? Do you always desire the truth rather than error? Or, do you attend church for the purpose of *worshipping God?*

David said in Psalm 122:1, "I was glad when they said unto me, Let us go into the house of the Lord." Do we all unite with the Psalmist in this or do we feel bored and is the entire time irksome? David was glad because God was real to him and he knew it was in God's house that He was supposed to meet His people. It was there David could shut away the world with all its care, sorrow, and pain and meet the One and only one who could forgive his sins.

Is it possible for God's presence to be felt, when before and after every service politics and business are discussed

and the latest gossip and crude jokes are passed from lip to lip with no more thought of being in God's house than we would have in being at the county fair? Where is the spirit of worship and the prayer-filled hearts? Jesus said, "Out of the abundance of the heart the mouth speaketh." Is it possible that our drawing near to God is like that of the Pharisees? "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me." Are the spiritual sacrifices we offer to God pleasing in His sight or is it possible that we may be offering strange fire upon the altar of our hearts to our God? The sons of Aaron offered strange fire upon the altar and God destroyed them by fire that came from His presence.

When Jesus spoke to the woman at the well of Samaria, He said, "God is a Spirit, and they that worship him must worship him in spirit and in truth." How much greater would be the influence and power of the church, if we would every one remember that when we step across the threshold of the edifice in which we are to worship God, a spirit of *true worship* should fill our whole being. A prayer should come from our hearts which would influence others and then with everyone in the same attitude God's Spirit would prevail and men and women would come under its convicting power. With a deep spirit of reverence and devotion coming from everyone, our churches would soon become a real sanctuary where we could worship *in spirit and in truth.*

Sons of God

By M. W. Perrine

NO honor in all the creation of God can be greater than to be made a partaker in all the joys and blessings of that little flock to whom Jesus said, "Fear not: for it is your Father's good pleasure to give you the kingdom." He gives them a number of titles, but they seem to me to be crowned by "sons of God." The flock stand next to the Father, and Jesus is the captain of their salvation.

Paul speaks of this call and the glory of it. Hebrews 2:9: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

Jesus was the Father's only begotten Son, and in order to accomplish His purpose God sent Him into the world to save His people from their sins. We read in John 1:11: "He 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."

Paul said to the Galatian called-out ones, "For ye are all the children of God by faith in Christ Jesus." But they needed to be developed. In writing to the Hebrews (6:1), Paul said, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." They had the faith. And that was the foundation upon which to build. John said Christ gave them power to become sons of God. They already believed, and it was to these believers that He gave the power to become sons.

Peter tells us what is necessary after we have the faith in order to grow in grace and in the knowledge of our Lord and Savior Jesus Christ. 2 Peter 1:3: "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: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue." Some translators render this word "courage," and surely courage is a very necessary virtue, without which many weak-kneed children by faith make shipwreck of their faith and drop out of the race.

"And to virtue knowledge." I have heard some apparently good, straightforward Christians claim that it was not necessary to have a knowledge of God's plan and of the great and precious promises upon which our faith ought to be built. But I must confess that I would not know what to found my faith upon were it not for a

knowledge of the things God has promised.

Then Peter adds an array of virtues and graces the which, as he says, if they "be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ."

Now Jesus was the head, the firstborn from the dead, and the firstborn among many brethren, and as a Son He was the captain of their salvation. God's way of perfecting all His creatures seems to be through suffering, and speaking of Jesus Paul said (Heb. 5:8): "Though he were a Son, yet learned he obedience by the things which he suffered. And being made perfect, he became the author of eternal salvation unto all them that obey him."

Jesus was perfect in all things except His body, and Paul says (Heb. 2:16): "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren." He was mortal, else He could not have offered Himself as a sacrifice. As Jesus was made perfect through suffering, being without sin, how else could He perfect sinful man but by the same method? Hebrews 12:3-11: "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. 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. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. 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."

So the good all depends upon the effect the chastening has upon us, and how we take it.

David said, "The Lord is righteous in all his ways, and holy in all his work," so we can always depend upon a righteous deal.

John, in saying, "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," would seem to indicate that a very great change would be necessary in the

body as well as in the mind. Paul had said (Rom. 8:6), "For to be carnally minded is death: but to be spiritually minded is life and peace."

The body must undergo a change as well as the mind, for it is this mortal that puts on immortality. So Paul tells us who it is that brings about this marvelous change, which will complete and perfect us as sons of God. Philippians 3:20, 21: "For our conversation is in heaven; from whence also we look for the Savior, 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."

So when this carnal mind is changed and we become spiritually minded, and this mortal body is changed and becomes immortal like unto the glorious body of Him who is the captain of our salvation, the work is complete and the many sons made glorious.

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THE DAY OF GREAT THINGS

IT must be a large matrix that receives and molds the major events and movements of these stirring times. A Harvard professor has made a study of the great wars of history. Commencing five hundred years before Christ, the professor swept through the centuries down to our late World War, rolling up the conflicts and revolutions of twenty-five centuries into one vast aggregate of human carnage, and the cost and destruction that go with war—and what a summary of horror and of death! But here is his comparison and ultimate conclusion: That the massing of the major wars of 2,500 years into one great whole was in magnitude exceeded five or six times over by the recent World War. This is a shocking revelation of the magnitude which an international war in these times may assume.

INCREASE IN MAGNITUDE

And is it too much to say that the law of increase in magnitude that marks almost every great issue and movement of these times is governing as well in the realm of preparation for war in the future? In spite of unpaid national war debts that are staggering, the nations are almost in a frenzy of expenditure, preparing for the next war. And this is going forward on a scale that puts it in a class with the biggest things of our time.

Our own Government is preparing to spend \$300,000,000 in preparation for war, and the more enthusiastic war fans are now urging an additional \$500,000,000. These and the freehand expenditures in our present national upheaval prepare us to believe our President when he said in his recent message to Congress that by 1936 our national debt would reach \$31,000,000,000, a figure big enough to match the biggest things in our big day.

The wars of the past have been on land and on sea. But preparations for the future must cover a third field. It will be: earth, sea, and air. The latter is a new field, but may prove the decisive field in future conflicts. At

least the leading nations are greatly increasing the air armaments. In 1931 France had 2,800 war planes, the United States 3,000, England and its Dominions 2,400, Russia 1,700, Italy 1,500, and Japan 1,000. But these figures, if brought down to the present time, would be very largely increased.

As these lines are being written, there is a very serious economic and political tension on throughout Europe. France has been in serious ferment; and Austria is near civil war. Under Europe and the world there are very dangerous forces working, and our very civilization seems in peril.

THE RELIGIOUS WORLD

While economic and political upheaval seems to be the order of the day, and the underworld is very much in evidence about us, there are evidences also of a stirring and a new sense of spiritual need in the religious world. Even in this period of marked depression, statistics show an increase in church attendance, and in membership. And this movement toward awakening and revival is taking on proportions that place it among the big things of our time. Among these we have the Oxford or Buchman Movement, now reaching into many countries, numbering half a million more or less, and largely from "society," the well-to-do, and the professional classes.

Lately we have had the call of Episcopal leaders, headed by Presiding Bishop Perry, asking that 1934 be made memorable in that body as a year of spiritual awakening and of general religious activity. These leaders affirm "the only reconstruction that will satisfy this shaken world must rest upon foundations built in conformity with God's purpose and in obedience to His will."

A still later call comes from the leaders of the Federal Council of Churches, representing thirty communions. Under their own caption, in "The Present Crisis As a Summons to Spiritual Advance," they say in part:

"We are agreed in holding the personal experience of fellowship with God in Christ to be the supreme value in life and the foundation of any Christian program adequate for a fear-stricken and bewildered world. Unless the gospel is first lodged in the heart of the individual as a renewing and transforming power, it can have no healing for society as a whole.

"We are agreed in dedicating ourselves afresh to the task of securing an international order in accordance with the mind of Christ. We note the forbidding aspect of the present world situation, the clashing interests, the swollen armaments of rival Powers, the exaggerated nationalism, the suspicions and the heated passions which presage war. But knowing peace to be God's will for men, we must maintain our faith that it can truly be achieved. If others surrender to the necessity of war, we the more must see clearly and say boldly that the spirit of war and the Spirit of Christ can never be reconciled and that we do not hesitate which to choose."

May not these and many other like tokens presage one more great religious awakening?—F. L. Piper, D. D., in *The World's Crisis*.

Abreast of the Times

Russian Famine Reported

"Therefore shall her plagues come in one day, death, and mourning, and famine."—Rev. 18:8.

PARIS, France, June 7.—It is being found in Russia, as is also the case in the United States, that political philosophy alone will not fill the granaries nor relieve the country of the danger of famine. One of the most determined efforts the Soviet Government has made has been to place the farms of Russia on a collective and on a scientific basis. That the effort has not only met with strong opposition from the peasants, but also that it has failed to provide the entire people with the bread they need, is becoming ever more apparent.

According to reports published in the *Chicago Daily News* 65 per cent of the Russian peasants are now established on collective farms. The remaining 35 per cent nominally own and manage their own farms.

One of the most serious causes of opposition to the present system is the fact that when crops are short as was the case last year, the Government, in order to feed the industrial workers of the cities upon which it depends mostly for the support of Communism, takes virtually all that the farmers raise, sometimes leaving not enough for the farmer to feed his family.

It is said that last year, because of widespread crop failures, from four to seven million peasants died of famine. Another crop shortage threatens this year. It is asserted that the price of bread has already been doubled and that serious need will prevail accompanied with much loss of life from starvation during the coming winter.

Science Promises Earth Renewal

"Nevertheless we, according to his promise, look for new heavens and a new earth."—2 Peter 3:13.

ROME, Italy, June 4.—"Evidence that the world will grow young again and its materials will be renewed," was foreseen today by Senator Marico Corbino when he made the announcement to the Lincei Academy of the discovery of a new element, known as "No. 93," which was artificially created from uranium.

Corbino told his distinguished audience, which included King Victor Emmanuel, that "the study of the nucleus, now in its beginning, aims at the ambitious plan of giving back to the earth the youthfulness of its materials. One can now affirm," he declared, "this ambitious design has been converted into reality. Fermi's discovery," he added, "is in effect a manifestation of youth communicated by nuclear collision to old established material."

One of the most interesting facts to the believer in biblical restitution is found in the Senator's further comment. "Since uranium was found," he continued, "discoveries of

new elements had the effect of filling up vacancies among simple bodies between the extremes of No. 1, hydrogen, and No. 92, uranium. (Of elements known to exist two, Nos. 89 and 91, have not been discovered.) In the case of the new element, 93, however, we deal instead with the artificial fabrication of a new element constituted outside the series of elements known on earth."

That there are latent forces created by God still unrecognized by the wisest of scientists becomes plainly evident. And is it unreasonable to suppose that God may cause these forces and elements that will make possible the renewal of the earth to be discovered and put to their divinely intended use of "restitution" at the appointed time? With no desire to minimize the miraculous character of the restitution, we feel reasonably sure that God will continue to carry on the larger part of His redemptive work during that period, as it pertains to both humanity and to the earth, in harmony with the fundamental laws He established in the beginning. To do this would in no way detract from their divine nature.

Those Unpaid War Debts

"The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war."—Isaiah 42:13.

LONDON, England, June 4.—With the decision of Great Britain to make no further payments on her obligations to the United States until this country will consent to a general revision of the war debts of all nations, the greatest economic problem the world has ever faced is again brought to the front. Fifteen nations owed this country more than \$11,000,000,000 on July 1, 1933, for credits advanced to them to carry on the World War. One after another these countries have defaulted on their payments, and it now appears as though a general decision has been reached to repudiate them all. Should this be done it would throw the major cost of the World War upon the people of the United States to pay through taxation.

The vast resources of this country, coupled with its comparative prosperity in the past, seems to have stirred up the envy of the world to such a pitch that the nations have concluded if we are as rich as we seem to be we might as well pay the entire cost of the war.

The whole world is bankrupt owing to the wars of the past, but at the same time it is engaged in a feverish preparation for further conflicts on a major scale. By no possible means could the nations ever pay off their war debts with accrued interest. It is a physical impossibility. And yet every day is adding to those heavy obligations for military preparedness which the various Governments are now fostering.

The war debts of the world, as well as its war machinery, will trouble us no more when the Lord comes!

National Berean Department

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WAR AND VICTORY

"WAR is not two great armies meeting in the clash and frenzy of battle. War is a boy carried on a stretcher, looking up at God's blue sky with bewildered eyes that are soon to close; war is a woman carrying a child that has been injured by a shell; war is spirited horses tied in burning buildings and waiting for death; war is the flower of a race, battered, hungry, bleeding, up to its knees in filthy water; war is an old woman burning a candle before the Mater Dolorosa for the son she has given."

The above is from a book written by Mary Roberts Rinehart, who was in Europe during the World War and witnessed many of its tragedies. It gives rise to the following thoughts on victory.

Victory is not a land made secure and happy after the conflict. Victory is a large hospital ward with rows of white beds, and in those beds men suffering and still to suffer as long as life lasts. Victory is a man in the prime of life groping his way from room to room, blind since the war; victory is a nation burdened with enormous debt; victory is a large annex to a hospital for the insane and strong men from whom reason has fled, being cared for and classed "incurable"; victory is an aged couple, lonely and grief-stricken dreaming of a grave in France.

How aptly it has been said, "Victors in great wars are little better off than the losers."

—Mabel Lindsay, Oregon, Ill.

MIRACLES

Sick of myself and all that keeps the light
Of the blue skies away from me and mine,
I climb the ledge, and by this wind-swept pine
Lingering, watch the coming of the night.
'Tis ever a new wonder to my sight.
Men look to God for some mysterious sign,
For other stars than those which nightly shine,
For some unnatural symbol of His might:—
Wouldst see a miracle as grand as those
The prophets wrought of old in Palestine?
Come watch with me the shaft of fire that glows
In yonder West; the fair, frail palaces,
The fading Alps and archipelagoes,
And great cloud-continents of sunset-seas.

—Thomas Bailey Aldrich.

Oh, do not pray for easy lives. Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks! Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God.

—Phillips Brooks.

"Can a planet wander away even from the power of the sun? How, then, can man fall out of the love of God?"

No one is useless in this world who lightens the burden of it to anyone else.—*Dickens*.

Half the world is on the wrong scent in pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving and in serving others.—*Henry Drummond*.

WE MOVE TOWARD DEATH

The Illinois Bereans as a class are as dead as last year's newspaper. So are the Iowa Bereans. So are the other state Berean organizations.

This is a blanket accusation. Necessarily, therefore, there are exceptions. Certain localities in each of the states now possessing state societies are living things, active and interested in their work. But on the whole, it is the isolated society in an unorganized state that now is carrying the brunt of Berean work.

Precisely why this is, is difficult to say. Perhaps the state officers have in years past been negligent, perhaps not. Perhaps the organized states have been too thoroughly organized, organized to the point of stultifying themselves. For excessive organization is always foolish.

Whatever the causes, however, the fact remains that the old organizations are moving to their death, while the societies unaided (or possibly unhampered) by state supervision are going ahead rapidly. This must, of course, be remedied—how, is for the various state Boards, with their knowledge of their own circumstances, to say.

Berean work introduced organization to the Church of God. Berean work has built more than one local church. Berean work must not be allowed to die!—Arlen Marsh.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

THE GLAD TIDINGS OF JESUS

TURN in your Bibles, boys and girls, to the first book in the New Testament, chapter 4, the last three verses. Although we find these words near the very beginning of the story of Jesus' life, yet they give us a clear picture of Him. As we think about it, if we were artists, we would paint a scene something like this.

In the background would be Mt. Lebanon, lifting up its snowy crown, as if in worship to its Creator. Stately green cedars adorn the slopes. Then we would trace the lower ridges and foothills, coming down to the shore of a beautiful lake.

To do justice to this scene we will need our very best blues. For those who have been to Palestine and have looked upon Galilee, say that it looks as if an immense bottle of bluing had been poured into it. We will paint its surface calm and peaceful, though, you remember, it was often stirred into fury by the sudden winds that swept down from the mountains.

In the foreground of our painting are the sandy shores of Galilee, which were the scenes of so many of Jesus' miracles, His lessons, and His sermons. We read in the verses that gave us the inspiration for our picture, that Jesus went about teaching, preaching, and healing.

But when it comes to painting the central figure of it all, we are simply at a loss. As we think of the Son of God, His perfection of character, the love shining from His eyes, His hands extending in blessing over everyone, we know we are neither worthy nor able to present Him. We will simply keep His image enshrined in our hearts, as our example to follow as closely as we can.

As we look at our finished painting, let's study Matthew's word picture again. We know there must have been a connection between Jesus' preaching and teaching and His acts of healing. For no one as honest as the Son of God would say one thing and do another.

So, as we review the life of Jesus, we realize that His message was a glad message. His lessons were lessons filled with hope, and His acts were acts of mercy and love. No wonder "there followed him great multitudes of people"!

Now let's look at some of the lessons He taught. One of the first ones was the lesson of faith. And that, you know, is the most important thing in life. We must have faith in everyone about us and in everything we do—faith in

our parents and our teachers, in each other and our work, but in our heavenly Father and our Savior first of all.

If you aren't certain about that, turn to that great faith chapter, Hebrews 11, and read verse 6. We see there that if we want to please God, we must have faith in Him, believe that He really rules over all, and that He will reward those who follow Him.

Then we find the lesson on forgiveness, and how glad we are for that lesson. What if, when we have disobeyed Mother, she should never forgive us? Why, we couldn't bear it, could we? It's hard to imagine, because Mother forgives us over and over again. It's just that way with God, only even better. For His forgiveness, if we ask for it, will bring us everlasting life.

Farther on we studied about giving part of what we possess for Jesus because He gave so much for us. We ought not spend every penny we get for our own pleasure or comfort, nor should we use all our time for ourselves, or our talents, whatever they are.

In all of this Jesus gave those who listened the glad news of His coming kingdom. Telling them how things will be when He comes as King, He showed them by example—healing the crippled, curing the diseased, raising the dead, thus forgiving all their sins. It also helped them to believe that He really had been sent by God, for only God could give such power as He possessed and used for the good of others.

From the shores of Galilee Jesus journeyed up toward Jerusalem in the later months of His life on earth. We say "up," though it is south of Galilee, because all the land of Palestine slopes gradually higher and higher toward the region of Jerusalem. It is true there are very high mountains in the northern part. For example, we have Mt. Hermon, northeast of the Jordan, and where Jesus was transfigured, the highest mountain in Palestine.

It was into Jerusalem He rode as King, less than a week before He was captured by Roman soldiers, to whom He had been sold. The sad scenes that followed are fresh in your minds, for they were the later lessons studied. Possessing the power that He did, we know He could have escaped the guards, but He endured it all in order to be the Savior of the world.

Let's not forget, though, that He told the disciples He would rise again, and that fact is the most important to us today. We have a living Savior, who is coming back to earth soon as King of all kings.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 13. — June 24, 1934

REVIEW: THE GOSPEL OF THE KINGDOM

Devotional Reading: Micah 4:1-5

GOLDEN TEXT

Of his kingdom there shall be no end.—Luke 1:33.

Lesson I. John 20:1-16.

Topic: The Risen Christ.

Summary: Mary Magdalene visited the sepulchre before daybreak on Sunday morning after the crucifixion of Christ, and, finding the stone before the tomb rolled back, feared that Jesus had been removed, and ran and told Peter and John what she had seen. They all hurried back to the sepulchre, and Peter, stepping within the tomb, found the grave-clothes neatly folded. Later Jesus appeared to Mary, but was not at first recognized, but soon made Himself known to her, to her great joy.

Lesson II. Matt. 18:1-14; 19:13-15.

Topic: The Child and the Kingdom.

Summary: In answer to the disciples' question as to who should be the greatest in the kingdom of heaven when it was set up Jesus put a little child before them, and said that one must "be converted, and become as little children" or he could not enter into the kingdom. He later told the story of one sheep out of the flock of a hundred that went astray, and how the shepherd rejoiced when he found it. Little children brought to Him were graciously received and lovingly blessed.

Lesson III. Matthew 18:15-35.

Topic: Jesus Teaches Forgiveness.

Summary: Peter asked Jesus, "How oft shall my brother sin against me, and I forgive him? till seven times?" Jesus answered, "Until seventy times seven," that is, as often as the brother sins against him. The Master then told the parable of the king whose servant owed him a vast sum and was forgiven his debt. But the servant refused to forgive a fellow servant and thereby lost the pardon he himself craved. "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

Lesson IV. Matthew 19:1-30.

Topic: Our All for the Kingdom.

Summary: Jesus commanded a rich young man that if he would have eternal life and be perfect in God's sight he must not keep his possessions for himself, but give them away to the poor, and follow the Master in a life of service. The young man went away sorrowful. When Peter asked what the disciples should have as a reward for leaving all to be with Christ, the Lord told them that they should be kings over Israel when He came again, and that all others who gave up the things of this life for Him should be rewarded with eternal life.

Lesson V. Matthew 20:1-34.

Topic: Christ's Standard of Greatness.

Summary: Salome, the mother of James and John, asked Jesus to grant to her two sons positions of greatest honor in His kingdom. This He said He had no authority to do. Jesus then explained to His disciples (the twelve) that His standard of greatness, both for the present and the future, was real worthiness, a humble willingness to be of service. He closed His discourse with the assertion that He Himself came to serve, rather than to be served.

Lesson VI. Matthew 21:1-46.

Topic: Jesus Acclaimed As King.

Summary: In complete fulfillment of the prophecy of Zech. 9:9, Jesus rode into Jerusalem mounted on the "foal of an ass." He was joyously received by the greater part of the multitude, who spread the garments and palm branches in His path as an act of honor. He went to the temple, where He found those who changed money and sold doves for the sacrifice within the sacred inclosure. He drove them out, saying they had made God's "house of prayer . . . a den of thieves."

Lesson VII. Matthew 22:1 to 23:39.

Topic: Christianity and Patriotism.

Summary: The scribes and Pharisees became very angry with Jesus because He reproved them severely for their pride and dogmatism. As a result they tried to trap Him in His teaching. First they sent men who asked Him if it was lawful to pay taxes to Caesar. Jesus took a coin, and, calling attention to the fact that it was marked with the picture and signature of Caesar, said that as it belonged to Caesar they must pay it back to him in taxes. They then asked Him which was the great commandment, and He told them that love for God and love for men were the first and the second greatest of all the commandments.

Lesson VIII. Matthew 24:1 to 25:30.

Topic: The Future of the Kingdom.

Summary: Jesus likens the kingdom of God to ten virgins who awaited the coming of the bridegroom whose marriage feast they were to assist in celebrating. All fell asleep. When the call came, "Behold, the bridegroom cometh!" five of the virgins had oil in their lamps, but the others were without oil. Those who were ready were permitted to enter with the bridegroom the house of feasting, but the others were shut out because of their lack of preparation. Jesus warned the disciples to be ever watchful, for no one knew the hour of His coming.

Lesson IX. Matthew 25:31-46.

Topic: The Judgment of the Nations.

Summary: Jesus tells of His future coming with reference to the judgment of all nations. At that time all nations will be gathered before Him and He "will separate them one from another, as a shepherd divideth his sheep from the goats." Righteous nations are those which have comforted His brethren. Wicked nations have failed to do this. The righteous ones are rewarded with life everlasting, while the wicked are to be consumed.

Lesson X. Matthew 26:1-75.

Topic: Jesus in the Shadow of the Cross.

Summary: After the Last Supper Jesus led His disciples out to the Garden of Gethsemane. Taking Peter, James, and John with Him, He went up the mountain a little way and asked them to watch with Him as He went on to pray alone. He fell on His face and asked God to take His cup of suffering from Him if it was God's will to do that. He offered the same prayer three times, returning after each prayer to find His disciples asleep. At last He told them they could now rest, as the time had come for Him to be betrayed to His enemies.

Lesson XI. Matthew 27:1-66.

Topic: Jesus on the Cross.

Summary: After His arrest Jesus was brought before the Jewish council and condemned for blasphemy. Later, taken before the Roman governor, He was accused of claiming to be the King of the Jews. It was on this latter charge that Pilate caused Him to be crucified. Two thieves were executed with Him, one on either side. The populace passed by, challenging Him to prove His claims by coming down from the cross. Profound darkness prevailed for three hours, until Jesus died, at which time an earthquake occurred, and the veil of the temple was rent from top to bottom.

Lesson XII. Matthew 28:1-20.

Topic: The Risen Lord and the Great Commission.

Summary: The exact time of the resurrection of Jesus is not given. Early in the morning of Sunday following His crucifixion certain women came to the tomb and found it empty. An earthquake had taken place, the stone was rolled away from the door, and an angel sat upon it. The angel told the women of Jesus' resurrection, and commanded them to tell His disciples that He would meet them in Galilee. Later Jesus revealed Himself to them all and told them to preach the gospel throughout the world, and He would be with them.

AMONG THE CHURCHES

CONFERENCE DATES

Minnesota State Conference at St. Cloud,	June 14 to 17
Northwestern Conference	June 20 to 24
Indiana Bible School and Conference at North Salem Church	July 5 to 15
Illinois Bible School and Conference at Oregon,	July 31 to Aug. 12
General Conference at Oregon, Illinois,	July 31 to Aug. 12
Iowa Conference at Waterloo,	Aug. 21 to 26

NORTHWESTERN IOWA

According to a report received from Mrs. Anna Boyanovsky, services are to be held in northwestern Iowa as follows: June 3, at the residence of Arthur Carlson, near Marathon; June 17, at the residence of Anna Fales, Storm Lake; July 1, at the residence of Harold Smith, near Varina; July 15, at the residence of Sam Titus, near Varina.

MINNESOTA STATE CONFERENCE

The sixtieth anniversary of the Minnesota State Conference of the Church of God will be observed in connection with the annual meeting to be held at St. Cloud, June 14 to 17, 1934.

The Conference of the Church of God in Minnesota was organized at Dassel, December 18, 1874. The first officers were Elder William Parson, president; E. E. Thoms, secretary; William Matheny, treasurer. Simon Peter Matheny was ordained a minister of the Conference at its first session. Six churches were represented: Silver Lake, Swan Lake, Ellsworth, Forest Prairie, Steelville, and Otter Creek. The Swan Lake church was the largest, reporting a membership of 46, and the Steelville church the smallest, with 7 members.

We are indebted to the godly men named above for their sacrifices and loyalty to God and the church that bears His name. Many of us still remember with gratitude also, Elders Scott, Raymond, Wood, Chadwick, Randall, Crawford, Martin, Racy, Jenks, Dingman, Sweany, Brown, Driver, Ranney, Patrick, Win Thoms, Blanchette, Savage, and many others. Some are still living, but most of them are waiting the call to come forth from their graves to be immortalized.

Great sacrifices have been made, and as we are reminded of these gallant soldiers of the cross it stirs us deeply as we plan to gather once more for a great spiritual feast.

The St. Cloud church welcomes one and all. Come, dear ones, and let us enjoy this feast, and also pray that there may break out of this meeting the greatest revival we have ever known. Let us go on our knees together in prayer, that God may awaken every heart to action.

Lastly, this assurance ought to bring everyone to this conference: One of our grand preachers of the gospel will be with us, Elder F. L. Austin, the "Back-to-the-Bible Evangelist" of Chicago.

—The Morning Star.

ST. LOUIS, MISSOURI

On May 31 we filled the regular monthly appointment at St. Louis, and at the close of the sermon Mrs. William McPheeters accepted Christ as her Savior. We were all glad because of her action, and because of the inspiration she gave to the rest of us to work the harder. The following morning a few went with her to the river southwest of St. Louis, where she was assisted in putting on Christ by baptism. We ask the prayers of God's people for this new sister in Christ, and also for the little band of workers who are carrying on at this point.

May God bless and keep us each one until Jesus comes.

C. E. Lapp, Pastor.

CEDAR FALLS, IOWA

On Wednesday evening, June 6, a little company of believers met on the bank of the Cedar River at Cedar Falls, Iowa, and witnessed, in figure, one being born anew. The writer buried Mrs. Evelyn Potter in the waters of baptism, and she arose to begin a new life as a new creature in Christ Jesus. We pray that God's richest blessings may be with her all through her Christian life, and may His Holy Spirit power keep her faithful unto the end.

Charles W. Howe.

CONTEST WINNERS

A number of interesting manuscripts were submitted to the judges, Srs. Anna E. Drew and Mary A. Gesin, for consideration in the "What Must I Do to Be Saved?" contest. After careful comparison the committee decided that the following contestants expressed the conditions the most fully, clearly, and scripturally of all that were sent in. Therefore we take pleasure in awarding the four prizes to:

- Mrs. Orval Shepherd, McCook, Neb.;
- R. H. Judd, Toronto, Ont.;
- Rufus A. Curtis, Dayton, Ohio;
- S. T. Shirley, Rock Falls, Ill.

The order in which these names occur does not indicate the precedence of one over the other. Other manuscripts written for the contest may appear later.

KOKOMO, INDIANA

We have just closed the second half of our May series, which was extended over June 3. Bro. C. A. Smead of Blanchard, Mich., was the speaker, stressing "Common Sense in Religion" and "Conditional Immortality." While there were no additions during this period, we know the seed sown will bring forth fruit. We were indeed fortunate to have Bro. Smead with us again. During the afternoons he conducted a junior Bible class on "The Life of Christ." There were fifteen enrolled in this class.

Attendance and interest were good despite the extreme hot weather.

On Sunday, May 27, we held our all-day meeting. Bro. Smead spoke both morning and evening. Dinner was served in our new basement. The afternoon was filled by a short children's program and music and sermons by Bro. O. J. Parker and Bro. William Huffer of Michigantown, Ind. After supper the writer led a short Berean class, followed by the evening service.

Bro. Parker and I wish to express our thanks to all who assisted in these meetings. The music and songs were inspiring. Bro. Anderson, Bro. Smead, and Bro. Huffer are always welcome in Kokomo. Such cooperation encourages us to carry on the work.

D. G. Harvey.

ANNUAL MAY MEETING

The Annual May Meeting for 1934 is one of many pleasant memories and blessings. It is now history, yet it will live on in the lives of those present and will be reflected in future generations if there are any. Ideal weather graced each day and it seemed that the bright sunshine with temperate warmth found its equilibrium in the hearts and lives of those present. The spirit of peace and goodwill and neighborly and Christian fellowship rang true to the ideal command, "Love thy neighbour as thyself."

The meetings on Sunday were of course the largest. The morning and afternoon services were among the largest of all time. We hope this is a good omen for the meetings and conferences to be held in other states. It seemed that our new basement made a pleasant appeal, for more remained for dinner and supper than ever before. All were amply supplied, but it was necessary to multiply the loaves for the evening meal.

At the close of the Sunday evening message, Clarence Moore, eldest son of Bro. and Sr. Clinton Moore, was baptized into Jesus Christ. Clarence made confession of faith some weeks previous, but circumstances did not allow at the time for his immersion. We pray the Father's richest blessing to rest upon him in his new walk of life. His address is Ransomville, N. Y.

These meetings were the first time Bro. and Sr. Marsh have engaged in spiritual labor here since they left nearly seven years ago. It was a home-coming all around. The churches were happy to see these former workers again and have them in their midst.

The messages brought by Bro. Marsh were timely and were of such high quality that it was an honored privilege to introduce him as our General Conference secretary. His scholarly work was and is a credit to the church he represents.

On Monday evening following the meetings the Niagara Falls church sponsored a picnic supper at Whirlpool Park in order that all would have an opportunity to have a visit with the Marshes. What an evening! Only those present know of this experience and most of this was at the tables where all came near crossing the border line of temperance. Such meetings of Christians where the friendship and fellowship of each other are enjoyed merely bespeak the time when they shall come from the four points of the compass and sit down in the kingdom of God.

C. E. Randall.

GRAND RAPIDS, MICHIGAN

Work on the Children's Day program is progressing well as these lines are written, and a splendid service is anticipated.

Bro. L. E. Conner was a welcome guest in Grand Rapids June 1, choosing the one and only swelteringly hot day which the season has yet produced.

Several cases of scarlet fever in the community called for an order from the Health Department putting a ban on children attending public gatherings for several days. It was feared that our Sunday school for June 3 would have to be omitted, but the ban was lifted in time, and in spite of that and other unfavorable circumstances more than two hundred were present.

Bro. and Sr. Chas. Simpson are on a motor visit with friends in New York State. Sr. Ada Simpson is accompanying them on the trip. Sr. Clyde Thomas and children are visiting relatives farther north in Michigan and Marcile Siple has gone with them. Sr. Niles and children are also on a vacation trip.

F. E. Siple, Pastor.

GOLDEN RULE CHURCH OF GOD

The Sunday evening series of sermons on Old Testament Men will be concluded this month with "Eli, the Incapable," "Samuel, the Faithful Witness," and "King Saul, the Selfish." Morning subjects for the month will be, "Gold Tried in the Fire," "The King Who Ruled in Chains" (the latter will be given on Children's Day, June 10), "Faith of Our Fathers" (on Father's Day, June 17), and on the last Sunday of the month, "Called Christians."

"Public Prayer" will be the question discussed this month at the Prayer Circle meeting at the home of Mrs. Sophia Seifert, June 20. The discussion will be led by the pastor.

The annual business meeting of the church will be held under the new constitution, which was recently adopted, on the first Monday after the last Sunday in June, which happens to be the 25th this year. Officers for the coming year will be elected, reports received, and other matters of business considered.

The new constitution provides for the changing of the name of the church from simply "Golden Rule Church" to "Golden Rule Church of God," thus incorporating in the local name the denominational name as well.

Among other changes made effective by the new constitution are the following: A new election procedure, specification of the duties

of members, new committees, and an entirely different set-up in organization.

It sets up an Executive Board composed of the officers and heads of departments, who are all required to be members of the church. There are four standing committees, Finance and Music, with three members each, and Social and Welfare, previously called Relief, with five each. No one is eligible to any office who has not been a member for two years, and the ballot is limited to active members.

—Golden Rule News.



We are glad to present herewith a picture of Elder T. M. Savage, Sr., whose recent death cast a shadow of grief over the entire Church of God in Minnesota.

CONTRIBUTORS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. Delos Andrew; Silas M. Claypool; Mr. and Mrs. Charles M. Updike; Mr. and Mrs. W. V. Lansbery; Grand Rapids Sunday School (\$3); Albert Siple; Ella M. Siple; Anna Mae Bottolfs (\$2); Mae Mick; Mr. and Mrs. E. C. Railsback; Mary Calkins.

HERALD RECEIPTS

Glenn M. Birkey (for self and another); Mrs. A. M. Siple (for self and another); Bertha Logan; Mrs. Ed Tomlin; Winfield T. McKaig; Mrs. Bert Sheets; Mrs. E. L. Griffin; Mrs. G. Marrs; Mrs. A. M. Ross; Elizabeth Louise May; N. Goodreau; Mr. and Mrs. Delos Andrew; Jane Glass; Ernest Crundwell.

BETWEEN YOU AND ME—

Eld. S. J. Lindsay spoke impressively to a large audience at the church at Oregon, Ill., last Sunday night on the increase of infidelity. Bro. Lindsay's many friends were glad to hear him again from the pulpit where he had presided for so many years in the past.

A slight error seems to have been made recently on the address of "packages" delivered in the Niagara Falls District. It appears that a second son, Kenneth Robert, arrived June 1, at the home of Mr. and Mrs. Charles Rushton, Niagara Falls, while a second daughter, Betty Jean, was left at the home of Mr. and Mrs. David Elliott, Fonthill, Ont. We understand, however, the recipients have decided to accept without protest the deliveries as made for the present at least. Kenneth Robert Rushton is the grandson of Bro. and Sr. George Rennard, while Miss Betty Jean Elliott is the granddaughter of Bro. and Sr. C. W. Elliott.

The song poem on the Editorial Page may be sung to the familiar tune of "Savior, Like a Shepherd Lead Us."

Bro. and Sr. S. J. Lindsay, the former for a number of years pastor of the church at Tempe, Ariz., reached home at Oregon, Ill., early last week. Bro. Lindsay made his first appearance at the editor's home with fishpole over his shoulder. We pity the funny tribe of Rock River as we contemplate their forthcoming losses!

The pastor of the St. Cloud, Minn., church and his wife were pleasantly surprised on a recent Sunday when they were presented by their many friends with a token of love on the twenty-fifth anniversary of their marriage. The remembrance took the appropriate form of a silver offering. Eld. Hoskins says, "It makes us feel young again!"

SPECIAL INDEBTEDNESS FUND

Previously reported received	\$1574.96
Verna Himmelright	10.00
Eva H. M. Fletcher	21.70
Mrs. C. Seely	5.00
Lawrenceville, O., Berean Society	5.00
Lydia Railsback	2.00
Maybelle Hanson	5.00
Mr. and Mrs. S. H. Boyer	5.00
Total received	\$1628.66
Pledges reported	272.39
Total pledges and contributions	\$1901.05

WE'RE UNDER WAY!

Owing to the kindness of our Father in heaven, who has so abundantly blessed our efforts to meet the indebtedness of the National Bible Institution, and to the generous cooperation of the brotherhood throughout the country, our manager, L. E. Conner, expects to open negotiations this week with the receiver of the Oregon bank looking to final settlement. We reach the nineteenth rung of the ladder with this issue, and are trusting you to carry us over the top in time to support the manager's efforts.

Let's
climb
the
Ladder
to
Success
!

\$1900
\$1800
\$1700
\$1600
\$1500
\$1400
\$1300
\$1200
\$1100
\$1000
\$900
\$800
\$700
\$600
\$500
\$400
\$300
\$200
\$100

HIGHER LIFE

THE United States Government has different departments; but the one I wish to notice is the Post Office Department. Thousands of faithful workers are connected therewith, some getting large salaries, and some small. As many of the men and women that work for Uncle Sam (as the Government is called) are obliged to handle money, more or less, this branch is always in need of persons that can be trusted, as we all know. Many mistakes have been made in the past in addressing letters, and they have often gone to the dead letter office. But some of us may ask, What are you writing about these things for as but few of us ever expect to work along these lines? Answer: for the same reason that Jesus in His sermons made references to the beasts of the field, and the fowls of the air, the foxes of the desert, the sower that went forth to sow, the stony ground, and the like. He used the natural things to represent the great spiritual lessons that He taught.

As the United States Government has different departments connected with the post office, so also the church; "To every man his work," says Inspiration. Are you not glad, dear reader, that the all-wise God has a work for you? To do something is beneficial, is better than idleness. Whether you are weak or strong, high or low, rich or poor, the Lord wants you to enlist in His vineyard. However, if you are rich in this world's goods He will ask you to dispose of most of your riches, before He can trust you with the things that are worth more than silver or gold. Will you do it, or do you prefer to cast your gold and silver to the moles and bats later?

As the Government needs trustworthy men and women to handle its funds, so the church needs persons that are sanctified by belief of the truth, not having spot or wrinkle, or any such thing. Those in the employ of the Government get wages, some large, and some small. Not so in regard to the salaries of God's children in the future kingdom. The Lord does not act miserly with them. Their rewards are so great that they are beyond computation. They are so great that they cannot be likened to dollars and cents. Having been there ten thousand years, bright, shining as the sun, we have no fewer days to sing God's praises than when we first began.

Some of the Government employees cannot be trusted. Not so with reference to those who are in the kingdom of glory. Every person will be true to the Lord and his fellow man. We need not lock our doors then. Thieves and robbers will not be there.

Many letters have gone wrong on account of not having the right address, and many have gone to the dead letter office. Can we not apply this part of the illustration in a figurative way? Only those will be saved who have the right address written upon them, or have the perfect life of Jesus reckoned to their account through faith in Him. (See 1 Corinthians 1:30.) Remember, dear reader, that if you go there, you will never get out again. The decision in regard to the disposal of the human letters will be final.

There will be no chance of appeal. Will you let the Lord write His address upon you? He wants to do that, for He says that He has no pleasure in the death of the wicked. He does not write it on the sole of your feet; but in a conspicuous place—on the forehead (Rev. 14:1), for that is the seat of the mind, and He wants people to notice His address. The beloved Apostle John has written something on these points of faith to substantiate the above fact.

"I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."—Rev. 3:12. Three things are usually necessary for an address on an envelope. So also with God's address. First, God's name; second, the name of the city; third, the new name. We cannot write the address upon ourselves, but the Lord can, and He says, "I will write upon him the name of my God," but He will not force it upon us. If we find out what God's name represents, we may understand the above better. This is explained in Exodus 34:5-7: "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin."

The above virtues are what the name of the Lord represents. Notice that He is merciful, gracious, long-suffering, good, and always speaks the truth. Then any person that does not bear these fruits has not got the name of the Lord written upon him. Consequently he does not have God's address, and therefore, cannot go to Jerusalem when Jesus comes, unless the righteousness of Jesus is imputed to him, but goes to the dead letter office instead. Part of God's name is, "Forgiving iniquity and transgression and sin." If any of His professed children do not possess a forgiving spirit, then they also will go to the dead letter office. We are pleased to notice that the Lord is merciful—that He treats offenders better than they deserve. Were it not for this spirit, I fear that we all would be lost. While it is true that the perfect life of God's dear Son is imputed to us, so that we stand complete in Him, it is also true that the Lord changes our hearts by the Spirit power so that we are partakers of the divine nature, and then we are in tune with Him.—J. F. Jensen in *The Bible Advocate*.

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"FAITH is deepened rather than disturbed by reason."

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THE CHURCH OF CHRIST

Continued from Front Page

In truth, the church has many accounts receivable. Millions will not acknowledge their debts. But all are debtors to the church, and being debtors, assuredly they are customers, indeed.—*McComb Enterprise*; selected by G. M. Siple.

THE RESTITUTION HERALD

VOLUME 23

OREGON, ILLINOIS, JUNE 19, 1934

NUMBER 38

Are You a Friend of Jesus?

By D. G. Harvey

"Ye are my friends, if ye do whatsoever I command you."—John 15:4.

HOW we are thrilled as we read, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." "And this is the promise that he hath promised us, even eternal life,"—1 John 2:25. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:32. Oh, the joy, the rapture, the great peace that come as we read these words! But before we dislocate an arm patting our own backs, let us examine ourselves, whether we be in the faith (2 Cor. 13:5). Are we friends of Jesus?

If the question were asked of any church member one meets on the street, the answer without a doubt would be, "Yes." But have we obeyed the commands of our Lord? We have been baptized, yes, but that is but the start of the race, which Paul tells us must be run with patience (Heb. 12:1). It is from this grave of water we rise that we "should walk in newness of life" (Rom. 6:4). There we must crucify the old man, and not, as some one has remarked, "Dress him up to make him look nice."

If you are a friend of Jesus, a Christian, you are a disciple, for Acts 11:26 shows either term may be applied. Therefore the command of the Lord, as recorded by Matthew (28:19) and Mark (16:15), is to you as well as our brethren of the early church. "Go ye therefore, and teach all nations." "Go ye into all the world, and preach the gospel to every creature." It is a command to you, Christ's friend, to proclaim the good news of the Lord's coming and His kingdom.

But perhaps we read, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24:14. Then we turn to these words: "And this gospel must first be published among all nations."—Mark 13:10. Then we

"We hold," observes Mr. Harvey, "the scriptural name 'The Church of God.' But if we have strife and confusion, have we the right to use that name?" It is an appeal to every individual in the church, especially directed to the summer's conferences.

throw out our chests and declare the Bible has been published in every known language and dialect in the world. But what have we had to do with that work? The reward for that labor must go to others.

But we ask, "What can we do? We can do nothing." Why not? The harvest is indeed great, and the laborers are few. For over nineteen hundred years the gospel message has been going forth, but a far larger part of the church membership and, yes, officers, too, has been sitting, content to sing, "I shall never be removed."

True, in the kingdom "they shall sit every man under his vine" (Micah 4:4). But now is the time for work. What will be the reward of those, when He comes "to give every man according as his work shall be" (Rev. 22:12), if there has been no work? Let us again turn to 2 Peter 1, reading the fifth to seventh verses: "And besides this (those promises of the fourth verse), giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." Brethren, may we learn this simple lesson of addition, and after a little study we find the total to be *love*. Why should this lesson be learned? Note the eighth and ninth verses: "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. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." If each member of the Church of God could learn this simple lesson, there would be no need to fear that the church would become weak. With each member working, and working together, there is not a local church that could not be a shining light in its locality.

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

A PRAYER FOR THE PASTORS

OUR FATHER, Thou who hast provided so generously for our every need, we thank Thee that in Thy wisdom Thou hast seen fit to raise up for our blessing so many earnest men and women who are devoting their lives to the furtherance of Thy cause among men. Bless them, we pray, as they strive to lead us into closer fellowship with Thee and into a fuller understanding of Thy truth as it is revealed in the Bible. May they see abundant fruitage from their labor and be made to rejoice. Amen.

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“WHAT DIFFERENCE DOES IT MAKE?”

THIS is a question that is frequently asked by the more thoughtful concerning the insistence of the Church of God on certain doctrinal teachings pertaining to the nature of man, the resurrection of the dead, the earthly nature of the eternal kingdom, and some other elements of truth for which the church stands. “What difference does it make whether we believe in the immortality of the soul, or in conditional immortality? How can the belief that the righteous go to heaven at death, rather than await the resurrection for their reward, affect our final destiny so long as we have faith in the saving power of Jesus Christ?”

We may not lightly set this question aside as the emanation of indolent and careless minds, for such is not the case. We are living in a logically questioning age. People are educated to demand a reason for all they are asked to believe, and it is right that they should do this. God has given us logical minds with which to weigh all that we see and hear, and He expects us to use them for that purpose. He does not even demand that we accept the truth of the Scriptures unquestioningly, but challenges us to test them in every possible way.

So much of our past efforts to advance what we termed “the truth” has been directed dogmatically rather than logically. We have insisted that people believe our interpretation of the Bible simply because we knew that which we taught was supported by the plain teaching of the Word of God.

Of course that is an argument that is possessed of much weight when addressed to those who are already believers in the inspiration of the holy Book, but it has no influence over the minds of those who are not Christians. When appealing to them we must establish the credibility of the

Scriptures before we attempt to use them as the basis of authority.

It is not, however, with the non-Christian that we have to do in connection with the question before us. It is the professing but unenlightened disciple who asks, “What difference does it make?” Hence we must seek to answer his question biblically as well as logically, kindly as well as definitely.

At the outset every devout person will admit that there are some facts concerning God that the mortal mind cannot fully grasp. They go beyond human powers of perception. Some of them we may be able to understand after more thorough study. Others we may come to comprehend when “mortality is swallowed up of life.” Still others we may never be able to apprehend even in eternity itself. This confession will cause us to approach our question humbly, as befits humanity in the presence of omniscience.

The importance of knowing and believing the *truth* of God is evident from this established fact: Our actions depend upon our thinking. Consciously or unconsciously, *we live what we believe*, or we live in harmony with our belief.

For an example of the way in which our attitude toward God is influenced by our belief, allow me to suggest this as an illustration: If we are convinced that the righteous go at once to their reward at death, and have no further concern with things of the earth, we will submerge our interest in the world in which we live in an overwhelming concern about our future home in heaven. On the other hand, if we believe, as the Bible so clearly teaches, that “the meek shall inherit the earth,” and “dwell therein for ever,” our interest in developments here will be vastly increased, and we will watch the happenings around us constantly, seeing in them all evidences of God’s management and preparation for the transformation of this earth into the eternal home of the saints. As we think along this line, our lives will fall into step with our thinking, and we will be found watching, waiting, and praying consistently with our faith when the Lord comes.

The same argument holds good with the question of life, i. e., of conditional immortality. To believe that our only hope of immortality rests upon the resurrection of the dead at the Lord’s coming, we will naturally fix our attention and build our actions around that idea.

In addition to all this, to *believe God* rather than men is of vast importance. “Abraham believed God, and it was counted unto him for righteousness.”

"The Godly Man Ceaseth"

By Norman John MacLeod

"Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men. . . . The wicked walk on every side, when the vilest men are exalted."—Psalm 12:1, 8.

A COMMON belief among men is that in a crisis a strong man arises to lead the people through to better times. In times of stress men who would ordinarily be mediocre rise to heights, is the substance of the theory. But the cry of David here recorded reminds us of that statement from Ecclesiastes: "The race is not to the swift, nor the battle to the strong."—9:11. "Help, Lord; for the godly man ceaseth." Instead of men's faith and strength increasing in times of stress and strain they fail. The godly man will not stoop to the low things of the present political world, and so the affairs of government are left in the hands of the wicked, and the "vilest men are exalted." Several years ago at a meeting of the social science teachers of southern California in Los Angeles, the Mayor of Los Angeles spoke. He told of his efforts to further good government: when he came into office he found that in one department of the Government there was such corruption, that \$50,000 per month was passed around in bribes and "hush money." He knew who was doing the bribing, but so difficult is it for an honest man to work in the field of government that he had to catch the man in the actual act of giving or receiving the money before anything could be done. He discharged one certain crooked politician from a position, and thereby gained over four thousand political enemies who were friends of that man. He said at that time that he feared for good government. He said that so burdensome was the position of Mayor of a large city because of the corruption that existed on every hand, that he would rather do almost anything else than be Mayor did he not feel that he could give Los Angeles a good government. Needless to say he was badly defeated at the next election. "The godly man ceaseth," for he will not become embroiled. "The faithful fail from among the children of men," because they will not lower themselves to take part in government in cooperation with wicked men. And that has always been the history of mankind.

When Israel came out of Egypt and settled in their land, they fell each into his own way and forgot God. God, therefore, allowed them to go into captivity. Only when they repented in the times of their misery did God send

them judges to lead them back again. Always has the righteous period been short in comparison to that of the wicked, for "the godly man ceaseth."

True it is that Saul and David both came to Israel at a crisis to lead their people back to God. But Saul soon led them astray again, giving foul example from fair names. Even David, the beloved of God, in his old age caused Israel to stumble. Even the wise Solomon who asked for wisdom to guide the people of God married strange women and set up idol worship when he grew old. Samuel arose at a crisis, but he was rejected by the people of Israel. He became powerless, because of the lack of faith in those that surrounded him. But, if we can name some bright and shining lights as those mentioned, we can overload the color of the picture on the other side. The history of the nations of Israel and Judah is a wearisome repetition of the same story: "And he did evil in the sight of the Lord." Out of all the line of the kings of Judah stands that bright and shining light, Josiah. When but a boy of eight he came to govern Israel. The temple had fallen into decay so that piles of rubbish had been allowed to accumulate in it. Idols had been erected in the sacred precincts of God's house, which was to be "a house of prayer for all nations." So degraded had become the minds of the people and their rulers alike, that the book

Go and Toil

"And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately."

If you have not gold and silver
Ever ready to command,
If you cannot towards the needy
Reach an ever open hand,
You can visit the afflicted,
O'er the erring you can weep,
You can be a true disciple,
Sitting at the Savior's feet.

Do not then stand idly waiting
For some greater work to do,
Fortune is a lazy goddess,
She will never come to you.
Go and toil in any vineyard,
Do not fear to do or dare,
If you want a field of labor,
You can find it anywhere.
—Ellen H. Gates

of the law had been lost, and the men who were sent to repair the temple found it lying under piles of rubbish. But this boy-king Josiah shows by contrast the very fact that great men do not arise in a crisis. When the crisis came tragedy stalked forth to slay the good boy-king. Caught between the hammer and the anvil as it were, between forces of the rising power of Babylon to the north-east and the waning power of Egypt on the south, Josiah went to an untimely death. His death left the kingdom in the hands of the worst sort of weaklings. The worst of the worst came to the throne in the person of Zedekiah, just when the kingdom needed godly men most of all. When we review the tragedy of Judah we feel keenly the cry of David: "Help, Lord; for the godly man ceaseth." Certainly God alone can help! (Please turn to Page Nine)

Foundations of Truth

By R. H. Judd

"Let that therefore abide in you, which ye have heard from the beginning."—1 John 2:24. *"Thy word is true from the beginning"; "The beginning of thy word is true" (marg.); "The sum of thy word is truth" (R. V.)—Psa. 119:160.*

THE word "beginning" in Scripture, like some others, is translated from different Hebrew and Greek originals. Not that the Word of God is incapable of utterance in other tongues, but rather that our want of understanding of that word has limited our capacity to express it. Hence, as our understanding of it grows, our ability to comprehend and define it increases also.

To the ordinary mind the word "beginning" is almost invariably associated with the word "commencement." The fact that four Hebrew words are used to express what our translators have given us in one English word is evidence of the lack of understanding referred to.

Our Bibles all give us the opening phrase—"In the beginning God," and so used have we become to it that we would not wish to have it changed. Undoubtedly in earlier years it conveyed the idea of a beginning to which there was no past. According to Prof. McCaul the Hebrew word, in this instance, might more literally be rendered "in former times," or "in past antiquity," or "in former duration." Thus the idea is conveyed that the event referred to has particular point in relation to definite act, but is indefinite in relation to us, and points back indefinitely to time that is past. These facts may be confirmed by reference to Young's Concordance in the passages listed under the various divisions.

That John in the opening verses of his Gospel had specific reference to Genesis 1 is frankly admitted by many eminent Bible scholars. This view is corroborated by the fact that the definite article is omitted (notwithstanding the temptation to supply it), thus giving to the passage the same thought of *unlimited duration* as does the Hebrew in the Genesis account by Moses. Here I may say incidentally, consistency demands that John's reference to the "Word" be understood in the same sense as was evidently the case with the author of the Pentateuch in his oft-repeated phrase "God said." (See also Psalm 33:6, 9; 2 Peter 3:5.) Further information with scriptural illustrations might easily be given in support of the foregoing remarks, but it is the writer's wish to turn now to some of those passages in which the word "beginning" is used with the definite meaning of *commencement*.

For many years that the writer can remember the New Testament, apart from the Old Testament, has been almost the sole source of supply for the Christian's daily need; until the world itself has echoed the cry that the Old Testament is obsolete and unsuited to present times. The result developed is a one-sided view of all that goes into foundational truth. Even the God worshiped is not the God por-

trayed by the Bible in its entirety; and on the one hand Christ is regarded by the world merely as a great Exemplar, and on the other hand He is regarded by the church—not as the "Servant" of Jehovah—but as Jehovah Himself.

I desire specially that our young people may take to heart the words of our text from Psalm 119:160. It will be noticed that three renderings of the verse are given. While each of these is substantially correct, and each one may bring out a particular phase of the one great truth expressed, the interest of our lesson attaches to the first two. While the first is more comprehensive, and undoubtedly includes the second, the second has a directness and particular application that is not so apparent at first. As the marginal note informs us, it is the literal translation of the Hebrew, and consequently probably expresses that thought which was foremost in the mind of the one who uttered it. At the time when David wrote these words—"The beginning of thy word is true"—there was not, so far as history records, a single nation upon earth outside of the Hebrews that had a similar record concerning creation. All the accounts except that of Moses, even the Babylonian, contained ideas that were crude even to absurdity. In the face of universal opinion David here avows his belief in the Mosaic record. Is it any wonder that his name is linked with men of great faith in the eleventh chapter of Hebrews? He did not believe that God's Word, of which Psalm 119 has so much to say, *commenced* with an untruth. What I desire to point out is that every single subject of God's Word must of necessity be traced "*from the beginning.*" Every reader is aware that in later scriptures many metaphors are used with reference to creation. Had not David's belief been firmly based on "the beginning" he never could have understood the subject as a whole. Having built on that foundation, the metaphors used subsequently help to pleasurable understanding without altering any previously stated fact.

It may not be out of place here to give an instance from my own experience which may be helpful, not only as an illustration, but as a practical method of Bible study. When writing the serial articles on "Jesus Christ: Who Is He?" which later appeared in book form under the title of "Jesus Christ in the New Testament," some passages of Scripture bearing on the subject, such as Micah 5:2, were far from clear to me, and were a strong temptation to me to leave the question altogether. Having, however, a belief *already established* from a knowledge of the *earlier* portions of God's Word, I felt justified in continuing, feeling assured

that light on the later portions would duly be given, and those who have read that chapter dealing particularly with Micah 5:2 have borne unsought testimony that such has been the case.

On account of preconceived ideas in the minds of the translators more error crept into the New Testament than into the Old, and it has been an interesting study to notice how much nearer to Old Testament truth some New Testament passages have been brought by the various revisers during the past thirty-five or forty years. For as we have already said at the beginning of this paper, as understanding of the truth grew, understanding of the translating grew with it. The great concordances and lexicons such as those of Young, Strong, Hastings, and others, have done marvels to this end by giving unbiased translation of individual words including their variations. Would that these books were more widely in use by Bible students. In this way the student is able by diligent study, as time allows, to ascertain which "key" will fit *all* the wards of the lock. For instance, it is unquestionably true that the word "ghost" (often applied as "Holy Ghost") will not apply suitably to every passage, if indeed it does to any; but the word "spirit" will fit every instance where the word is applied to the Spirit of God.

Another thought that has frequently been suggested by Bible scholars, and often overlooked, is that almost invariably the sense in which a word is *first* used gives it its meaning throughout Scripture. Genesis 1:26 and 27 gives us the first use of the word "man." Its application there is undoubtedly to that "created" form which distinguishes it from all other created living forms, and with which we are all familiar through the five senses of our physical being; and such is the unquestioned primary signification throughout Scripture. This is the man for whom (after the fall) salvation was planned. It is the man for whom Christ died, and the man who will "live again" in new corporate being, by resurrection from among the dead ones.

One further thought might be added before we close an article perhaps already too long. It is that once a fact, such as that just mentioned, is fully grasped other facts will continually add to our store of knowledge. If the reader is able to get an interleaved Bible by all means do so. Jot down opposite the passage of interest at the time, as concisely as possible, any *fact* worth recording, and little by little you will gain an accumulation of information on various subjects that will be always handy for reference, and with which you will never consent to part for any consideration whatever.

TITHING

AN ARGUMENT IN 26 POINTS

1. It is scriptural—approved of God in the Old Testament and supported by Christ's words in the New.
2. It is a good start in the individual's life of giving.
3. It is spiritual, for personal faith is called into play.
4. It is businesslike, for there is definiteness, progressiveness, and system.
5. It is a crushing blow against selfishness.
6. It causes the giver to take the initiative in Christian giving rather than holding back one's response until the money appeal is made.
7. It assures a response to more appeals for the worthy objects of the church, together with outside calls, than before we tithed.
8. It commandeers all alike in quality giving.
9. It frees the church from the disgrace of deficits.
10. It enables the church to frequently plan for an enlarging work.
11. It safeguards the spirituality of the church by eliminating drives for money.
12. It establishes the individual as a financial steward—accountable to God.
13. It gives confidence in the practice of prayer.
14. It awakens thought, as nothing else, regarding time and service for God.
15. It elevates worship to the high plane of rounded-out sincerity.
16. It makes giving a principle and no longer a spasmodic expression.
17. It is likely to result, as it has with many others, in our giving being more than a tenth of all our receipts.
18. It means less of the comforts and pleasures of life—that money can purchase, but the power to enjoy those that are left is expanded.
19. It creates in our lives a commanding position over others, in the matter of giving—we can use the most effective weapon of example.
20. It makes us twofold before God—our hand held out to give as well as to receive.
21. It destroys the domination of circumstances.
22. It transforms life's retrospecting into a joy rather than a dread—we see the line of evidence that permanently records us as givers, through faith and plan.
23. It prevents the church from falling into the hands of the few—those who put up the money.
24. It offers to our boys and girls of today the sure promise of escaping from the mature character's greatest blight—selfishness.
25. It leads, with a magnetic leadership, beyond the mark of money-giving—into the realm of worship and Christian service, for it has been found that most tithers are among the largest proportion of regular worshipers and earnest workers.
26. It is indisputable proof of almighty God being made first by the almighty dollar.—*William Porkess.*

God a Personal Being

SURELY knowledge arises by comparison. Comparison is possible only between two things or ideas. If we can have in our minds *only* the image, but never the original, how can we compare them? If we cannot compare them, how can we say one is the image of the other, or are alike? And if we cannot say they are alike, how can we obtain any knowledge which always consists in the perception of likeness, but never in the perception of difference?

Likeness, and likeness only, gives knowledge. Difference is always ignorance. Unless, then, the external world, so-called, is like me, I can never know it. This startling conclusion is now being slowly, but surely, forced upon those thinkers who go seriously into the problems of science, of knowledge, of philosophy and theology. The day of dogmatic ease when people believe it is so, because somebody says it is so, is passing.

Well, what does this signify? *First*, it means that we cannot know *anything except persons*. For a moment let us keep cool, and think. What do I know first and best? Why, myself, of course. And I am a person. So I know first and best a person, myself. Next, since all knowledge consists in an awareness of likeness, I know only what is like myself. Therefore, I know next, other persons. I know my own relatives, my own fellow citizens, my own fellow nationals, my own race, better than I know foreigners and aliens whose feelings, ideas, and ways are so different from these. I know human beings better than animals, and know lower animals only in so far as I can read into their actions, experiences like my own. But, when I come to the external world of material things—are they like *me*? Am I wood, stone, iron? Am I fire? Am I heat or hot? Sick or sickness? Sad or sadness? These are nice problems besides which the problems of differential calculus are child's play.

Let us now look into this thing to see if I am the world outside of myself. Suppose I stand before a blazing fire, warming myself. Pretty soon I say, "The fire is hot." How do I know? Why, because it makes me hot. So, then, to say, "The fire is hot" and "I am hot" comes to the same thing. Only in so far as the fire becomes a part of me can I know it is hot. If besides its heat there is anything to the fire which never gets to be a part of "me," that I cannot know.

Suppose I see a green tree. Am I then green? Or is "green" a part of me? Or is it something entirely outside of me, existing independently of me? Let us see. The physicist tells us that color is a vibration in an "æther," a very tenuous fluid pervading all space. That is the theory our children imbibe in the high school and many a preacher endorses the doctrine from the pulpit and then wonders why his people are materialists. Does this æther exist? About 1896 the late Dr. Michaelson, of the University of Chicago, and his assistants performed an experiment which, as decisively as anything can do that, determined that no æther exists. But all physics, and so all other sciences, de-

pendent upon æther. Without this precious stuff they could not continue. Therefore, scientists in general, true to their method, which has little regard comparatively for facts, disregarded this "crucial test." Only one man, Dr. Albert Einstein, accepted the results, and therefore began his revolutionary revision of the older science, launched his doctrine of relativity, and began to create a new world for us.

But if æther does not exist except as an imaginary fluid in the minds of scientists, what then is color? Color is just what it is, "color." Red is red; blue, blue; green, green. They are ultimate constituents, not of "nature," nor attributes of matter, but of sentient creatures. In man they are ultimate constituents of mind. They are joint products of ourselves and something working independent of us. That something is the universal Mind which makes all "greens" alike.

How are they made? Physical science asserted that all colors are made by the vibrations of æther which is matter in fluid form, exceedingly thin, operating upon the eye and its nervous mechanism. But in man, colors are seen with the eyes shut, in dreams, and in hypnotic states, and even in men who have lost both eyes out of their heads. Moreover, colors, and all other *qualities* of sensations, are related to, not the up-and-down motion of waves, but with the forward movement which does not entail the *translocation in space of any particles of any matter whatever*. Consequently, since all scientific instruments of discovery and measurement react only to motions of matter, no scientific instrument known to man is in any way affected by color, or any other quality of sensations. Nothing but mind is sensitive to color. Mind alone makes color. Therefore, mind alone is aware of color. The best that science can do is to say that color, and all qualities of sensations—that is, all music, all tastes, hot and cold, smooth and rough, etc.—are forms of an energy transcending physical energy, and which some psychologists call "horme." We may call it "spiritual energy," or just spirit.

Therefore, startling as it may seem to those who have been long accustomed to thinking in an outworn philosophy and a long discredited impressionistic psychology, the so-called "external" or "material" world, is in reality "spiritual" in the sense that it is made by spirits, human and divine. God and man jointly make the external world. God did not only once for all create it, but also sustains it by the constant and continuous outpouring of His energy. This statement, amazing as it sounds, is simply the doctrine that God is everywhere, that . . . "in him we live, and move, and have our being" (Acts 17:28); that "God that made the world and all things therein" (Acts 17:24) is Spirit (John 4:24).

If, then, we are persons and know ourselves first and best, and other people are persons and we know them because we know ourselves, and the so-called "material world" is a product of spirits, human and divine, and so

a part of persons, we know persons only. For everything is either a person or part of a person. Things are constituents of persons. Sticks and stones, stars and seas, are as much a part of persons as sensation, ideas, feelings, and decisions of will—and, in fact, are nothing more than these.

But if we can know persons only, could we know a personal God by studying an impersonal nature made up of material things? Never. We could know Him only indirectly and in part. His power and divinity might be deduced from what we see (Rom. 1:21). If we know persons, and persons only, to make Himself known to man God must manifest Himself before us in the form of a Person. And since we can know only what is like ourselves, He would remain forever unknown if He is a Person wholly transcending us (Isa. 45:12) A true revelation of God must appear in the form of man, or as a person. While an enormous amount might be known *about* God by means of ideas, God can be known only as a Person, and a person who is "like" men. Man's intellectual limitations are God's opportunity and God's necessity. . . .

If persons alone exist, can God be an impersonal power? No. We can never know an impersonal power. Either God is a Person or we cannot know Him. We may prate much *about* matter, power, force, and such entities, but we can never know them or know about them unless they are parts of our own personalities. They cannot be constituents of our own personalities without being "personal"; that is, activities of our own selves, our own souls, our own spirits.

From this view it follows that the world is one vast organism in which each constituent works for and with every other constituent and produces something other than a mere sum total on the whole. From the simplest bit of experience we have, up to the present all-inclusive universe, organism appears. Hydrogen and oxygen added together give the *sum* of their weights. But when some kind of energy—a spark of electricity, for example—is passed through them, they *combine chemically* and a new marvel is created, which we call "water," and which possesses newly created properties not possessed by either of the dry gasses from which wet water comes. The same rule holds for all higher organisms—inanimate and animate, up to the highest, which is man—a self-conscious organism consisting of the union of . . . soul (mind) and body, which union is created by God and which possesses properties not possessed by the *sum* of the constituents of which men are formed.

The human organism comes to a consciousness of its own workings, and a consciousness of God working within it. God and man thus working form the rest of the universe. Man alone cannot form it. Thus the whole world becomes an organism, made by God and man working jointly. It is made out of just the material we know—colors, sounds, touches, tastes, smells, temperatures, etc.—and not out of some unknowable substance—matter, atoms, electrons, or any other thing different from and independent of spirits, human and divine. From this point of view, the world is itself a personality, made up of persons as we know them.

In every part of it down to the mote that dances in the sunbeam, is mind, because it is the joint product of two minds: God, the supreme, universal mind, and the man who sees the mote.

Since God works in each human being to make the world, God of necessity is everywhere that man is. He is always with us. Without Him we would be nothing. Were He to withdraw His divine energy from us an instant, we would disappear like the flame of a blown-out candle, like an electric light switched off from its energizing current. Thus God is in us, and we in Him (Acts 17:28). Some people realize this and are never lonely. Moreover, the world organism is so built that every part of it works together with every other part of the organism for the good of those who freely and consciously adopt God's purpose, because they love Him and want to do what He wants done (Rom. 8:28, 29).

But men with strange perversity have insisted that the real world is made of matter. Nature is a vast machine. It has come into being by merely mechanical forces operating upon matter. Did such a world exist, as we have shown, man could not know it. Even if we admit that it is not a machine, but an organism, we could not know it until we ourselves received minds. Even then we could not know that within it God worked as a personality as long as the essential of every person—emotion—did not appear. Even if emotion did appear, we could not know that the God who makes and sustains the world is love, until His nature, or character as the good God, was manifested in a form of love that we could know, or understand, or appreciate.—*Standard Bible Teacher*, copyright; published by permission.

(Note: The key to the above selection lies in the statement that in every part of the world is mind because the world is the product of two minds—God's, which conceived it, and man's, which perceives it. That matter exists cannot credibly be denied, but that it is only through persons that it can be used is also true.)

READ THIS SLOWLY—AND THINK

Does my life please God?
 Am I studying my Bible daily?
 Is there anyone I cannot forgive?
 Have I ever won a soul to Christ?
 How much time do I spend in prayer?
 Am I trying to bring my friends to Christ?
 Have I ever had a direct answer to prayer?
 Is there anything I cannot give up for Christ?
 How does my life look to those who are not Christians?
 How many things do I put before my religious duties?
 Have I ever tried to give one tenth of my income to the Lord?
 Is the world being made better or worse by my living in it?
 Am I doing anything I would condemn in others?

—Selected.

Conditional Immortality

“CONDITIONAL immortality,” as defined by the Standard Dictionary, is “the doctrine that man has no immortality naturally, but acquires it by faith in Christ.”

The ancient Egyptians, Hindus, Greeks, and all nations of antiquity, except the Hebrew nation, taught that man is inherently immortal. Herodotus, called “the Father of History,” speaking of the belief of the ancient Egyptians, says, “On the dissolution of the body, the soul immediately enters some other animal, and . . . after using as vehicles every specie of terrestrial, aquatic, and winged creatures, it finally enters a second time a human body. . . . It undergoes all these changes in the space of three thousand years.”

The ancient Greeks held a similar idea, and the Hindus still hold it. Plato taught and represented Socrates as teaching that the soul of man is in its own nature “immortal and indestructible.” It is quite evident that this and other unscriptural teachings came into the church from paganism, at an early date, accelerating the great apostasy which precipitated the Reformation under the leadership of Martin Luther.

Inherent immortality is contrary to the Bible statement of the creation of man and the teachings of both the Old and New Testament. The simple record of man’s creation reads, “And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”—Gen. 2:7, A. R. V. Man thus formed of the earth and vitalized by the breath of life was placed in the Garden of Eden, where he was subjected to trial. After he had yielded to the temptation, the record reads, “And Jehovah 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 forever—therefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life.”—Gen. 3:22-24, A. R. V.

To believe and teach inherent immortality is to believe and teach that man has the power to live forever in sin, the very thing God guarded against in driving him out of the Garden of Eden. It also robs Christ of the glory of providing life and immortality for him as taught by Paul. No, immortality is *not* inherent, but is a gift of God to be bestowed at the resurrection (1 Cor. 15:50-54) upon all who diligently seek for it (Rom. 2:7).

Of all the writers of the Scriptures, Paul is the only one who uses the words “immortal” and “immortality,” and he never uses them in connection with man or any part of man this side of the resurrection. He makes it clear in Romans 2:7 that immortality is to be sought. It follows

naturally that according to Paul’s teachings man does not have inherent immortality, for he says in Romans 2:7 that those who “seek for glory and honour and immortality,” will be given “eternal life.” Therefore it is clear that the church in Paul’s day did not teach that man has immortality here and now, but it was to be sought for diligently, and 1 Corinthians 15:51-54 tells us when and how it is to be received.

The word used by our Lord to describe the final punishment of the unrepentant is the Greek word *gehenna*, which means the valley of Hinnom, that lies just outside the city of Jerusalem. It was used at the time of Christ as a dumping ground for all the refuse, bodies of dead animals, etc. It was the city’s incinerator, and the fire burned continually, day and night, entirely destroying all combustible matter thrown into it. Carcasses that did not reach the fire when thrown over the bank were devoured by worms, hence the expression, “Where their worm dieth not, and the fire is not quenched.” The whole thing was a symbol, not of preservation, but of utter destruction. Therefore Jesus said, as recorded in Matthew 10:28, “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 body and soul in hell (*gehenna*).” This is proof positive that God can destroy the soul.

We have here, in the language of Joseph Parker, for many years the pastor of City Temple, London, England, “the determination on the part of God to destroy evil. And by destroying evil, I do not mean locking it up by itself in a great moral prison which shall be enlarged from generation to generation until it becomes the abode of countless millions of rebels, but its utter, final, and everlasting extinction: so that at last the universe shall be without spot or wrinkle, or any such thing—the pure home of a pure creation.”

The above statement we believe to be in perfect harmony with the familiar and much-loved passage of Scripture, John 3:16, the gospel stated in a single sentence, and *all* other scriptures which point to Christ Jesus as the great Life-Giver. In fact, it is in harmony with the entire Bible when divorced from pagan ideas and correctly interpreted.

Petavel well says, “Jesus leaves no hope of imperishable life to the man who despises His invitations. It is necessary to give oneself to Him or perish; to commence straightway this surrender to Him or to begin at once to decay. He who obstinately rejects the Savior will at last perish altogether and forever.”

Thus we see conditional immortality points to a gospel of life and death, life to all who accept Jesus Christ as their personal Savior and obey His commands, and death to all who reject Him. It offers to everyone the boon of living forever in a realm of sinlessness, Paradise restored.

Conditional immortality “removes the foundation on

which has been built the doctrine of purgatory, eternal torment, universalism, the transmigration of souls, and such teachings. It is felt that this view is in harmony with science, and is in line with the Word of God. It holds out to the penitent soul the gift of life, Romans 6:23, but threatens with death the one who persists in sinning. It offers a solution to the age-old problem of evil. It preaches Christian optimism, which is the final triumph of the good. Evil is to meet with an everlasting defeat. When God's plan of salvation is consummated, there will not remain a rebel in any part of the Almighty's universe. The consummation of this age will witness the eternal exit of evil."

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, 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. Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. 13:40-45.

(This article by R. M. Simmons has been published as a tract for free distribution. Send orders to the author, Carnation, Wash. In ordering tracts, kindly send stamps for mailing when possible.)

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"PERSISTENCE paves a path to prosperity."

ARE YOU A FRIEND OF JESUS?

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Continued from Front Page

During the next few months a large number of state conferences and the General Conference will be held. If we could but bundle up our pet difference and hide it in a manhole (if we never fished it out, we would be a happy people)! Let us meet in these conferences with our brethren in love, for each will be doing his or her best to obey the commands of our Lord. Mistakes have been made in the past, it is true; we are but mortal. Let us as a body forget these minor errors, and by cooperation strive to make the coming conference year the greatest in united service in the history of the church in America.

We hold the scriptural name "The Church of God." But if we have strife and confusion, have we the right to use that name? "For God is not the author of confusion, but of peace, as in all the churches of the saints."—1 Cor. 14:33. Remember the Master's prayer: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one."—John 17:21, 22.

If the church obeys the commands of her Lord she will never hear, "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."—Rev. 3:16.

"THE GODLY MAN CEASETH"

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Continued from Page Three

We do not need to devote our time exclusively to the kingdom of Israel, for history is replete with similar circumstances. Mighty Caesar was stabbed to death when Rome needed his strong guiding hand. Marcus Aurelius, the philosopher-emperor, allowed the defences of the Roman Empire to become weakened just when they needed to be strongest; and Graeco-Roman civilization went down in the deluge of the barbarian invasions. Louis XVI and Marie Antionette ruled France when real rulers were needed; either one alone might have handled the situation quite well; but together they could not dam the floods of revolution. In the crisis the godly man is not to be found who can lead the people safely through.

A new crisis has arisen in the affairs of men. A time like this is when men who put faith in God and ask for wisdom are needed. Oh, that all the rulers of God's people might call more earnestly to God that they may rule with wisdom. All the wisdom that man can have is not too much to lead "this thy great people." But in the political affairs of men there is none that seeketh after God.

Where is our Moses to lead us through the wilderness out of slavery into the glorious land of promise? When the people came to the boundaries of Canaan they wanted to turn back for fear of the men of the land. And they cried all night for fear, we are told. Oh, for a leader like Moses to lead us through the trying times when people are crying both night and day for fear of those things that are coming upon them. Where is our David to slay the Goliath of greed and corruption? Before the World War a thing that would cost \$1,000 in governmental functions performed now costs \$50,000. Why? Graft and greed! Men pocket the tax money that comes in. Where is our race of prophets like Isaiah of old who told the kings of his day when they went wrong? For them we have substituted a so-called "Brain Trust" which relies on its own great wisdom to set the affairs of the world aright. And when anybody dares to tell the "Brain Trust" that they are wrong a violent storm is created. The godly man would certainly not find himself entangled in any such affairs as those of the present-day politics (or the politics of any ungodly nation at any time). "The faithful fail from among the children of men."

But Isaiah did not leave us in despair. Men's governments will fail because of the frailties of human nature, but the godly need have no fear in those times, when "the wicked walk on every side, when the vilest men are exalted." "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions. . . . He shall dwell on high; his place of defence shall be the munitions of iron; bread shall be given him; his waters shall be sure. Thine eyes shall see the king in his beauty: they shall behold the land that is very far off."—Isa. 33:14-17.

Abreast of the Times

Terrific Quake Hits India

"And there shall be famines, and pestilences, and earthquakes, in divers places."—Matt. 24:7.

CALCUTTA, India, June 14.—According to reports from Afghanistan and Baluchistan it is feared that many may have been killed by a severe earthquake that rocked the Himalayas today. No detailed reports have yet come in, but from the severity of the disturbance great anxiety is felt as to its results. It is apparent that the worst part of the quake was felt at Mach, near Quetta, a place that was practically destroyed from a similar occurrence in 1931. It may be recalled that a quake in the Himalayas last January caused the death of 8,940 in Bihar and Orissa provinces. Pestilence nearly always follows in the wake of an earthquake in that region owing to the fact that the regular routine of life is interrupted.

Treasures of Ancient Ur Recovered

"In the land of his nativity, in Ur of the Chaldees."—Genesis 11:28.

PHILADELPHIA, June 16.—Out of the dusty treasure chest of the past has been brought to light relics of remarkable beauty and richness. A joint archeological expedition conducted for the past twelve seasons by the British Museum and the Museum of the University of Pennsylvania completed its digging in the ruins of Ur, the native city of Abraham, in the land of the Chaldees, and Pennsylvania's share of the rich results of its long labors is now on its way to this country. According to *The Literary Digest*, "stone vases, copper bowls, beads of lapis lazuli and carnelian, crystal, shell, marble, and chalcedony—relics which had lain undisturbed in the clayey soil of Mesopotamia for 6,000 years," have been unearthed and are soon to be on display in the two great museums.

It was necessary to sink a pit nearly fifty feet deep to reach the lowest and earliest level that showed signs of human occupation. "The pit was sunk rapidly through the stoneless soil until fragments of vessels began to appear. The remainder of the way the excavators used knives and brushes for their excavation," says the writer in *The Digest*.

Among the notable discoveries made by the archeologists was the remains of a civilization that antedated anything heretofore known in that region, and which is thought to reach back to at least 3500 B. C. Royal tombs which were uncovered revealed evidence of human sacrifice on a lavish scale: "the bodies of kings and queens, soldiers, and domestic servants, were found buried with an unbelievable wealth of jewelry, harps of silver and wood, vessels, weapons and tools of gold and silver, inlaid gaming-boards and vanity boxes—all attesting the artistry, the

culture, and the luxury of the court at Ur 5,000 years ago."

A still more interesting discovery in the eyes of Bible students, and one which serves to strengthen the believer's faith in the truth of the divine record of the flood, was that "of a bed of water-laid clay, eight feet thick, deposited below the level—and hence earlier—than the earliest purely Sumerian occupation, and above a level containing remains of a very different type. A silt deposit of such thickness, in the opinion of archeologists, only could have been laid down by a *devastating flood*." (The italics are ours.)

Reds Would Win Negroes

"With their tongues they have used deceit; the poison of asps is under their lips."—Rom. 3:13.

BIRMINGHAM, Ala., June 5.—According to press dispatches apprehension is being felt throughout the Cotton Belt over activities of the Communists among the Negro workers. A recent issue of the *Communist*, official organ of the party in this country, said, "The work among the Negro masses must receive more serious attention. The work in the rural districts must receive the attention of the party in every district." An effort is apparently being made to stir up the Negroes against various Government relief agencies, accusing them of discriminating against the colored people.

Filthy Films Condemned

"Whatsoever things are true, . . . whatsoever things are pure, whatsoever things are lovely, . . . think on these things."—Phil. 4:8.

HOLLYWOOD, Calif., June 17.—The credit for starting an energetic campaign against salacious films must be given to the Catholic Church, which has for months been circulating pledges among its membership which they are asked to sign promising that they will remain away from all pictures shown at a movie house where filthy films are allowed to appear. The Methodist Church, Jewish leaders, and other large religious organizations have fallen into line until the picture industry is beginning to take notice.

Should all religious people in the country remain away from the picture shows for a single month the producers would lose millions of dollars, and of course that prospect does not appeal to the business heads of the industry, and some indications are observed of an effort being made to improve the deplorable condition which prevails and which is undoubtedly contributing to the moral delinquency of the American people. Of course we realize that such corrective measures cannot be lasting in their effect, and that only the Lord's return will introduce permanent moral improvement in the world, but at the same time it is wise for every Christian to do all things possible to discourage and reprove all that is evil in this present order.

National Berean Department

Miss Genniel Carpenter, Editor, Oregon, Illinois

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"OUR HELP IS IN THE NAME OF THE LORD, WHO MADE HEAVEN AND EARTH."—PSALM 124:8.

NOTICE

At the spring Board meeting of 1932 Sr. Genniel Carpenter was appointed our Berean Editor. She has very capably and efficiently done the work of Editor ever since. Now she finds it necessary to resign because she will be absent from Oregon for a time. I wish to highly commend her work and thank her for her splendid supervision of the Page. With regret we must accept the resignation. We bid her Godspeed.

We must have an Editor who is thoroughly acquainted with the Word of God, one who will "search the scripture" to find out that certain things are so, and who will staunchly insist that those eternal Bible truths that lead to life must appear often on this Page. He should be a good judge of literature. He should be near by when the paper goes to press in order to tailor the Page to fit the space. I believe we have one who will fit these requirements, and therefore I appoint Bro. Arlen Marsh to fill the vacancy caused by the resignation of Sr. Carpenter, Berean Editor. I trust that you will each give him your heartiest cooperation by often sending in articles and reports. May the Lord consecrate Bro. Marsh to this service.

Cecil A. Smead, President.

EDITOR'S PLEA

It might be of interest to Bereans to know that since March 1, 1934, your Editor has received five articles and seven reports, all from Illinois.

Sometimes the title "Editor" seems a bit misplaced, because the meaning of that word, according to *our* dictionary, is "one who superintends, revises, or prepares a literary work for publication." You see, it doesn't give the Editor the job of writing all the "literary work" himself, or hunting up selections that may or may not prove interesting. Wouldn't it be a good idea to adhere a little more strictly to the true meaning of the word, and give your Editor more articles to edit?

IN OUR MASTER'S FOOTSTEPS

A white man once spent a winter's night in the wigwam of a red Indian. In the morning the Indian took him outside and asked him how many people had passed by in the night. Seeing only one set of footprints, the man said that one person had passed. But the Indian told him that

hundreds had gone by; the Indian chief had come first, and the others had followed in single file, every man putting his feet in the footprints of the leader. The "author and finisher of our faith" has gone before us; let us put our feet in His steps, so shall we walk aright.

—*The Christian Herald* (London).

"I WILL ABIDE IN THINE HOUSE"

Among so many, can He care?
Can special love be everywhere?
A myriad homes,—a myriad ways,—
And God's eye over every place.

Over; but in? The world is full;
A grand omnipotence must rule;
But is there life that doth abide
With mine own living, side by side?

So many, and so wide abroad:
Can any heart have all of God?
From the great spaces, vague and dim,
May one small household gather Him?

I asked: my soul bethought of this—
In just that very place of His
Where He hath put and keepeth you,
God hath no other thing to do!

—*Adeline D. T. Whitney.*

YOUR COOPERATION IS REQUESTED

On this page will be found an appeal from Miss Carpenter, Editor of the Berean Department for the past two years, regarding manuscripts from Bereans. This appeal was written before the former Editor was made aware of the new appointment by the President, also noted on this page.

The facts of the appeal, however, hold true. It has been Miss Carpenter's difficulty, as it has been the difficulty of every Editor of the Berean Page, to fill these columns with her own writings and selections, whereas properly the Editor's duties as defined by the Berean constitution are to "receive articles, notices, reports, and other Society news for publication." The incoming Editor, who assumes charge with the next issue, seeks your cooperation in fulfilling his duties.—Arlen Marsh.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"If thou wilt walk in my ways, as David my servant did, I will be with thee."

A GREAT KINGDOM IS DIVIDED

HOW many of you boys and girls like history? Now don't all of you keep silent! I hope that many of you do like it and many more will learn to like it before the next three months are over.

Don't you boys and girls like to hear what John's grandfather did—the one who was a sailor and crossed the ocean seven times? And don't you girls like to hear about the time Polly's great-grandmother hid her baby in the churn for fear of the Indians? Well, history is just that—stories of what people did, why they did it, and how it all turned out.

We are beginning on July 1 the stories given in the Bible about the prophets and kings of Israel. And if we go at it with the thought in our minds that it's going to be a study about people—what they did, why they acted in just that way, and how it all came out in the end—we're going to enjoy it, I know, and also learn a great deal. For those old Israelites were always up to something—sometimes it was good and sometimes bad, mostly bad, I'm sorry to say.

You all remember the beginning of the nation of Israel, called God's people because God started them out. He wanted a nation that would be different from the other nations of earth, one that would worship Him instead of themselves and the things they could make with their own hands.

God knew that it wasn't good for men to worship idols that way and that the idols could do nothing for them. Besides, God wanted to show the other nations just how people would turn out if they listened to Him and what would happen if they didn't.

So we see God picking one man out from all the people of Chaldea to begin His nation of Israel. You all know his name—yes, Abraham. Many times you have heard Mother or your Sunday school teacher tell the story, and you've read it yourself as you grew older.

Then you'll recall stories of Isaac, Jacob, Joseph, and others; how there came a famine in the land of Palestine to which God years before had led Abraham; how Joseph in Egypt saved his brothers and his aged father from starvation. After Joseph died and another king came to the throne, you remember, Joseph's people were treated cruelly and finally they all became slaves.

Next Moses came on the scene, leading this slave na-

tion away from those Egyptian masters up to their homeland again. After much sorrow and trouble they were once more independent, but we'll see what happened to them.

As we read about them, we think they didn't have much sense, for they were no sooner out of one kind of trouble than they were into a worse one. And what got them into it was the very thing God warned them against—wanting to be like the nations round them.

God had been ruling His people Israel with judges, but that didn't suit them. They wanted a king, and so He let them have their own way. But He told them beforehand that it wouldn't turn out for their good. My, but they were stubborn!

Who knows the standard they used in choosing their first king? Was it God's standard of a pure heart? No, it was very natural they should choose as they did. If you've forgotten, look at 1 Samuel 10:23.

Their next king, David, was a different sort of man. You remember the stories of his great victories because he followed God's commands. His son, Solomon, was also a very great king, but not as faithful to God as David.

Here are some facts easy to remember in this way. Solomon lived about a thousand years before Christ. The first three kings of the united kingdom of Israel each reigned about forty years. Three forties are 120; add that to 1000 B. C. and you have 1120 B. C., about the time Saul was chosen for the first king.

Now we come to the time of our lesson for July 1. Solomon's great kingdom was divided after his death. His son, Rehoboam, ruled over the southern part, called Judah, and Jeroboam over the northern part, called Israel.

Didn't the Prophet Ahijah have a queer way of telling Jeroboam about this division of the kingdom? Read verses 29 and 30 of the lesson. Whenever God brought punishment on His people for sin, He always sent a messenger to warn them of it. What was their great sin? Verse 33 tells you.

Do you know the first time God gave the Israelites the command to worship Him alone? Can you find the verse? They couldn't blame God, then, could they? In trying to be like the other nations, they brought the greatest trouble on themselves.

If you like to work with a ruler and pencil, make a chart with several columns. Write at the top of these columns, kings of Israel, kings of Judah, character of kings, prophets of God. Now write in the names of Jeroboam, Rehoboam, and Ahijah in their proper columns.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 1. — July 1, 1934

AHIJAH AND THE DIVIDED KINGDOM

1 Kings 11:26 to 14:31

Devotional Reading: Proverbs 1:20-26

GOLDEN TEXT

Pride goeth before destruction, and an haughty spirit before a fall.—Proverbs 16:18.

A STUDY OF THE SUBJECT

Topic: Ahijah and the Divided Kingdom.

Aim: Impress upon the pupil the blessings that follow choosing God's way of living.

Basic Truth: "Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice."—Dan. 9:14.

I. God the Supreme Ruler. (1 Kings 11:26-31.) Rehoboam, the legal heir to David's throne, possessed the natural right inherent in all kings to choose his own advisers. God did not influence him against the old experienced statesmen of the kingdom, nor did He compel him to choose the young men. The king was given the right of personal choice in the matter. He could exercise his own judgment. But whatever his decision might be the Lord would hold him to account for the result, for God remained the real ruler of Israel regardless of what man might for the moment occupy the throne. So it is still. God continues to exercise supreme control over the nations of men. Those who will not obey His requirements He allows to continue for a time, and then removes them from power.

II. Man's Responsibility. (Vv. 32-36.) To be true to Himself God must always punish sin even as He must always reward righteousness. "Because they have forsaken me," the Lord said, "and have not walked in my ways," the kingdom should be divided, and the royal family, which had led the people into idolatry, punished. Each individual must account for his own acts before God, and also for the influence his deeds have on others. Thus Rehoboam suffered not only because he himself had forsaken God, but because he had led the people into idolatry.

III. A Conditional Promise. (Vv. 37-39.) "If thou wilt hearken unto all that I command thee . . ." Almost if not quite all of God's promises are made conditionally. If man will do his part, God will faithfully carry out the promise He has made. The responsibility for the realization of God's promises is thus placed upon man. The promise to David was also conditional, but David met the conditions, and God will surely establish his throne forever as a result.

PRACTICAL APPLICATIONS

The Kingdom of God

- was divided because of idolatry;
- found sin to be a way of disruption;
- diminished with the increase of sin;
- forsook God, and then God forsook them;
- ruined a great future through sin.

Idolatrous Worship. Israel engaged in idolatrous worship. They served the gods of other nations that could not see, hear, nor speak. It was a false worship, for it was founded on

false gods. Error led them away from God. Today, the same thing is true, error leads away from God. Daily contact with sin hardens one to its frightfulness. Discuss the various kinds of sin which we have become accustomed to and which we more or less condone, if not participate in. Israel's proneness to do and live like other nations and peoples was simply the outcropping of the Adamic nature. Gentiles of today are doing the very same thing, only on a larger scale.

Israel's Path. Israel's path has been a rough and thorny one for many centuries. They have none to blame except themselves. They chose their own path. God plainly pointed out the better road and warned them of the ruggedness of their present course. They were disobedient children and disobedience brings its bitter tears and heartaches. The moral is plain. If we travel the way of the world, we must reap its fruitage of cares, disappointments, sorrows, and alienation from God.—C. E. R.

THE GOLDEN TEXT

"Pride goeth before destruction, and an haughty spirit before a fall."—Prov. 16:18.

Think of King Nebuchadnezzar when he 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?" The words were not out of his mouth when he was told of his downfall, and that he would be driven out to eat grass as the oxen, which he had to do for seven years till he was humbled sufficiently that he was glad to praise God and give honor to the King of heaven.

The wise man also said, "When pride cometh, then cometh shame: but with the lowly is wisdom."—Prov. 11:2. How much better it is to have a humble spirit and be lowly with wisdom, than it is to be proud and haughty. Each has its reward. "Wherefore let him that thinketh he standeth take heed lest he fall."—1 Cor. 10:12.—L. A. R.

YOUNG PEOPLE AND ADULTS

Divisions

Jesus said: "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand."—Matt. 12:25. The truth of this statement has been proven time and again in the history of the world; each division has resulted in a desolation. Division in the language of the people before Babel resulted in misunderstandings, hatred, war. Israel divided and was soon conquered by other nations. Division has been the curse of the Christian church.

Paul wrote his First Epistle to the Corinthians because divisions were entering their

church. See 1 Cor. 1:10. The several hundred denominations of the followers of Christ are but evidence of the extent of the divisions in the body of Christ. These divisions do not all "speak the same things." This confusion has caused grave doubt to enter into the minds of many, causing them to turn from every church, including the TRUE church of God. The influence of Christ is decreasing day by day. The carnality of man is increasing.

Paul warned the Ephesian elders that divisions were coming to them. A division in teaching caused this same Apostle to sharply rebuke the Galatians in these words: "I marvel that ye are so soon removed . . . unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Paul warned Timothy that "evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:13). Diotrephes, who wanted to "run things," not only rejected the Apostle John but put out of the church all who would fellowship him, John (3 John 9, 10). One who causes division in a church is a heretic (1 Cor. 11:18). All heretics should be put out of the church (Titus 3:10).

—H. A. S.

PRIMARY

Topic: Our Visit to the Old Testament: First Stop, Ahijah.

We have been studying about the life of Jesus. We have learned many beautiful and interesting things about Him.

But now we must leave the New Testament and take a journey back to the Old Testament. Please take a piece of paper, and draw a line across the page to represent a road. Now this line will be our trip through the Old Testament during this quarter.

Put one dot on this line. This is our first stopping place. We're going to stop and see Ahijah. He isn't in Jerusalem. So we must travel on. There he is, out there in the field. Who is that other man with him? Why, that's a man named Jeroboam.

Look! See what Ahijah's doing! He's taking Jeroboam's new cloak and tearing it into twelve pieces. Let's ask him why he does that. This is what he says, "Solomon is now king, but he won't be king much longer, for God is going to take the kingdom away from him. Ten of the twelve tribes which Solomon rules, God will give to this man, Jeroboam, to rule. The other two tribes will have another ruler." Ahijah knows this because he's a prophet, one who can tell us things long before they happen.—V. C. T.

AMONG THE CHURCHES

CONFERENCE DATES

Northwestern Conference at Corvallis, Oregon, June 20 to 24
 Indiana Bible School and Conference at North Salem Church July 5 to 15
 Illinois Bible School and Conference at Oregon, July 31 to Aug. 12
 General Conference at Oregon, Illinois, July 31 to Aug. 12
 Iowa Conference at Waterloo, Aug. 21 to 26

A SPIRITUAL FEAST

Do you know why everyone needs a balanced diet? To provide the necessary elements of food to keep in perfect health. A balanced ration in spiritual food is also necessary to grow spiritually.

Spiritual vitamins for full growth will be the order of the day at the General Conference, Oregon, Ill., from July 31 to August 12. If you are planning a vacation of any kind put this date at the top of the list.

If you are undernourished take no chances! It may be the last stages of that dread disease of sin. There is still hope for you if the "Sin Specialist" is given your case. Hundreds are receiving permanent cure. Go with us to the "Wells of Salvation" and drink of the "Living Waters" which will quench every thirst, and eat of the "Bread of Life" which will satisfy every hunger. Come! feast with us at Conference time!—The Beacon.

ILLINOIS BIBLE SCHOOL

Among the several classes at Oregon this year you will find just the one suited to your needs and preferences. The following corps of teachers will suggest to your mind the variety of subjects to be presented for study: Bros. G. E. Marsh, F. L. Austin, S. J. Lindsay, N. J. MacLeod, C. E. Lapp, Earl Thayer, Srs. Verna Thayer and Louise Lapp. Selective courses for the adults are again being arranged this year.

Come prepared to get the most from this school in the way of Bible study and fellowship.

CLEVELAND, OHIO

Children's Day was appropriately celebrated with a baptismal service at which three of the young people of the Sunday school consecrated their lives to the Master. These three are Charles Jones, Kinsman and Brainard Roads, Warrensville, O.; Miss Mary Walther, 656 E. 162nd St.; and Miss Dorothy Warren, 14710 Aspinwall Ave.

Charles is the son of Bro. and Sr. George Jones, and now they are rejoicing in having the whole family in the church. Dorothy is the daughter of Bro. and Sr. John Warren, who were baptized three years ago. Mary is the first from her family to obey, and we hope she may be the first fruits of others. All of these we welcome to our midst, commending them to the Father's care, that they may ever be true to their vows of consecration.

The Children's Day program by the Sunday school was given at the evening service (June 10) to a full house. It was a beautiful program, and effectively presented.

M. W. Lyon, Pastor,

FOR YOUR COMFORT AT OREGON

The Dorcas societies of the Rockford, Dixon, and Oregon churches have been making some bedding for use at the dormitory during General and Illinois Conference and Bible School. Sr. Sue Williams of the Oregon church, who is almost ninety years of age, has also contributed some of her fine needlework in the way of pillow cases. Towels of all kinds will also add to your comfort and convenience during your stay. Contributions of canned food will likewise be greatly appreciated, particularly as the gardens may be short this year.

KOKOMO, INDIANA

It was a great pleasure to have again the privilege of preaching in the little church in Kokomo. I noticed a number of changes had been made during the past few months in the four-room house which has been so generously loaned by Sr. Parker for the church. The building has been lifted and a spacious basement has been constructed. The auditorium has been enlarged, and a goodly number of other improvements have been made. While I was there it was quite the usual thing to see Bro. Parker go off with Bro. Thomas, one of the new members, and together they would work out some improvement. We pray that the Lord will accept this building and use it to bring to Himself honor and glory.

The month's meetings have been good for the church. The soldiers of the Lord in Kokomo have been encouraged to press on to greater heights of service for the great Commander. Conditional immortality and the second coming of Christ were stressed very much during the last two weeks of the meeting. "I press toward the mark for the prize of the high calling of God in Christ Jesus."

C. A. Smead.

BAPTISMS IN VIRGINIA

On Sunday, June 10, it was our privilege to assist two to put on Christ by baptism. These two are: Vernon Funk, Seven Fountains, and Miss Cecil Baggarley, 315 National Ave., Winchester. Bro. Funk is the only child of the late Bro. Will Funk. It certainly was a pleasure to us to see this young husband and father decide to dedicate his life to the Lord and His Son. His anxiety for the future life should prove to be a great source of strength in the years that are coming.

Sr. Baggarley is a fine young girl still in high school. Her love for the pure and noble things of this life had already separated her from worldliness and given ample indication of the Christian life she will live. She attended the Virginia Bible School last year and became convinced of the truths of the Bible as taught there and although considerable pressure was brought to bear upon her she refused to join another church. She is a clear thinker and has excellent ability as a teacher. In this capacity she will be a great benefit to the Church of God.

We pray God's richest blessing upon these two. May they walk worthy of the vocation wherewith they are called and in due time reap life everlasting.

With this we close our pastorate with the Virginia brethren.

Harry A. Sheets.

GRAND RAPIDS, MICHIGAN Church Building Damaged by Fire

Sunday, June 10, was Children's Day. The committees had worked hard in preparing for a splendid program which was given at the morning hour. An outside rostrum had been erected and beautiful decorations arranged. Seats were arranged on the lawn and the program enjoyed by a good audience.

In less than an hour after the evening service closed the church building was discovered to be on fire. The local fire department responded promptly and did splendid work, extinguishing the flames in a short time. But the terrible amount of smoke followed by steam when the water was turned on, left a heavy toll. Estimates on carpenter work, wiring, plumbing, painting, decorating, and damage to contents total well over one thousand dollars, but no settlement has been arranged with the insurance company when these lines are written. The fire very evidently started from a short in the wiring.

Repair work will be done as rapidly as possible. In the meantime our Tuesday night devotional, Thursday night Berean, and other such activities will be conducted in the Annex, and the Sunday school and Sunday morning services will be held in the Godwin school building. The school board very gladly and courteously extended to us this privilege, which is deeply appreciated.

F. E. Siple, Pastor.

BRUSH CREEK, OHIO

The annual June Meeting of the Brush Creek Church of God was held from June 3 over the 10th. Bro. and Sr. James A. Patrick of Ashland, Ohio, were indeed welcome workers among us, Bro. Patrick, a former pastor, doing most of the preaching, and he assisted daily with Bible lessons on the Two Covenants. His sermons dealt largely with the coming of Christ to establish the kingdom of God, and with signs showing that this event is imminent. The evening services were especially well attended.

Bro. and Sr. Clarence Lapp of Ripley, Ill., were present several days of the meeting and both gave of their talents in the services. Bro. Lapp gave a splendid sermon to a receptive audience and both he and his wife assisted in song.

As a result of the meeting we are pleased to introduce to the brotherhood four new members of the faith who were baptized on Sunday afternoon, June 10. They are Miss Ruth Shellhaas, West Milton, R. F. D.; Mr. Carl Lehman, Arcanum; Mr. George Hoke, 19 Ashwood Ave., Dayton; and Mr. Kenneth Brewer, Tippecanoe City, R. F. D. We are surely glad to have these young people added to our membership and pray for them the richest of Christian experience and joyful victory at the coming of our Lord.

One of the most inspiring features of the meeting to us was the straight-from-the-shoulder preaching of Bro. Patrick. After many years of service for the Lord his faith in the things of God has not weakened but rather grown the stronger. We are thankful to the Lord for his ministry, and we hope to yet have other opportunities to work with him in the preaching of the gospel.

Sydney E. Magaw, Pastor,

SOUTHERN CALIFORNIA

The old saying that "time and tide wait for no man" was demonstrated to a group of young folks who gathered at "Castle Rock" near Santa Monica, Calif., to enjoy a beach party on the evening of Memorial Day. Bro. Richard Rahn was the chief organizer of the party, which included young folks in goodly number. After some of the party went swimming, a most hearty meal was eaten. While the party was engaged in roasting weiners the tide came in and flooded the fire, and forced the party to move. Again the fire was put out by the tide, and the party broke up.

Many visitors have worshiped with us recently in Los Angeles: Sr. Eva Stearns and her son from Rapid City, S. D., and her sister, Sr. Clem De Nise of Rock Springs, Wyo., have been with us for three Sundays; Sr. Lottie Young of Seattle, Wash., came, accompanied by several of the Pasadena people, to Sunday school as well as church; Bro. and Sr. Robert Johns of Oceanside, Calif.; and Bro. and Sr. Roy Juden returned from a visit in Oregon where they had thought of locating. Sr. Austin Scroggs has also returned from Oregon where she was spending her vacation with her husband and his family on their ranch. In spite of the absence of several of our regular members the attendance has been unusually good.

Bro. and Sr. C. A. Emery and family of Pomona have begun a month's visit in the East where they intend to visit many of his relatives and also some of the MacLeod-Adamson relatives in Hamilton, Ont., Canada. They expect to see the Century of Progress Exposition in Chicago, and points of interest in Ohio.

Norman John MacLeod.

NIAGARA DISTRICT

The following interesting items are gleaned from "The Church of God Messenger" published by Pastor C. E. Randall in the interest of the churches at Fonthill, Ont., and Niagara Falls, N. Y.

BETWEEN YOU AND ME—

The church at large will deeply regret the loss sustained by the energetic congregation at Grand Rapids, Mich., in the damage their building suffered on Children's Day. We trust that remodeling may be accomplished speedily and that no interruption to the work may result.

The largest General Conference in the history of the Church of God is what many are expecting to see in August. We hope their expectations will be realized as to attendance, but more important by far, we hope it will be the most spiritually uplifting we have ever held. Come, and make one of us!

Bro. S. J. Lindsay left last week for Marshall, Ill., where he will engage in a short series of meetings at the Salem Church.

When you receive your Truth Seekers' Quaterlies for the next quarter, your attention is directed to the editorial page of the book where suggestions are made for the preparation of the lesson and the profitable use of all the departments of the quarterly. Our corps of contributors put a great deal of work on this commentary on the International Sunday School Lessons and we want you to get the most benefit you can out of them.

On May 24 a large number of friends of Peter Standing and Ethel Bell gathered at the church to witness the marriage of this young couple. Peter and Ethel are valued members of the Truth Seeker's Class and our well wishes are extended without limit. They honeymooned for a few days at Toronto and Guelph and then returned to settle in their little nest at Beaverdams. We pray the Lord's blessing to rest upon this couple as they begin life's journey together.

The uncertainty of life was brought vividly to our minds on Wednesday, May 30, when we were called upon to conduct the funeral of Capt. Gordon. Taken seriously ill on Saturday night, he was removed to the hospital where sedatives were given to ease the pain. He lapsed into a sleep from which he never awakened. Three months previous Mrs. Gordon fell down stairs and never regained consciousness. Life is very uncertain. We have no lease on time and should not put off until a more convenient season our acceptance of Christ. We never know when there is but a step between us and death (1 Sam. 20:3).

Sr. Angeline Lent had the misfortune to fall on May 27 and injure her limb. She is improving and will soon be up and about again.

GRATITUDE

We wish to express our gratitude to our heavenly Father in that our son was in a bad auto accident in Milwaukee, Wis., on June 9 when a reckless-driver hit the car that he was driving and overturned it. That he and his companion were not seriously injured or killed was nearly miraculous, and we give the full credit to the heavenly Father's watch care. We recall to our minds this verse of Scripture: "For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of those whose heart is perfect toward him." In these days when we as God's children are prone to worry over material things, think what a promise and comfort are in these words.

Mr. and Mrs. Glenn Birkey.

President F. A. Stilson of the Indiana Conference announces that the services of Bro. F. E. Siple, pastor of the Grand Rapids church, have been secured for their Bible school which is to convene July 5 to 15 at North Salem Church, five miles north of Plymouth, Ind. Further announcement concerning teachers will be made later.

Pastor Harvey U. Krogh, Jr., of the Plum River church in Illinois, filled the pulpit last Sunday at Burr Oak, Ind., in the absence of Pastor F. L. Austin, who is assisting in the Minnesota Conference at St. Cloud in that state.

Eld. Harry A. Sheets, who was a graduate of the first Training Class at Oregon, has tendered his resignation to the circuit of churches in Virginia, of which he has been pastor for the past seven years or more. In fact this is the only pastorate Eld. Sheets has held, and the fact that he continued for so long a time in the one place speaks well for his ability as a leader and testifies to the splendid service also rendered by his wife to that community. Bro. Sheets is known for his firmness in the cardinal teachings of the church, and any congregation would be fortunate in securing his services as pastor or evangelist.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. M. Fetters; Eva L. Page; Mr. and Mrs. Paul C. Johnson; Mr. and Mrs. Glenn M. Birkey (\$5).

HERALD RECEIPTS

H. S. Hunt; Mrs. Floyd Mills; Mrs. Arthur Ward; S. T. Shirley; Bernard Crofton; W. B. Ward; Anna D. Springer; B. H. Carpenter.

CONTRIBUTIONS TO N. B. L.

Verna Himmelright	\$17.00
Mr. and Mrs. G. E. Marsh	5.00
Mrs. A. M. Ross	1.25
Arlen Marsh	2.23
A Brother and Sister	1.00
R. H. Judd	1.00
Anonymous	5.00
Mrs. Sid Martin (Tithe)	13.34

SPECIAL INDEBTEDNESS FUND

Previously reported received	\$1628.66
Ripley, Ill., Sunday School	11.50
Mr. and Mrs. A. J. Eychaner	2.10
R. H. Judd	1.00
Mr. and Mrs. Bernard Crofton	1.00
E. S. Logan	25.00

Total	\$1669.26
Pledges previously reported	272.39
E. S. Logan	25.00

Total pledges and contributions \$1966.65

Let's
climb
the
Ladder
to
Success

\$1900
\$1800
\$1700
\$1600
\$1500
\$1400
\$1300
\$1200
\$1100
\$1000
\$900
\$800
\$700
\$600
\$500
\$400
\$300
\$200
\$100



IMPORTANCE OF PRAYER

PRAYER is not the overcoming of God's reluctance; it is the taking hold of God's willingness. Prayer is the opening of the heart to God as to a friend. Prayer does not change God; but it does change us and our relation to God. It places us in the channel of blessings, and in that frame of mind in which God can consistently and softly grant our requests. When we pray so as to be heard and receive help there is one thing we must have—a real desire in our hearts. Form of words does not make prayer: we must want something and realize our dependence upon God for it.

"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. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him. But let him (or the individual) ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord."—James 1:5-7. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."—Mark 11:24. For prayer is as the key in the hand of faith that unlocks the storehouse of God's blessings. We are requested, when we pray, to enter our closet, "and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. 6:6).

In Matthew 14:23 we find Jesus sent the multitude away so He could go up into the mountain to be alone in prayer.

One other very important thing is that if we have anything against anyone we must make it right first. "And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses."—Mark 11:25. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."—Matt. 5:44.

It is impossible to hate those for whom we pray. We must meditate upon these things; "give thyself wholly to them" (1 Tim. 4:15). Meditation is to the soul what digestion is to the body and makes personal and practical that which has been seen, heard, or read. We have to be constantly on the lookout; "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."—1 Peter 5:8. "But every man is tempted, when he is drawn away of his own lust, and enticed."—James 1:14. "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."—Matt. 26:41. "Pray without ceasing."—1 Thess. 5:17. "Continuing instant in prayer."—Rom. 12:12. This does not mean that we should be constantly bowed before God in prayer, but that we should not neglect prayer, but always be in a prayerful frame of mind, even when walking by the way, or engaged in the

duties of life, always ready to send up our petitions to our heavenly Father for help in time of need.

"But the end of all things is at hand: be ye therefore sober, and watch unto prayer."—1 Peter 4:7. "Continue in prayer, and watch in the same with thanksgiving."—Col. 4:2. God has promised to supply all our needs. Philippians 4:19: "But my God shall supply all your need according to his riches in glory by Christ Jesus." Often it seems our prayers are not answered. At once we become discouraged. In Psalm 37:7 it reads: "Rest in the Lord, and wait patiently for him." Also we find, "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months."—James 5:17, 18.

We must have confidence in God. "This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."—1 John 5:14, 15. We find God's will expressed in His law, His promise, and His Word (Psalm 40:8; Rom. 2:17, 18; 2 Peter 1:4).

The secret of satisfactory prayer is first to ask for the Spirit of God to direct in such a way as to cause us to hunger and thirst after righteousness, temperance, patience, godliness, brotherly kindness, and charity, as found in 2 Peter 1:5-7. If we have these we surely cannot fall, but with patience wait the coming of the Lord. "Cast not away therefore your confidence, which hath great recompense of reward."—Heb. 10:35.

Solomon asked for wisdom, and because he asked this God granted it, and also blessed him with riches and honor (1 Kings 3:11-13). His prayer was answered, and our heavenly Father will answer ours too. For He is just the same yesterday, today, and forever.

Prayer makes the darkest clouds withdraw,
Prayer climbs the ladder Jacob saw,
Gives exercise to faith and love,
Brings every blessing from above:
Restraining prayer, we cease to fight;
Prayer makes the Christian armor bright.
And Satan trembles when he sees
The weakest saint upon his knees.

Esther Ling in *The Bible Advocate*.

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THE TITHER'S SURPRISES

THE Christian who begins to tithe will have at least six surprises. He will be surprised:

1. At the amount of money he has for the Lord's work.
2. At the deepening of his spiritual life in paying the tithe.
3. At the ease in meeting his own obligations with the nine tenths.
4. At the ease in going from one tenth to larger giving.
5. At the preparation this gives to be a faithful and wise steward over the nine tenths that remain.
6. At himself in not adopting the plan sooner.—*Selected*.

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"SORER PUNISHMENT"

By Norman John MacLeod

EVEN among those people who decry the idea of eternal torment lingers an idea of an angry God who delights in torturing people with terrible affliction. They think that God conceives of some sort of torture for people who do not love Him, and that that punishment shall be drawn out so that the person suffering will remember the punishment as long as eternity lasts. Let us examine this "sorer punishment" here mentioned to see what is meant by it.

In order to understand this phrase we must first know what a punishment is, and its purpose. Where is the line between punishment on the one hand and torment or revenge on the other hand to be drawn? Punishment is for the purpose of correction. If one of us should punish our children, that is its only purpose. If it fails of accomplishing that purpose it is not punishment. Most of the so-called punishment inflicted by human beings upon their offspring is not punishment at all, but is revenge for some breaking of artificial laws set up by misguided minds. A very large portion of so-called punishment is done in anger. If the parent waits until his anger is cooled, the "punishment" is almost never inflicted. True punishment is a part of love. Can love be administered in anger? Can correction be administered by one who at the particular time is in need of correction himself?

God's love is so superior to ours that we cannot fathom it. Jesus went so far as to say that God is love. No comparison is so effective as the metaphor. So great is God's love toward men that He becomes love to us. The punishments that we conceive of then for the Christian are those that purify and that cleanse as the refiner's fire and as fuller's soap (Mal. 3:3). What are those punishments for if they do not purify? They are to destroy the wicked. What are the fires that burn?

"In the last days perilous times shall come," we are told in the letter to Timothy. Why perilous? Because they

"He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"—Hebrews 10:28, 29.

are times which try our faith to see if it is of the right sort. What happens if our faith does not stand the test? "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."—Mal. 4:1. Is that to be a real fire? Or is it not rather that tremendous heat of passion that shall melt the elements: the governments, and the people. What a tremendous heat of social, political, and religious revolution is gathering itself on the horizons of our present world! Let us notice some features of the coming of the Lord from heaven.

Just previous to the above reference to refiner's fire and fuller's soap we read: "But who may abide the day of his coming? and who shall stand when he appeareth?"—Mal. 3:2. Then over in Matthew 25:41 we get a picture of another fire prepared for people who oppose God: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Are we to conclude, as is often done, that that fire is going to torment people forever and ever? If not, then we must conclude one of some other things: that there is, or is going to be, some sort of fire prepared some place on earth (probably not inside of it, or on some other planet) that will burn forever, into which these people shall be cast with their leader, the devil; or that there is to be a severe trial, like times of distress, which shall either purify or destroy those people. Is not this latter idea the one that fits in with other Scripture?

War always is the instrument that brings about times of trouble on the face of the world. Every major evil which afflicts the world at the present time can be traced back to war: either the late World War or one that preceded it. Half of our tax dollar goes to pay for war, either past or future! How much (Please turn to Page 39)

EDITORIAL

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G. Eldred Marsh, Editor

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Paul C. Johnson, Associate Editor

"I will call upon the Lord, who is worthy to be praised."—Psalm 18:3.

The Editor's Prayer

O GOD, Thou who art above all, yet through all and in us all, how strange and how blessed it is that we may address Thee without fear! How wonderful that we should be permitted to approach Thee with our little problems of everyday experience—and with our unutterable longings for eternal life and glory! Revered Father, we humbly thank Thee for this priceless privilege; may we avail ourselves of its comfort and strength unceasingly. Help us, we pray, that we may see in every circumstance and in every happening an expression of Thy love and presence. Forgive our failure to recognize Thy leading and Thy protecting power as it encompasses us on every side and from day to day. For Jesus' sake. Amen.

THE FIRST GENERAL CONFERENCE

MANY interesting and illuminating facts are suggested by the record furnished us in the fifteenth chapter of Acts concerning what might be called the first General Conference of the church. This gathering had been specially called in Jerusalem to consider certain questions of faith and practice that had arisen in Antioch and which threatened the body at that place with division.

First, the conference at Jerusalem and its results emphasize strongly how important it is that the church possess a central headquarters, where recognized leaders of ability whose integrity and worthiness is unquestioned by the majority may meet in consultation on matters pertaining to the general welfare of the church.

Second, it is interesting to note that in spite of the fact that most, if not all, of the members of the body at Antioch enjoyed various "gifts" of the Holy Spirit, including that of inspiration or prophecy, the church sometimes met with questions of faith and discipline which could not be successfully solved locally, but must be referred to a representative group of devout leaders outside of its own membership.

Third, the church at Antioch, which claimed to govern its action by rulings of the Holy Spirit (Acts 13:2), recognized the authority of the central body at Jerusalem and submitted without question to its decisions.

Fourth, this authoritative central group was composed of men of recognized general leadership, and did not in-

clude the entire membership of the church. No disputed questions were presented to the general body, but were without exception referred to qualified leaders for careful investigation and decision.

Fifth, the "apostles and elders came together" and listened attentively to the orderly presentation of the matters under dispute, studied them thoughtfully, and having reached a unanimous conclusion not only publicly announced it to the delegates present at the conference, but sent representatives of their own to Antioch to inform the local congregation of "the same things by mouth."

Sixth, it is apparent from the results that followed at Antioch that the decision of the "apostles and elders" was looked upon as final. No matter who the teacher might be, or what his scholarly attainments might be, no one was permitted to teach in the church at Antioch anything that was contrary to the accepted doctrines of the church as interpreted and announced by the general consensus of leadership.

No doubt questions later arose other than that of the circumcision of Gentile converts, as must ever be the case where intelligent men endeavor to seek out the "deep things of God." But in every case the same rule would hold good. Any new discovery of truth which necessitated a revision of established ideas, would be first submitted to the recognized spiritual elders of the church "in conference assembled" before they were presented to the general congregations or published to the world at large.

This divinely appointed method for the handling of "new truth" would accomplish several beneficial purposes. First, it would provide the leaders of the church everywhere, and at the earliest possible moment, with the latest discoveries of truth made by all other students of the Word. Second, it would serve as a check on the impetuosity of some who are so enthralled with a new idea that they feel they must force it upon the minds of everybody at the first opportunity regardless of consequences to the body in general. Third, it would have a strong tendency to unify the teaching of the church by bringing to bear on every question the mature judgment and scholarship of the best minds of the entire body. The conclusions of no one individual, no matter how talented he may be, no matter how great his knowledge of the Bible may be, can be accepted safely as absolute truth until those conclusions have been weighed in the balances of other minds that are equally experienced in scriptural investigation.

A Lesson in Addition

By D. G. Harvey

"Great peace have they which love thy law: and nothing shall offend them."—Psalm 119:165.

TWO small girls were having a stirring discussion. As the summer vacation was almost two weeks old "play school" was in order. One of the "students" did not feel pleased with the grades given by the "play teacher." "Why, she can't even add," was her complaint.

Yes, dear little girl, that is an ability many of us lack. And the lack has been the cause of much, if not all, of the strife and confusion among the followers of the Lord Jesus today.

Let each reader spare but a moment to read the verses in 2 Peter 1:5-9, for lengthy quotations take up needed space which can be saved if the reader of THE HERALD reads with his Bible near at hand. (Would it not be a wise thing to do? Remember that the Bereans "searched the scriptures daily, whether those things were so" (Acts 17:11). If these people were commended for testing the words of Paul and Silas, inspired writers of God's Book, should we not test the writers of our day, compare their words with the Book of books?)

Peter gives us a wonderful lesson—*add*. "Grow in grace."—2 Peter 3:18. The final result is shown by Peter's words: "Grace and peace be multiplied unto you." How? "Through the knowledge of God, and of Jesus our Lord."—2 Peter 1:2.

"Add to your faith." *Doctrine?* No. Add to your *confidence*, your trust in the promises of an all-wise creator, our God, that faith of Abraham, of which Paul writes, "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." Have we that faith of Abraham?

"Virtue": fortitude, strength of character, energy, or power. The Diaglott rendering is "fortitude," which means "firmness" or "courage." "Stand fast in the Lord, my dearly beloved."—Phil. 4:1. We need "virtue," that courage that makes us to stand.

Next Peter says add "knowledge." Why? Let us get Paul's reason this time. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15.

One may gain the approval of men, but perhaps because he is a natural speaker, has a wonderful personality. I like Paul's standard, the approval of God.

Knowledge must be gained, but let us notice one more point here: "Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know."—1 Cor. 8:1, 2. In other words, don't let a

little knowledge change the size of your hat. "For who maketh thee to differ from another? and what hast thou that thou didst not receive?"—1 Cor. 4:7.

The next step, says Peter, is "temperance," not merely the abstinence of intoxicating beverages, but self-control, like the little girl who boasted, "I can make myself mind myself." "Let your moderation be known unto all men. The Lord is at hand."—Phil. 4:5. The Wise Man tells us, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."—Proverbs 16:32.

Add "patience," long-suffering, perhaps the most needed of the added fruits of the Spirit (Gal. 5:22, 23). The natural man is not patient; he must see action, must be getting some place. But James tells us to "be patient therefore, brethren, unto the coming of the Lord" (James 5:7). But the Christian who has not this blessed "fruit," being impatient, will come in the class of the evil servant who says, "My lord delayeth his coming."—Matt. 24:48. He will cease to watch, then; he will begin "to smite his fellow servants." And what is his fate? The Lord of that servant shall come when he is not aware, for he is busy with other things, he was not patient, "and shall cut him asunder, and appoint him his portion with the hypocrites" (Matt. 24:51).

Then "godliness." Divine nature, like God's? Not that in this life, but rather piety, cheerful conformity to the will of God; for Jesus said, "For whosoever shall do the will of God, the same is my brother."—Mark 3:35. For example, when Paul was to go to Jerusalem, knowing of his coming arrest, his friends strove to change his course. But seeing Paul was steadfast and ready, they ceased in the attempt, seeing God's will, for they said, "The will of the Lord be done."—Acts 21:14. Why? God knows best. "And we know that all things work together for good to them that love God."—Rom. 8:28. We, like our great Example (1 Peter 2:21), must be willing, even as He, in the face of death to say, "Nevertheless not as I will, but as thou wilt."—Matt. 26:39.

"Brotherly kindness," love of the brethren; for Jesus gives us the one true sign of the true disciple: "By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:35.

Then "charity," the highest form of love, compassion, pity for the world in darkness. Jesus again: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (OVER)

"If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well."—James 2:8. But why should this be required? There are so many things we ourselves lack. "Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. . . . For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the

oracles of God; and are become such as have need of milk and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe."—Heb. 5:2, 12, 13,

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God."—Heb. 6:1.

What Is Wrong?

IN the current number of the *Christian Herald* I find an article entitled "Church Weak Spots," which indicates that something is radically wrong, either with the church itself, or with men's conception of what the church should be and do. True, the times we live in; the depression we are passing through; the spiritual declension existing within the nominal church—all have something to do with the situation, and this calls for the serious, prayerful consideration of all who have the real interests of the church at heart. But here is the article:

"After a three-year study, a four-volume report has just been issued which tells, among other things, the educational status of America's Protestant clergymen. The survey, under the direction of the Institute of Social and Religious Research and of Yale University, found that, to support a minister, a church needed 350 members. Of white churches, only 13 per cent have a membership of that size. At least 85,000 churches are too weak to support a full-time preacher. Of churches with full-time pastors, less than one fourth have found seminary graduates for the job, and less than one sixth are served by men with both college and seminary training."

From the standpoint of income, the average minister, in 1923, labored for \$1,407, which is only slightly above the wage of an unskilled worker. Today, the ministerial market is glutted, with plenty of trained men to fill the needs, and between forty thousand and fifty thousand untrained ministers who are out of jobs. As for theological schools, the report concludes that their academic standards, if any, are "chaotic."

Now, with this report before us, what comment have we to make, and what do we propose to do about it? Suppose we were studying for the ministry, purposing to devote the rest of our lives to religious work, how would this report strike us? Well, with all due respect to the survey committee, *all churches* do not need even half of 350 members to properly support a pastor! Very few among the smaller denominations could claim very many churches with that membership. This is admitted in the above article. "At least 35,000 churches are too weak to support a full-time preacher"—that sounds discouraging and somewhat disappointing.

As for the financial end of the article, it is admitted, and to be deplored, that the average minister for these

many years past, not only in this depression but even in more prosperous times, has been receiving a stipend somewhat smaller than is paid to a business man or his clerks of the same qualifications, and, in some cases, smaller than the wages of a day laborer, especially if he is a union man. But we have known some ministers who would easily make good as business men, as teachers, or in any of the ordinary professions, who gladly gave their time and talent to the service of the church of their choice, and some of these are now facing old age, or disability, with a dark outlook, especially if the denomination they are serving has no pension system.

But—"the ministerial market is glutted, with plenty of trained men to fill the needs and between forty thousand and fifty thousand untrained ministers who are out of jobs." How does that sound when we are told from the platform and pulpit that there are still plenty of places where the sound of the gospel has never been heard, and we are urged to pray the Lord of the harvest to thrust out laborers into the harvest field, seeing that "the harvest is great and the labourers few"? "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring tidings of good things."—Rom. 10:14, 15.

Here we are told that the preachers must be sent—who sends them? Some one will immediately say: "The Lord of the harvest," and to this we agree. But—has not the church a part in the sending, also? We read, "And when they had fasted and prayed, and laid their hands on them, they sent them away."—Acts 13:3. The next verse tells us that "being sent forth by the Holy Ghost," they traveled along to various points named. Here we see that the Holy Spirit and the early church sent Barnabas and Saul to the work. Does not the same rule hold good today? If therefore "the ministerial market is glutted" today, what is wrong? Shall we conclude that either these men were not called of God to preach, or that the church is not doing its duty in sending forth—or is it that the men will not go where needed? It must be one or the other—possibly both of the last mentioned. What are we going to do about it?

—A. E. Bloom in *The World's Crisis*.

What Is Meant by Our Salvation?

IN the third chapter, verse 16, of Paul's Second Letter to Timothy we read—"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." Believing these words, we desire to study the Scriptures that we may be among those who rightly divide the Word of truth (2 Tim. 2:15). Our consideration for the present is found in Romans 13:11—"Now is our salvation nearer"; and more especially would we ask, What is meant by "OUR"?

In the first part of this Letter (1:6, 7) Paul tells the believers that they are among "the called of Jesus Christ: . . . beloved of God, called to be saints." "Our," then, refers to those called of Jesus Christ. In other scriptures we find this calling spoken of as a "holy calling" (2 Tim. 1:9). It is a call to holiness. We are called "out of darkness into his marvellous light," to be "a royal priesthood, an holy nation, a peculiar people" (1 Peter 2:9). The Apostle Peter calls them the elect—"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit" (1 Peter 1:2), and in Romans 8:33 they are called "God's elect."

In 1 Corinthians still more good news is found about the calling, for 1:26, 27 reads—"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise." This scripture does not say that no wise, or mighty, or noble are called, but "not many." We know that God is no respecter of persons, and any who make their calling and election sure do so by accepting the provision made by God, coming to Him through faith in and obedience to His dear Son, accepting Him as the Christ, the Son of the living God. Some rich, titled, and mighty belong to the "our," the "elect," but the majority constituting the "our" are "the poor of this world rich in faith" (James 2:5).

We find further that those mentioned in our text who can say "our salvation" are also called the church. Jesus and His disciples had been talking together; and Peter answering a question asked by our Lord made this great confession—"Thou art the Christ, the Son of the living God." Jesus told them this had been revealed from God; and "upon this rock (this confession) I will build my church." From these words we learn that there was to be a church, that the Builder would be Jesus Christ, and that it was something still in the future from the day Peter made this confession. Matt. 16:13-18. The church of Jesus Christ therefore is a body of believers called out of the world to be built up by Him and on Him as the true foundation (1 Cor. 3:11). And we read in Acts 2:47 that "the Lord added to the church daily such as should be saved"—literally, "such as were being saved."

SAVED THROUGH FAITH

The question then arises, If the church is a body of believers, is it saved as a body? That is, Is it sufficient just to belong to some body of Christians? Does membership in some church organization guarantee salvation?

The answer to all three questions is, No; quite the contrary: salvation is an individual matter.

According to 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." Not only did Adam sin; but all through the ages right down to the present his children have done the same. In Romans 5:8 we read—"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us," and in 6:17—"Ye were the servants of sin," and 3:22, 23—there is no difference between Jew and Gentile, "for all have sinned, and come short of the glory of God." "The wages of sin is death." These statements show that all the human race was condemned—not only the race as a whole, but every individual member of it, and each individual required to be redeemed.

Every one of the believers, spoken of as the church, was once among these condemned sinners. Of that there can be no doubt. While they were condemned sinners they were not the church. Whilst we see this, we see also that God made some provision or arrangement by which they might be changed from condemned sinners into members of the church. This arrangement was a free gift on God's part, something we could not provide ourselves. "The gift of God is eternal life through Jesus Christ our Lord." This gift of God, then, has been accepted by them. They have truly repented, because God "commandeth all men every where to repent" (Acts 17:30). They have come by the way that God appointed. The plan is arranged; it is the finished work of Jesus Christ that has made it possible for them to draw nigh unto God. Faith in that finished work is what is required, and faith is an individual matter.

We do well then to consider the conditions of salvation, and to strive to fulfill them.

Scripture declares that "there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12); and Jesus said (John 14:6)—"I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Not now, as in former ages, do we come to God through the blood of bulls and goats, but as stated in Hebrews 10:20, we come "by a new and living way, which he (Christ Jesus) hath consecrated for us, through the veil, that is to say, his flesh."

WALKING IN NEWNESS OF LIFE

But acceptance of what the Lord has done is not all that is necessary for our salvation. It is necessary for those who desire to be among the believers to *obey* the Mediator

of the New Covenant in all things (Heb. 9:15). Accepting this gospel or good news, we become willing followers of Jesus Christ. It is not now a matter of our will set up as formerly in opposition to God's will. Now we desire to be led by the Holy Spirit of God, and to do His will in preference to our own.

Having decided to walk, by His grace, in this narrow way, "we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). In this chapter we read how we were once the servants of sin, Sin being personified as a taskmaster who has taken the whole world in bondage; while in chapter 7:14, the Jews under the law are said to have been "sold under sin." But now by the grace of God we are told to "reckon" ourselves "dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

The enlightenment and other favors enjoyed by believers, who constitute the church, bring great responsibility. We must strive to live the new life, or we shall come under God's displeasure; for in Romans 8:13, 14, 16, 17 we read—"For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. . . . 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." Manifestly those who have taken these steps indicated in the Scriptures have commenced a new life.

But what of the old?—the habits and actions of the past days? Have we put them right away? or do we occasionally indulge them? If we do as the Apostle tells us and reckon ourselves dead to the old manner of life, that means that we should overcome the old disposition, reckoned dead, whenever it seeks to assert itself. To do this it is necessary for us to continually watch and pray for strength; our blessed Lord knows how weak we are, and will hear our humble petition. We can take comfort from His assurance through the Apostle (Rom. 8:1, 4) that "there is therefore now no condemnation to them which are in Christ Jesus, . . . who walk not after the flesh, but after the Spirit." How grateful we should be for such a Mediator and High Priest, who was in all points tempted like as we are; yet without sin; and that through Him at all times we may come for strength, for knowledge, and for forgiveness, knowing that the Father will hear us and accept our prayers offered in His name.

GROWING IN KNOWLEDGE AND GRACE

Words of great comfort are found in Philippians 4:7-9, where the Apostle tells us that if our minds are rightly exercised not only will we have the "peace of God" with us as we run this race, but also the very "God of peace" Himself. The Apostle tells us what to think about—such things as are true, honest, lovely, of good report. With such thoughts in our minds we should be the more able to live the life well pleasing to our heavenly Father.

In Peter's Second Letter he urges us to give "all diligence," and to add to our faith, virtue, knowledge, tem-

perance, patience, godliness, brotherly kindness, and love. The promise is—"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. . . . For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—2 Peter 1:8-11.

Those at Rome to whom Paul was writing had once been in the world, but now through faith in Jesus Christ they were striving to make their calling and election sure.

And we the same. We can look back, perhaps five or ten years, many as much as twenty or thirty years, to the time when we had no hope, when we were without Christ, and without God in the world (Eph. 2:12). But when this good news came to us, what joy filled our hearts, and how we desired earnestly to know what the sacred pages held for us. It all seemed so wonderful—life instead of death, glory and honor and immortality and eternal life.

To be with and like our Lord; this is what "our" salvation means to us; this is what the salvation of the church of believers of this Gospel Age means to every member of it. And not only so, but to be a partner with Him in blessing the families of the earth—those who have lived and died, so many believing such things as were taught them about the Lord by those in high places; others who have never so much as heard the name of Jesus. To the many is still unknown this good news which has enlightened us, and caused us great joy. This opportunity which is ours is certainly something to thank God for. But we rejoice and are thankful that God has arranged that all mankind shall receive an accurate knowledge of the Savior and His love—if not in this life, then the opportunity will be given them when they are raised from the dead in the Kingdom Age; and in that great work of enlightenment the church shall share.

With this glorious prospect for the overcomer, little wonder that Paul wrote—"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Rom. 8:18. But what of us? Have we gone on in faith and obedience, filled with love and zeal? There is no place in the Christian race for us to stop: we must press on, running in the race. Since we first believed we have tasted and seen that the Lord our God is good; His mercies are forever sure; and we can truly say—

"He is not a disappointment.

Jesus is far more to me,

Than in all my golden day dreams,

I had fancied He could be."

To attain to our salvation we are engaged in a continual warfare, demanding all our attention; but we realize also that the grace of God is sufficient to enable us to come off more than conquerors through Him that loved us. Therefore, casting all our care upon Him, and looking unto Him for strength, that we may be among those who by the grace of God will be found overcomers, let us press on with joy and confidence. And to Him will be all the glory, now and for evermore.—E. E. in *The New Covenant Advocate*.

The Christian and the Next War

GREAT BRITAIN, France, the United States, and Japan have all launched programs this year for the bringing of their various navies to full strength as soon as possible. And even Italy threatens to follow suit. Almost every newspaper contains articles on war. Magazines everywhere are freely discussing the coming conflict. *The war spirit is once again in the air.*

During the late World War the church played a large part on both sides. It will be remembered that ministers in pulpits, both in Germany and in the countries of the Allies, prayed for victory. Each asked the same God to defeat the enemy. Clergymen, who today are crying for peace and disarmament, then urged their young men to don the uniform and fight.

LEGALIZED MURDER

"Make the world safe for democracy," was the appeal. "This war is being fought to end all wars," they explained, as though war could end war. Christian took up arms against Christian. The Lord's servants in one country murdered His servants in another. For men were taught to hate, and murder was legalized. And those who would not murder and could not hate were accused of being unpatriotic and imprisoned as conscientious objectors. Such are the inconsistencies of the war spirit. What a tragedy!

In the olden days, petty nobles in the same country waged war against each other and it was then considered the right thing to do. Today we call such groups "gang-men" and look upon them as criminals. They are classed as murderers. Why the change? When nations go to war, or even the North and the South in the same country, we lift the stigma on murder and authorize it. In fact we write it up in our school books, erect monuments, and glory in it. And oftentimes the man who murders the largest number is decorated with national emblems. Why the difference? When two factions kill, it is murder. When two nations fight, it is war. If I kill my enemy it is murder. If I kill a man belonging to my nation's enemy it is war.

WHAT WOULD JESUS DO?

Are such standards sanctioned by the Christianity of Jesus Christ? Did He hate? Are we putting into practice the precepts of the Sermon on the Mount when we countenance bloodshed? Is not one nation as precious to Him as another? Came He not that men might not perish? Could He, the Christ who loved, take up a bayonet and plunge it into the heart of a Christian boy in his teens? Would He urge His followers today to hate and fight? Is love compatible with hate? Should one govern in peace and the other in war?

"I am always glad," wrote Charles H. Spurgeon, "to hear of a soldier becoming a Christian; I am always sorry to hear of a Christian being a soldier. Whenever I hear of a man who is in the profession of arms being converted, I

rejoice; but whenever I hear of a converted man taking up the profession of arms, I mourn. If there be anything clear in Scripture, it does seem to me that it is for a Christian to have nothing to do with carnal weapons. May the day come when war shall be regarded as the most atrocious of all crimes, and when for a Christian man, either directly or indirectly, to take part in it shall be considered as an abjuration of his principle."

WHO IS THE AGGRESSOR?

It is a well known fact that I am absolutely opposed to war. I do not believe that a Christian has any right to take up arms against his fellow men. The only possible justification would be the plea of self-defense. But I am afraid that very few wars were ever fought in self-defense. Lust for territory, lust for power, lust for money, or some trivial misunderstanding, has generally been the real reason. In my mind there is only one way to determine who is the aggressor. *The responsibility must be placed upon the nation that first sends its armies across its borders into foreign territory.* The nation that does is the aggressor. The soil upon which the war is fought must necessarily be the soil of the nation attacked. Hence the nation fighting on its own territory and within its own borders is on the defensive. The invading foe is the aggressor and must accept the responsibility of war guilt.

If, therefore, the nations of the world were to sign a solemn agreement to a statement like this, "*We will never cross our borders for the purpose of waging war,*" there would be but little danger in the future. And then if they would agree to scrap all offensive weapons of every kind and description, it would still further mitigate against the possibility of war. Thus the problem would be easily solved. But, of course, we cannot hope for anything so wonderful in this day and age.

NATIONS SHOULD CALL UPON GOD

It is my firm conviction that if a nation would utterly trust God and proclaim a day of fasting, humiliation, and prayer on the eve of an attack, that God Himself would defend that nation, confound the enemy, and deliver as in the days of old. But nations prefer to trust in their inventions and arms, rather than to rely upon God.

There are no Christian nations today. A Christian nation would never send its armies beyond its own borders; it would never become an aggressor; it would never seek to take new territory by force; nor would it endeavor to settle its problems by other than peaceful means. It would put its confidence in God, and if invaded, cry to Him for protection. It would always be found on the defensive.

SHOULD TAKE GOD SERIOUSLY

Any nation willing to trust God has every possible assurance from His Word of divine protection. God has pledged Himself to answer prayer. Let me quote from the

petition of Solomon which God honored and promised to grant: "And if thy people . . . be put to the worst before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee . . . then hear thou from the heavens, and forgive the sin of thy people. . . . If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land. . . . then what prayer or what supplication soever shall be made of any man, or of all thy people . . . when every one shall know his own sore and his own grief, and shall spread forth his hands . . . then hear thou from heaven thy dwelling place, and forgive."—2 Chron. 6:24-30.

When Sennacherib's army surrounded Jerusalem, there seemed no hope of escape. But Hezekiah and Isaiah cried to God. They relied *not* on their armies, but on God. And in answer to their petitions, God delivered them. And what God did once, He can do again. Oh, that we might trust Him, and put Him to the test, not only as individuals, but as nations. For war settles nothing; it only creates new problems. *It takes two to make a fight. And the cost is, by far, too great. Let God be our defense.*

The Bible makes it perfectly clear that war is to continue to the end of the age. Mankind loves to fight. The Sermon on the Mount has no place in national life. Not until the dawning of the millennium will war be outlawed. We may not believe in it, we may stand for peace, we may refuse as Christians to engage in it, but as long as the heart of man remains unchanged, just so long will war continue. We may believe that war is murder pure and simple, and we may from actual experience admit that *war is hell*, but we will not be able to put an end to it until Christ returns.

THE ATTITUDE OF THE CHRISTIAN

Christian believers do not belong to this world; our citizenship is in heaven. This is man's day. God's day is coming. The Christian's day is still future. The best we can do now is to refuse to engage in the wars of the world, to remain separate from every worldly organization, and to live as far as possible as citizens of heaven. We may have to suffer persecution. We will probably be ostracized and cast out. We may even be imprisoned as conscientious objectors. But it is our duty to remain true to the Lord Jesus Christ, come what may. God says in unmistakable terms: "Be ye not unequally yoked together with unbelievers" (2 Cor. 6:14); "Come out from among them, and be ye separate" (2 Cor. 6:17). And His commands are meant to be obeyed.

We long for peace. We thank God for every effort put forth to outlaw war. We pray: "Thy kingdom come. Thy will be done in earth, as it is in heaven." But we know that even now European nations are preparing for another showdown. It is also our conviction that before long Japan and Russia, or Japan and America, will declare war against one another. And war between Japan and Russia will, in all probability, be the end of Bolshevism, and Russia be open to the gospel.

Thus with war in Europe, and war in the Orient, civili-

zation will collapse. And the next act in the drama will be the advent of the Antichrist and the end of the present age; to be followed, of course, by the millennial reign of Christ, when, for a thousand years, there will be no more war.—Oswald J. Smith in *The Defender*; selected by G. M. Birkey.

"SORER PUNISHMENT"

Continued from Front Page

of the distress of the present could be avoided if it were not for the war of 1914 and its terrible destruction! Then we read in Ezekiel 38:21 concerning that great leader that is opposing God: "And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother." To compare that statement from Ezekiel with several other statements from the press of the world is startling. From *The Reader's Digest* for April this year we read: "Another war would collapse because of our inability to carry it on, and what started as war would end up in world revolution. It would be for the world the *supreme disaster*. So let no one build any hope on a rescue from hard times by war" ("Would War Bring Us Prosperity?" by John T. Flynn, condensed from *The Country Home*). Then this from the same magazine for May: "Bethlehem's Mr. Charles M. Schwab dismayed the cadets of West Point in 1927 by saying: 'Today the Bethlehem Steel Company has definitely abandoned any thought of ever again engaging in the manufacture of ordnance except in times of great national emergency.' Such times are apparently with us now—have, in fact, been continually with us since Mr. Schwab unloosed this shaft of oratory. In the official listing of Bethlehem's products you will find armor plate, projectiles, gun and shell forgings, battleships, cruisers, submarines, and airplane carriers. The site at Bethlehem where cannon and armor plate are made is guarded, and it may be that Mr. Schwab has never been able to evade the vigilance of his watchmen" ("Arms and the Men" condensed from *Fortune*). That universal revolutions will be the result of war is a foregone conclusion. Just as the Russian, German, and Austrian revolutions were born of war, so will be the revolutions of the future. This idea is confirmed further by an article which appears in the May issue of *Current History* entitled: "Keeping the Lid on the Balkans." The author has traveled extensively through those countries and has found quite generally not only throughout the old Balkans, but also the new ones, a tendency to think of Russia as the "mother country," and they are awaiting *the coming war* in order to set up a Soviet government of their own. Only by the sternest measures are the various rulers of those countries able to keep their thrones by dictatorship terrorisms.

If we bear in mind this idea of the fiery punishment that is coming it is easy to explain or to understand 2 Peter

3:6, 7: "Whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." And then the tenth verse fits right in: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." The word "judgment" is often used in Scripture (and otherwise) to denote something that is considered a punishment. When earthquake and fire descended upon San Francisco in 1906 many people said that it was the judgment of God upon that wicked city. Many examples might be cited further to substantiate that point of view. With that in mind let us read another passage that throws light upon the "sorer punishment" that is coming upon men: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."—Jude 14, 15. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment (punishment) to be punished."—2 Peter 2:9.

Let us return to our text in Hebrews and read it again in connection with what follows later in the chapter. As we glance down the chapter we see that several things are mentioned: judgment (verse 30), vengeance (verse 30), tribulations and afflictions (verses 32-34), and the coming of the Lord (verse 37). Is this just an accidental relationship? Or is there not some connection?

The same incidents happen to the wicked and the righteous. The grief that comes into life makes the ungodly man bitter: during the war those who did not believe said that there could not be any God, for He would not allow such things to come upon the world. They were turned farther away from God by trials. The godly man on the other hand is chastened (made chaste) by those things. He endures when tribulations come in his pathway. He is brought closer to God. Those trials are like refiner's fire and like fuller's soap. They refine and cleanse the godly man; they destroy the ungodly. When in these times of depression fortunes were swept away we see the difference. The man who has no faith in God resorts to suicide or some other desperate expedient. The man who has faith in God is stable, knowing that he has greater riches than all the worldly wealth there is. The loss is a terrible blow to either one, but the godly man is chastened thereby, the ungodly is destroyed.

In Isaiah 63 we see a picture of the Lord coming in the power of His might, in conquest over those who oppose Him. He has come through the fire that burns at His appearing. He has fought the battles of the righteous against the wicked. Is not that the sorer punishment referred to in Hebrews 10:28, 29?

"OUR CHURCH"

By M. W. Lyon

"The Lord shall cut off all flattering lips . . . who have said, With our tongue will we prevail."

THERE are a great many people in the world, regardless of what their demarcation or religious belief may be, who seem to take great pride in calling the house of worship, as "Our Church"; and multitudes who speak of the church as "Our Church," have scarcely been in their particular church enough to know what the church looks like on the inside, and do not even seem to know how to conduct themselves during the hour of worship, in the dwelling place of the Lord that they call, "Our Church."

There are some who speak of the church as "Our Church" because it is near to their door, because most of their friends belong to it, and because it has never asked them in any way to support the cause of the Master. There are others who speak of the church, as "Our Church," because it is the denomination to which their great-grandparents once belonged, and then there is a third class who speak of the church as "Our Church," because it was the church that pronounced them as a family, or because it was the church that united some loved one.

If all the people who speak of the church as "Our Church" would actually go to church, and make it a point in their life to be as regular in their place in the church as possible, then the average church in our country would be compelled to do one of two things—either put on a new addition, or say as the man in Luke 12, "This will I do, I will tear down and build greater." But since there are so many "Our Church" people in the world who claim to have a church, but who do not seem to know what the church stands for, there is sufficient room and more than necessary in the average church.

If all the people who speak of the church as "Our Church" would do toward the church what the Lord requires of them, then not only would all the missionaries on the foreign field and at home be paid up to date, but then there would also be sufficient funds in the treasuries to send out again as many laborers into the Master's harvest field as what there actually are today, with a solid golden guarantee that they would never need to be afraid that starvation would come to their door.

Before we speak again of the church as "Our Church," let us first ask the question, Am I loyal and true to the church, as I should be, and am I worthy to call the church my church? and then the second question that we should always bear in mind is, Am I doing my share toward the church in some way or other, that I have the right to call it "my church," or am I letting some one else do the part that I should do? These are two questions that we should always consider before we speak of God's house as "Our Church," no matter what our denomination may be or what our religious belief may be.—*Golden Rule News.*

Abreast of the Times

Light Rays and Restitution

"Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed."—Amos 9:13.

WASHINGTON, D. C., June 17.—Just a hint of the way in which the entire earth may be restored to its Edenic state of continuous productiveness regardless of seasonable changes has been discovered by Dr. L. H. Flint of the Department of Agriculture. The Associated Press in reporting the discovery calls it "a scientific feat that is almost the equivalent of abolishing winter—a new kind of rejuvenation process for seeds" which ordinarily lie dormant for a period of months after ripening before they will germinate. It was found that the longer wave lengths of light, the red, orange, and yellow rays, have almost miraculous power of rousing seeds from their winter's dormant state, a sort of "living death, a near resurrection," and start them growing several months in advance of their usual schedule. "It was found that seed which failed to grow under ordinary conditions would sprout within twenty-four hours if exposed for a few seconds to sunlight or artificial light of the correct wave length, after having been soaked in water for about an hour." On the other hand it was found that shorter wave lengths, the violet, green, and blue, have the effect of greatly retarding germination. This discovery, it is thought, will be of much practical value to greenhouse growers and to those who live in regions of year-round summer. Thus step by step science is adding to the wealth of evidence we already possess that a vast increase in productiveness of the soil is possible, and the rejuvenation may be brought about naturally at the coming of the Lord. How little we yet know of the strange forces for good God has created!

Drought Drives Russians to Prayer

"In my distress I cried unto the Lord."—Psalm 120:1.

Moscow, June 17.—The strenuous effort made by the atheistic government of Russia during the past fifteen years to eradicate religious faith from Russia; it is said, is now being strongly counteracted by the terrible drought that is sweeping that country, as it is the larger part of the world. The peasants, made desperate by the fear of starvation, have been resuming religious practices, including prayer for rain. Mohammedans in parched Daghestan recently offered 112 sheep and two cows as sacrifices to God in the hope of bringing relief from the drought. So widespread is the religious revival movement induced by the threat of famine that the newspaper *Bezebozhnik*, which is dedicated to the elimination of religion from Russia, is quite disturbed.

Reports of continued drought come from England,

where today prayers for rain were offered in all the London churches. Owing to the failure of the shallow wells on which the people in the country depend for their water supply, the people have been compelled to fall back on stagnant pools, field drains, and other makeshift sources, "many of which were polluted and dangerous to health." Parliament has made an emergency appropriation of \$5,000,000 which the Ministry of Health will use to improve the rural water supply, and the people of London have been warned to be very careful in the use of water. The city's supply comes from the Thames and Lea Rivers, which are the lowest for nearly half a century.

France reports a widespread shortage of water which, combined with the intense heat, is threatening the wine-grape crop of the country. Compare Zechariah 14:17.

The World Is Sick

"They see the plagues of that land, and the sicknesses which the Lord hath laid upon it."—Deut. 29:22.

ANN ARBOR, Mich., June 18.—Addressing the 1,756 graduates of the University of Michigan at the baccalaureate service yesterday, Dr. Alexander Grant Ruthvan, president of the institution, warned his hearers that they were entering a world that was "seriously sick. Starvation and superabundance, poverty and wealth, ignorance and unused knowledge exist side by side," the president said. "With means of communication and transportation sufficient to knit most of the world together into one smooth functioning unit, mankind is still attempting to govern and feed itself by methods suitable to the horse and carriage age and even in this century discusses such things as national self-sufficiency and the economic independence of nations."

It is a growing conviction among "Brain Trusters" everywhere that the world must henceforth be considered as a unit, and not a group of antagonistic isolated communities called "nations." The eternal God recognized this thousands of years ago when He planned for the establishment of one mighty universal kingdom which is to include all races of men.

The sickness of Israel, predicted in the text at the head of this item, is a contagious disease that has now been contracted by Gentile nations. The same virulent symptoms are observable in them all, selfishness, pride, discontent, and ungodliness. When the disease attacked Israel it developed within the national consciousness a determination to reject the kingship of Jehovah and to demand a human potentate "like other nations." If the present tendency of the so-called Christian nations continues, as it undoubtedly will, it will lead them to cry, as did the Jews of Jesus' time, "Away with him! We will not have this man to rule over us."

Berean Department

ARLEN MARSH, EDITOR

IT ever has been one of the incomprehensible beliefs of the human race in general that youth has no place in the affairs of men except as learner. They who have been unable to boast two decades, at the least, of practical experience have been regarded during the ages of the past as being of small moment among humankind.

These things are rapidly coming to an end. Youth is beginning to enter into its rightful sphere. The centuries in which it has been denied its proper position are being atoned by places of honor and great authority in government, philosophy, and the professions. Youth, from its post at the end of the procession of events, has moved to the eminences from which men lead.

That there are dangers in this shift to youth is evident. Experience cannot be ignored as the supreme teacher. Youth is prone to errors which more settled, less impulsive heads are not inclined to make. No matter how complete its education, youth cannot approximate the practicality of definite knowledge gained from hard experience.

Nevertheless, youth demands and rightly should receive a more important part in the affairs of government, business, and religion than it has been accorded in the past. It brings with it a fresh impetus, a new zeal, original ideas, and an indefatigable energy that must be recognized as superior in lasting force to the labors of the older generation.

Jesus Christ was a young man. At thirty, without a week of practical experience as men count experience as practical, the Christ entered upon a brief period of preaching that was destined to influence the lives of men more profoundly than anything had done since the creation. By the standards of His day, Jesus had scarcely attained to His majority when He commenced His labors.

They were young men who pointed out his faults to Job. The old, experienced friends of the once wealthy tribal chief brought neither sympathy nor practical suggestions to him in his time of greatest need. Youth

set its finger on the flaw and brought comfort, repentance, and, subsequently, riches to the harassed ruler.

Ghenghis Kahn, mightiest monarch who ever walked on earth, commenced his conquests in the early days of youth. Alexander, conquerer of most of western Asia, much of Europe, and a considerable portion of North Africa, began his rule before he had reached twenty and completed it shortly after passing thirty. Josiah, boy ruler of the Israelites, was needed to call the Hebrew nation back to God.

These, of course, have been exceptions. Youth in general is no more qualified for leadership than those in middle life or older. By far the great majority in every generation is mediocre, incapable of thinking for itself. Leaders are the phenomenal element in humanity.

Paul instructed Timothy, who was then a man perhaps forty years of age, to permit no one to despise his youth, but to continue with his preaching and his teaching without regard for the supposed limitations placed upon his ability and influence by his age. Education, differences in custom, variations in the racial mode of thinking have served to make the normal man of twenty-five as influential today as the normal man of forty was in the days of Timothy and Paul.

Youth should, therefore, be given a position in the ruling of the church. Youth's new thoughts, unbiased vision, and adaptability are quite as necessary to the successful operation of Christianity as the more stable ways of age.

The pendulum should not, however, be allowed to swing too far. The second extreme is as injurious as the first. The middle ground upon which every church and every organization of the governing or teaching class should settle requires a carefully maintained balance between the conservatism of age and the desire for new things by youth. The young should not be permitted to exercise their theories at the expense of the people any more within the church than within the Government. But youth is in its ascendancy.

YOUTH

Everywhere, in government, business, religion, education, and practically every field of endeavor, the demand is for youth. It is difficult for a man over forty to get a job in a factory. The age of retirement is being lowered from year to year until now a man is retired in quite early life. To care for this great body of people shelved in middle life insurance of various kinds is being set in operation by the Governments of the earth.

Why is this condition true? We hesitate to venture an answer in the little space we have at our disposal. One of the reasons for this condition is that adult life has not been able to adjust itself to the rapidly changing order of events. There are some who have kept abreast of the times and are still active. The world is moving with such rapidity and change that the passing generation stands aghast and wonders what it is all about. Only youth with dynamic strength, undimmed vision, and courage untouched is able to stand the pace.

It is not the cause so much we are interested in as the fact. The world is turning to youth; so is the church. Whether it is a wise course seems to matter little. Our duty is to recognize the conditions and equip our youth with a faith and a bulwark of Bible strength that will insure them the impregnableness necessary to bring them through these convulsions of world change unscathed and unharmed. We do not need to change our teachings, but we must adapt our approach and adjust ourselves to changed conditions. We must divest ourselves of many of the archaic ways of a score of years ago. Unless we possess a vision that will penetrate through and beyond these upheavals we are not going to be able to withstand. "Where there is no vision, the people perish."—Prov. 29:18. It is youth's heyday; give it your hand!

—C. E. Randall.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"The Lord is with you, while ye be with him; and if ye seek him, he will be found of you."

GOOD KING ASA

GOOD morning, girls and boys! By this time you are all enjoying vacation from school and finding the change very welcome, no doubt. In rest and work of a different kind you will gain new strength for your school duties in September. You want your bodies to grow fine and straight and strong this summer so that you can do your very best work in school. But a strong body without a keen mind would put you almost in the same class as the animals, wouldn't it? You want your minds to grow too.

You not only want a keen mind, but to develop four-square you want a truthful, clean, and an upright mind. In no way can you grow in that direction better or surer than by studying the Book of truth, the Bible. Be proud of the fact that you are a student of that Book. It marks you as a boy or a girl above the average.

This hot weather causes one to be a little lazy and rather opposed to very much activity. But that doesn't hinder one from getting enjoyment by lying in the shade reading about other people's activities. And if you crave excitement of that sort, you can't find it in a better place than among those old kings of Israel and Judah.

So get out your Bibles and turn with me to 2 Chronicles 14 and 15. The very name of the book tells you that you may expect a story on almost every page. And sure enough, you find one!

Asa, our king for today, is the second king over Judah. Rehoboam was the first, and he followed the Lord at first, but when his rule became established, he forgot God. Too bad, don't you think?

Can you get a picture of the land as Asa found it? Groves for the worship of images, altars and shrines for strange gods! And this in the land whose people had been fed by the hand of God, had been given the victory over their enemies, had been protected as no other people had ever been.

Look in Deuteronomy 5, verses 7, 8, and 9. See how God warned them not to follow after the nations around them in worshiping idols. But they obeyed only when they had a king who forced them to do so. And such kings were few and far between.

Asa had plenty of work to do in the forty-one years that he ruled, didn't he? He appointed men to go throughout the country and cut down the groves that held the idols, to break the idols, and tear down the altars. What

reward did God give him for doing that? Verse 19 of 2 Chronicles 15 tells you.

But Asa didn't stop with taking away their idol worship. He gave the people something so much better that it can't be compared. He taught them how to worship God once more. For since the days of Solomon they had forgotten.

The people were glad, too, that Asa turned them away from their idols, which had no ears to hear their prayers, nor eyes to see their needs. They found God ready to listen, even though they had sinned so greatly, as He is yet today.

Aren't you glad you live in a Christian land, with Christian parents and friends to love you and help you? Imagine the poor boys and girls of heathen lands kneeling before an idol which cannot hear. But if we do not follow God we are even worse than they, because we have the opportunity.

If you want to find out how Asa felt about his own mother's idol, read verse 16. That took a lot of courage and strong purpose, but Asa knew he was right. God rewarded all his efforts.

The king had much work to do in the temple also. Because of their great value, many of the treasures and furnishings in the house of God had been carried off by the enemy when Rehoboam was king. It must have been a great joy to Asa to restore it to the original beauty that Solomon had built into it.

As we study these Old Testament heroes who tried to lead the people back to God, we say,

"Glory to the heroes,
Who in the days of old
Trod the path of duty,
Faithful, wise, and bold,
For the right unflinching,
Strong the weak to save,
Warriors all and freemen,
Fighting for the slave.

"So we sing the story
Of the brave and true,
Till among the heroes
We are heroes, too;
Loyal to our Captain
Like the men of yore,
Marching with the heroes
Onward, evermore."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 2. — July 8, 1934

ASA RELIES ON GOD

2 Chronicles 14 to 16

Devotional Reading: Psalm 27:1-5

GOLDEN TEXT

The Lord is my helper, and I will not fear what man shall do unto me.—
Hebrews 13:6.

A STUDY OF THE SUBJECT

Topic: Asa Relies on God.

Aim: Reliance on God is never misplaced.

Basic Truth: "The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly."—Psa. 84:11.

I. God Encourages the Faithful. (2 Chron. 15:1-7.) All men, however self-reliant and successful they may be, need encouragement to carry on their tasks. Asa the king was no exception to this rule. He had proved faithful to God and God graciously indicated His approval. In His expression of commendation the Lord took occasion to impress upon Asa that the victory he had won was due to the fact that God was with him. "God and one make a majority." "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."—Psa. 91:1. How assuring it is to know that all who labor for the Lord will be bountifully rewarded!

II. Strength Born of Assurance. (V. 8.) The message of encouragement sent by Jehovah to Asa gave the king increased strength and zeal to press forward in his work of eradicating idolatry from his realm. A little encouragement given at the right time will accomplish wonders in the work of the church today. To give to the pastor, the Sunday school superintendent, and the Berean leader the help of your presence at every service will do much to stimulate each of them to go forward more energetically in the task each has to perform.

III. An Agreement With the Lord. (Vv. 9-12.) To bring together into one united body the diversified elements which had assembled at Jerusalem must have been a difficult task. But Asa was greatly aided in his efforts by the unity of purpose that actuated them all. No matter who they were, Jews, Benjamites, Ephraimites, Manassehites, or the "strangers" who had joined Asa, they were all seeking to get back to God. That was their one and only purpose, and it was that purpose that bound them together. The church or the Sunday school that stands for a definite thing, united in purpose, in zeal, and in love, can accomplish splendid things. Let us make an agreement with each other to seek the Lord with all our hearts.

PRACTICAL APPLICATIONS

The Lord

- is with you only when you are with Him;
- can always be found when we seek Him;
- never forsakes us unless we forsake Him.

Seeking the Lord. It is not hard or difficult to find the Lord. Really, He has made it easy. He has told us just what to do, how to do it, and when to do it, and if we honestly desire to find the Lord, we will obey Him.

The reason more people don't find the Lord is plain and can be simply stated: "They don't want to." As we approach the time of the Lord's return, there will be less seeking after Him. Prophecy clearly points out that sin will increase and true faith decrease. Oftentimes people in trouble turn to the Lord. Israel did this under Asa's reign and God was ready to forgive and receive them. One shouldn't wait until trouble besets him to seek the Lord, but it is better then than never.

Forsaking the Lord. God never forsakes an individual or nation until they forsake Him. A wonderful truth is expressed in the statement: "If ye forsake him, he will forsake you." Our own actions determine His attitude toward us. It might be well to direct attention to ways by which we do forsake the Lord. The foremost way is probably forsaking the Word which reveals the Lord. Next in import is forsaking the place of worship where we can meet the Lord. When these two things take place, a third follows—forsaking the ideals and practices which Christianity embraces and requires.—C. E. R.

THE GOLDEN TEXT

"The Lord is my helper, and I will not fear what man shall do unto me."—Heb. 13:6.

Asa was known as "a good king" because Israel had fallen away from God to follow after the ways of other nations, and when Asa became king he succeeded in bringing them back to worship and rely on the true God. Asa had the promise that God would be with him if he would seek God, so he sought God not for himself but for his people, Judah and Benjamin. Asa could truly say, "The Lord is my helper," and for that reason, he need not fear what man did.

In olden times God said to Jacob, "I am with thee, . . . I will not leave thee." God is the same today as He was yesterday and in Jacob's time and I believe He is with His children, the true Christians, today just as much as He was with Jacob, for the true Christian does rely on the Father and can joyfully say, "The Lord is my helper, and I will not fear what man shall do unto me."

—L. A. R.

YOUNG PEOPLE AND ADULTS

The Courage of Conviction

God has respect for one who has courage of his convictions. Saul thought he was serving God when he persecuted the early church. God led him to the light and he became the Apostle to the Gentiles. He was fervent in all that he did. The Spirit told John to write to the church of the Laodiceans "these things": "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 out my mouth."—Rev. 3:15, 16. God can use anyone who has courage to stand for what he thinks is right. Courage of conviction should not be confused with stubbornness, hatred, or prejudice. These last three never yield to truth, reason, or justice.

The person who wishes to be right will always seek for the right: thus God can use him. The person who will not bother to ally himself definitely on one side or the other is usually either indifferent or unable to make a decision. God wants a person of conscientious, intelligent action. Of course the courage of action which is pleasing to God must result from a knowledge of God and His commands. Courage of conviction is analogous to faith and works. Because of courage of conviction, "Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11:24, 25).

We should be sure we are right, than stand on it. One of our statesmen said that he would rather be right than President. Moses chose to be right rather than ruler in Egypt. Daniel and his three companions made similar stands and their courage of conviction brought them blessing.—H. A. S.

PRIMARY

Topic: We Visit King Asa.

We're going to visit a king today. Here we go. Now we're in Jerusalem. Whom are we going to see here? King Asa. But the king is not here. He has been away fighting with the Ethiopians.

Perhaps if we start on, we may meet him. Yes, here he comes now. He's talking to some man. Oh, now I know who it is! It's Azariah, another prophet.

Azariah seems to be doing the talking. "Now King Asa," says Azariah, "your people must not worship idols. God has taken good care of you and your people, but if you worship idols, He will not do so longer."

Now I wonder what King Asa is going to do. He's having all those idols torn down. We'll have to hurry, for he's determined to have all the idols in the land of Judah torn down. Over into the land of Ephraim he goes tearing them down. Not one will he leave standing.

Back to Jerusalem now. Why all the oxen and sheep? Oh! They're for the worship King Asa is preparing. You know they are going to worship God now, and they do it by offering the animals as burnt sacrifices.

How happy the people look now. Yes, much happier than when they were worshipping idols.

Don't forget to put another dot on your road.—V. C. T.

AMONG THE CHURCHES

CONFERENCE DATES

Indiana Bible School and Conference
at North Salem Church July 5 to 15
Michigan Conference at Dutton, July 6 to 10
Illinois Bible School and Conference
at Oregon, July 31 to Aug. 12
General Conference at Oregon,
Illinois, July 31 to Aug. 12
Nebraska Conference at Hol-
brook August 19 to 26
Iowa Conference at Waterloo,
Aug. 21 to 26

MICHIGAN CONFERENCE

The Michigan Conference of the Church of God will be held this year on the old stamping ground at Dutton, beginning July 6 and continuing over Sunday and ending Tuesday evening, July 10.

Bro. S. J. Lindsay of Arizona will be the speaker, which assures a message of extraordinary richness. It is Bro. Lindsay's wish to again meet all his friends and brethren in Michigan, and for his sake as well as for the conference, we urge everyone to be present.

A picnic dinner will be in order on Sunday, and entertainment will be provided for everyone who will come.

Let us not pass up this opportunity for one more spiritual treat. Who knows, it may be the last one.

L. Bridegam, Secretary.

NEBRASKA CONFERENCE

The annual Nebraska Conference of the Church of God will convene at Holbrook from August 19 to 26 inclusive. There will be Bible classes during the day with preaching services each evening. The visiting minister this year will be F. L. Austin of Chicago. Local leaders will assist with the meeting. We invite all who can to join us in this week of worship.

Carol Wilson, Secretary.

BLANCHARD, MICHIGAN

On Sunday morning, July 1, we are to meet at the First Lake, Six Lakes, for our regular Wyman Gospel Mission service. The morning services are to be followed by a baptismal service and basket dinner. Communion will be held in the afternoon. Everyone in the vicinity is cordially invited to be present.

C. A. Smead, Pastor.

GRAND RAPIDS, MICHIGAN

Sunday school at the schoolhouse is not so easy to handle, but we are getting along very nicely and working hard to repair fire damage as soon as possible. We plan to have a Rededication Service July 22 and hope to have everything spic and span and freshly painted before that.

The Board is also trying to arrange some special meetings and a spiritual uplift week leading up to that Sunday. Further announcement will be made when plans are completed.

F. E. Siple, Pastor.

You can still get The Herald sent to any address for fifteen weeks for fifty cents. This would bring the complete reports of the various major conferences and Bible schools. Why not send in a list of new names?

MISSIONARY WORK

Dear Brethren and Sisters in Christ:

Do you believe in missionary work, in sending the gospel message to those in darkness, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:18)? Do you believe that the "Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:14)?

There is an opportunity for the writer to do real missionary work for the Master, but I cannot do it alone, and for this reason I am making an earnest appeal to you, and I sincerely pray that you will carefully consider it and respond accordingly as God has blessed you. I begin a series of meetings near Glen Rose, Texas, June 22, over the first Sunday in July. I have several more calls for meetings in Texas.

I have no salary, no fund from which to draw expenses for getting to and from these meetings and caring for my family while away, and hence I come revealing the condition to you, knowing that your love for the truth will inspire you with a desire to help me bear the burden by keeping me in the gospel service. I desire no salary, I ask for no salary. Bros. Marsh and Lindsay will vouch for the writer's honesty and ability.

The appeal is now before you, and if you consider it worth while, if you sincerely wish to contribute of your means, a report will be sent to The Restitution Herald and Messenger of Truth showing what has been received. I am giving my address below, and earnestly request an early reply. No matter how small your offering may be, it will help toward carrying the gospel to those who need its comforting influence. If you are unable to send any help, by all means send me a letter promising me your prayers in the work for the Master.

T. A. Drinkard,
Handley, Texas.

DUTTON, MICHIGAN

The church at Dutton, Mich., is one of the oldest organizations of the denomination in the state. For many years the work was successfully carried on by Bro. and Sr. Benjamin Woodward, and after the former's death Sr. Woodward continued to bear the responsibility faithfully as long as her strength permitted.

Thereafter for a few years the work was suspended, but during the past year or more it has been wonderfully revived and is again pressing forward most encouragingly.

On Children's Day the church was filled to its capacity and some were turned away for lack of room, and on Father's Day another splendid audience assembled, at which time the speaker for the occasion, together with special music, was provided by the young people.

The fact that there are sufficient young people to conduct such a program is surely encouraging.

HERALD RECEIPTS

J. E. Hammond; A. E. Hoskins (for another); Jessie W. Donaldson; Hannah Auld; Mrs. Irvin Ferguson; Mrs. J. H. Andrews; J. E. Herriott; William M. Huffer; J. W. Macallister; F. F. Ackeborg.

RIPLEY, ILLINOIS

We are glad to report that Bro. C. E. Lapp has accepted this pastorate for another year.

We had great cause to rejoice Sunday, June 17, when four young ladies accepted Jesus and were baptized into His name. Their names and addresses are as follows: Mrs. Dwight Pestle, Maxine Pestle, Katherine Pestle, all of Good Hope, Ill.; and Kathleen Lindsay, Ripley, Ill. We pray the Father's blessing may rest upon them.

We deeply regret the fact that we are soon to lose Bro. William Lindsay and family from our congregation. They are moving to Ke-wanee, Ill., their former home. Several other families have moved away, making a decrease in our attendance, but still we feel we have been blessed.

Our midweek prayer service continues to be of interest. We now are studying the book of Isaiah.

May the Father's care be over us as we labor in His name.

Ednah Cooper, Sec.

CHILDREN'S DAY AT KOKOMO

The Children's Day Program Committee, Sr. Martha Parker, Sr. Berniece Shaw, and Sr. Alice Gillem, and their little helpers, are to be congratulated on their excellent program given Sunday evening, June 17, at the Kokomo, Ind., Church of God. The program was opened by the choir, Scripture reading by Sr. Edith Collins, the Lord's Prayer by the children, followed by recitations, songs, dialogues, drills, instrumental solos, and duets.

The church was well decorated with roses and other flowers of the season. The entire program was carried out by the children, who entertained the building well filled by adults. Franklin Nay gave the Berean benediction.

We are justly proud of our little folks. While we have not the largest Sunday school, we know that if our Lord carries there will be workers to carry on the work when the labor of the older ones of today is ended.

D. G. Harvey.

DIXON, ILLINOIS

On Sunday evening, June 17, Children's Day was observed in the Dixon church by the presentation of the "King's Service" by the younger members of our Sunday school. The choruses were sung by the junior choir. Mary Jane Eckert sang a solo accompanied by the choir, and Elizabeth Ford and Dale Reis sang a duet. Recitations and exercises were given by the smaller members. A sweet closing song was sung by two of our junior girls, Jean Wagner and Opal Henley; we hope we may hear them often in the future. A good audience was present and appreciated the inspiring service. Much credit is due to the committee in charge, and God will reward their efforts.

Wednesday evening, after the Berean service, a short social time was enjoyed in the church basement in honor of Alice Starkey, Dale Reis, and Robert Myers. Alice is going to Chicago to secure employment, and Dale and Robert are going to take positions in one of the Walgreen stores. We will greatly miss these young people. God guide them and keep them faithful to the truth is our prayer.

Our annual Sunday school picnic was held at Lawrence Park in Sterling, Ill., June 21. We were pleased to have Bro. and Sr. Shir-

ley of Rock Falls, Ill., with us. There were about seventy in attendance. It was a beautiful day and all enjoyed the beauties of nature given us by our heavenly Father.

We are sorry to report that Mrs. Fred Seymour of Tampico, Ill., is ill. Let us remember her in our prayers.

Elizabeth Ford, Secretary.

SAMUEL V. GRIFFITH

Samuel V. Griffith, the son of Samuel and Charlotte (Wiley) Griffith, was born in Wells County, Ind., October 30, 1849. His entire life was spent in the township in which he was born. He died May 21, 1934.

He was married to Margaret E. Runkle on November 8, 1873. They commenced house-keeping on the same farm in a log cabin, both passing away where they lived continuously during their lives. To them were born five children, with all but one growing to adulthood. The children are: Mrs. Ida M. Skinner, Bridgeport, Ill.; Clarence and Clifford, and Mrs. Charlotte M. Furnish, Wells County, Ind.; Eva E., who died February 13, 1878. There are also thirteen grandchildren and nine great-grandchildren; one brother, Columbus H. of Dillman, Ind.; two sisters, Nancy E. Schmidt of Hartford City, Ind., and Martha V. Kirkpatrick of Roll, Ind.

Mr. Griffith had been a member of the Church of God at Roll for many years. He

was a devout member and a true believer in the faith. In his passing the community loses a respected and trustworthy friend and neighbor.

I have been intimately acquainted with Bro. Griffith for many years, and the above statement written by a friend who knew him well is true in every detail. Bro. Griffith was a quiet man, but firm, sincere, and true in all his ways—firm and sincere in his religious convictions, and true, honest, and upright in his dealings with others. We loved him while he lived, and we mourn and miss him now. He sleeps in Jesus.

L. E. Conner.

LONG - ANDREWS

A wedding of interest to many readers of The Herald was solemnized by the writer on June 5 at the home of Mrs. Alice Andrews of Hastings, Neb., when her daughter Minnie became the bride of Bro. Clyde Long of Cambridge, Neb.

Mrs. Long was formerly of Holbrook but has been teaching school near Hastings for the past few years. Bro. Clyde Long is a member of the Church of God at Holbrook and has been farming near Cambridge, where he and his wife will make their home.

Congratulations and best wishes of their many friends go with them in their life together.

Grover Gordon.

OVER THE TOP!

By the blessing of God you have carried us to the top of the ladder with a generous surplus! It is surely a splendid record under existing conditions, and indicates that the brotherhood is as anxious as is the Executive Board to get the Institution out from under its heavy obligation to the defunct bank in this city. The Manager is already negotiating with the receiver of the bank and we trust that soon he will be able to make a report of progress. Before settlement can be made, however, unpaid pledges must be received so that he may have the actual cash in hand to pay off the obligation when the time for such payment arrives. We are sure the brethren will do their best to meet this requirement in time, as they have assisted us so faithfully.

SPECIAL INDEBTEDNESS FUND

Previously reported received	\$1669.26
Elizabeth Ford	2.00
Pearl Zechiel	1.00
Mr. and Mrs. H. A. Sheets	12.50
H. S. and A. J. Lasher	10.00
Eva H. M. Fletcher	1.59
Mr. and Mrs. A. J. Grubbs	2.00
Mr. and Mrs. William M. Huffer	3.00
Ontario	2.00
Total received	\$1703.35
Pledges previously reported	295.80
James and Pauline E. Prime (pledge)	25.00

Total pledges and contributions \$2024.15

BETWEEN YOU AND ME—

We wonder how many of those who so fervently prayed for rain in the Middle West are now pouring out their hearts with equal fervency in thanksgiving that their prayers have been answered?

The Restitution Herald appreciates a copy of "What of the Night?" by Arthur I. Brown, an excellent little work on present-day conditions in the light of prophecy. The volume was sent by Jesse Harrold of Blythedale, Mo. A brief review of the book may be given later.

The Sixtieth State Conference of the Church of God in Minnesota is reported briefly as a "splendid" meeting, and F. L. Austin, the "Back-to-the-Bible" evangelist, is said to be rendering yeoman service to produce this result.

Sr. S. S. Claussen of the Oregon, Ill., church still needs the prayers of the brotherhood everywhere that she may recover from the very painful disease from which she suffers and which the best of physicians seem so slow in counteracting.

Bro. and Sr. Frederick Claussen, the former for several years employed in our print shop, left last week for a short visit at Sr. Claussen's former home in Indiana.

Nearer, still nearer, comes the date of the General Conference at Oregon! Pray and work and plan for its success. And of course you intend to be there in person to help in answering your own prayers!

You can still get The Herald sent to any address for fifteen weeks for fifty cents. This would bring the complete reports of the various major conferences and Bible schools. Why not send in a list of new names?

The office is indebted to Bro. R. H. Judd of Toronto, Canada, for a beautifully inscribed motto which now hangs before the editorial desk, bearing this text: "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort." The motto is painted on cloth in attractively blended colors.

The ladies of the Oregon church, accompanied by several husbands (just to see that the work was well done), spent last Friday preparing the church for your reception at the General Conference. This is a part of the service the local congregation gladly renders that you may thoroughly enjoy your ten days' stay among them.

A reception committee consisting of uncles, aunts, a cousin, and a grandmother, welcomed Master Wesley Carter Somers on his arrival June 23, 1934, in Rockford, Ill. The young gentleman has decided to make his home for a time with Bro. and Sr. Gayle Somers of that city, and no doubt will grow up to maintain the family tradition of faithfulness to God and church.

Next Sunday, July 1, Bro. S. J. Lindsay will fill the pulpit of Pastor Harvey U. Krogh, Jr., at the Plum River (Ill.) church, and in the evening will preach in the Methodist Church at Pearl City by invitation of the minister, who was a public school teacher while Bro. Lindsay was Assistant County Superintendent of Schools in the same county.

Sr. T. M. Savage, widow of the late beloved minister of Waite Park, Minn., who has been ill since her husband's death, was operated upon June 18. The nature of the operation is not given, but we are assured that she is recovering nicely from its effects. Let us pray for her complete and speedy recovery.

We've
climbed
the
Ladder
to
the Top
!

\$2000
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CHRIST'S PROMISE OF PARADISE

CHRIST'S words to the dying thief are regarded as indisputable evidence that He and the malefactor were together, in a separate state of existence, on the very day they died. "Verily, I say unto thee, To day shalt thou be with me in paradise." Now where is Paradise? Paul was once "caught away" in vision to it. In our version the word is translated "caught up," but it is precisely the same word as that used in the Acts, where we read that "the Spirit of the Lord caught away Philip, that the eunuch saw him no more." In Revelation 2:7 Jesus says: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." And in verse 26 of the same chapter, He promises to give the same class (those who overcome) "power over the nations." As the nations are upon the earth, it is but reasonable to conclude that Paradise will be upon the earth also, since they that are to rule over the one are to eat of the tree of life in the midst of the other.

The Scriptures of the prophets contain many allusions to the changes by which certain parts of the earth's surface will be transformed, in the age to come, and made verdant and beautiful beyond comparison with anything now to be seen. "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."—Isa. 51:3. If Jehovah does this to Zion, then the whole region will be indeed and of a truth "the paradise of God." There was certainly no such Paradise at the time when Jesus spoke those words to the dying malefactor. But can we doubt that His promise had relation to the happy state of things described in the language quoted from Isaiah? "Lord, remember me when thou comest into thy kingdom." The man's request was for a future good—not for any of which there was any immediate prospect. And Jesus told him that it should be granted. The day which the malefactor had in his mind was the day on which he should be with Christ in the Paradise of God.

It has been frequently pointed out that there is an instructive use of the word *seemeron*, here translated "to day," in the Septuagint Version of Deuteronomy 9:1, "Hear, O Israel: Thou art to pass over Jordan this day." As a matter of fact the passage of the Jordan was accomplished some two months after Moses spoke those words. The Greek translators also rendered by the same word the statement contained in Psalm 2:7: "Thou art my Son; this day have I begotten thee"—a declaration which Paul distinctly applied to the resurrection of Christ, which did not take place for centuries after. The word, therefore, does not necessarily refer to the actual day of twenty-four hours which may be current at the time it is used; but rather to the day or period connected with the particular event in relation to which it is employed. In the case we are considering, the event was the coming of Christ in His

kingdom. This was the subject on which both He and the malefactor were thinking; and it is as though Jesus said to him, "This day, which we both anticipate, thou shalt be with me in Paradise." For Paradise will be a glorious fact in the earth when He comes to establish His kingdom, and to restore the desolations of many generations.

As a matter of fact Jesus was not in Paradise with the thief on the day He spoke. Paul says He died and was buried. And so far was He from being in Paradise on that day that Peter says His soul was in hell between His burial and His resurrection. "Thou wilt not leave my soul in hell." And Dr. Eadie says: "It is thus obvious that the argument based upon the idea that Christ's soul went to sheol, and His body to the grave, has no foundation. The Hebrew does not warrant this distinction. Christ's soul, in such an idiom, is His entire person. Now what is meant by sheol? It is a place where corruption is seen—the region of the dead. So the apostles understood it. Though Messiah was to die, death's power over Him was to be very limited. He was not to be abandoned to His dark dominion. His body was to be so short a time in the grave as not to suffer the ordinary process of decomposition. There is no scriptural warrant for the current conceptions of future life. All texts and all arguments that can with the least plausibility be used in their support, turn out when fairly tested to be moldering props. The only remedy for death is resurrection. Since by man came the one, by man has come also the other; and there is not a word in the whole Bible to deprive either of these great facts of its tremendous significance."—Robert Ashcroft in *The Scriptures Opened*; selected by R. A. Curtis.

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FOR THEIR SOULS? HOW QUAIN'T!

AN exchange tells of the church worker who asked a housewife for some facts about the methods used in rearing her children. The mother declared that they were being brought up right, because—"I've had their tonsils out and they see a dentist every six months. They are given spinach and orange juice. On Monday they go to Scouts and Guides meetings; Tuesday they have music lessons; Wednesday, dancing; Thursday, elocution; Friday they go to pictures; Saturday they play with friends; Sunday they go out in the car for fresh air."

"But," asked the worker gently, "what do you do for their souls?" She was answered by an amused laugh and the words, "For their souls? How quaint!"

Well, it may be quaint, but every little while some statistician pokes around in the records and brings up figures which prove past question that the "quaint" custom of looking after the souls of the children, taking them to church and Sunday school, having family prayers, and the like, has the "quaint" result of keeping these thus trained out of reformatories and jails.

THE RESTITUTION HERALD

VOLUME 23

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NUMBER 40

Does Christ's Coming Interest You?

A BISHOP of one of the leading Protestant denominations is reported to have delivered himself of the following remarks concerning the present conflict going on among churches:

"It is not correct to refer to the second coming. Christ has come often. We have no interest in the premillennial controversy now raging among some denominations which teach the imminent, visible second coming of our Lord in the clouds."

It is a frequent thing for men to attempt to cut the Gordian knot of a problem by assuming the attitude that the matter is really not worthy of discussion, and often such a procedure is altogether justified. But in this case the matter cannot be disposed of so lightly, nor can we feel able to accept the one alleged statement of fact; namely, that "Christ has come often." To begin with, the religious controversy now going on is of such great proportions and its outcome will so definitely affect the religious conceptions of Christians that to take no interest in the matter is to confess that what one believes is of no vital importance.

If we accept the Modernist's side of the case, we shall have an entirely different philosophy of life than if we adhere to the Fundamentalist's position. For if we believe, as do the Liberals, that Christ's coming is not near and that when He finally does come it will not be in a sudden manner to mete out judgment but rather in some spiritual, airy fashion, we may quiet our consciences with the opiate that there is plenty of time in which to reform. We shall feel no need of help from a supernatural source, for Liberalism teaches that we possess inherent powers sufficient to raise us up to perfection.

But if we accept the conservative Fundamentalist position, our whole conception of the future is altogether changed. We look ahead to a day when Christ, coming as a judge of the quick and the dead, will return to this earth suddenly, to cut off evil men and to change the present order of things. Thus the promptings of our conscience will receive, not an opiate, but an impetus from our mental convictions of the nature of future events. We shall realize that, according to the orthodox doctrine of the sinfulness of man, we cannot hope to reform of ourselves but must obtain help from God.

The effect upon even the most hardened sinner of the preaching of the Fundamentalist doctrine is well illustrated in the record of Paul's address before the Roman governor, Felix. For, as Paul "reasoned of righteousness, temperance, and judgment to come, Felix trembled" (Acts 24:25). The second coming of Christ and the attendant judgment were ever favorite subjects of Paul in his various discourses; and as the secret of any man's power to change men's conceptions and to alter the course of history must lie primarily and ultimately in the kind of message he bears, behold what wonders were accomplished by one lone man who went forth armed with right doctrines—the Fundamentalist doctrines!

The modern churchman says: "It is not correct to refer to the second coming of Christ," because "Christ has come often," and finally that he has no "interest" in the matter. Such expressions sound strangely different from those of the great Apostle Paul, who said, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."—Heb. 9:28. Paul knew nothing of the modern doctrine that Christ has appeared many times. He knew only of the first coming of Christ to bear our sins on Calvary and of the "second" coming to bring salvation. He held no vague picture in his mind as to how this "second" coming would take place. To the Thessalonians he wrote: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thess. 4:16, 17.

Many other New Testament scriptures could be given sustaining the text just quoted. To the one willing to take the Bible as his guide, there will be no airy theories about the coming of Christ. He will see clearly that the "Lord himself," not some spiritualized personification of Him, will come from heaven, and that every eye will witness the sight (Rev. 1:7). And, what is most important of all, as a man gives careful study to the various prophecies that deal with the second coming of Christ, he is brought to the conclusion that we are now living in the time when that great event is near "even at (Please turn to Back Page)

EDITORIAL

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

G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

"According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness."—Psalm 48:10.

A Patriot's Prayer

GOD of our fathers, Thou who hast given us this fair and fruitful land to call our own, as we approach the birthday of our nation we lift our hearts in gratitude unto Thee, the Author of all good, for the blessings we enjoy, for the peace that prevails, for the liberty we have, for the material wealth we possess. Bless, we pray Thee, those who have authority over us as a people in these trying times. Help us to be patient with their mistakes and shortcomings, remembering that they are but human like ourselves. Continue Thou thus with us until our beloved nation, together with all others, is brought forever under the dominion of Jesus Christ. Amen.

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OUR OPPORTUNITY

UNDER "Abreast of the Times" in this issue appears a resume of Roger W. Babson's report on Protestant church attendance which indicates that the larger proportion of the pews in the Congregational churches of the country are unoccupied at the Sunday services. It is to be observed that no account is taken of evening services, due no doubt to the fact that few churches attempt to hold more than one period of worship on Sunday.

This report should be a source of encouragement to many of our own pastors and evangelists. Not that they should feel elated that other churches are apparently losing their hold on popular interest! Far from it. But many of our own ministers, both those engaged in evangelistic work and in pastoral activities, are reporting increased attendance and a deepened interest shown by members of other denominations in the teaching of the Church of God. And this it is, when considered in the light of the experience of others, that should cause us to thank God in all humility for the success that is attending our efforts.

Not only should we be deeply appreciative of the blessing we are receiving in increased attendance in many localities in these days, but we should not be neglectful of the opportunity this situation affords us for the spreading of the gospel, which alone can save men and women from sin. Every effort should be devoted, every power brought to bear, to broaden the scope of our evangelistic work, local, state, and national.

People are "hungering and thirsting" for the comfort and assurance which the Bible alone can provide, and will come, listen attentively, and heed that joyful message of a coming Savior and the reality of a future life by a resurrection from the dead, if these splendid and appealing truths are rightly presented.

The time for theological bickerings is in the past. No one will say evil against us, no one will seek to combat us in these days, when we earnestly and kindly present "the truth as it is in Jesus" to a dying world. Even "rigid" doctrinal standards will not be resented but rather approved by the more spiritual people of all denominations who realize that looseness of doctrine leads to looseness of morals as well.

The recommendation of Mr. Babson, that sermons must be "vitalized," should not be overlooked. Regardless of the truth we utter, regardless of how amply we may be able to support it by the Bible, the truth must be presented in an attractive form to appeal to the modern educated mind. We can no longer expect men and women to flock to our churches to listen to dry arguments coldly given in a combative and antagonistic manner.

The Church of God preacher who would reap the full benefit of the opportunity that now lies before us must spend more time in his study than ever before. He must give no less attention to his Bible study than he has in the past, but *a great deal more attention to outside reading* than was necessary in years gone by. He must know what his hearers themselves are reading, what they are thinking about, what conclusions they are reaching, regarding the trend of world events. And having learned all this he must illuminate and drive home into the mind of his audience the saving truth of the Bible by the use of terms and illustrations with which they are familiar. He must be able to bring the testimony of the world's great minds to bear on the fulfillment of prophecy, on the truth of the Bible, and on the importance of right living before God and man, if he would capture the attention, hold the interest, and convert the minds and hearts of those who are leaving the pews of other churches to fill our own!

Christ is coming! The time for labor is short, the work yet to be accomplished enormous; and the laborers are few! Let us reconsecrate every effort and every talent to the task of winning men and women for God and truth and eternal life through Christ Jesus our Lord!

Why Not Be Satisfied?

By D. G. Harvey

"A little that a righteous man hath is better than the riches of many wicked."—Psalm 37:16.

HOW true ring the words of our text. It has been our privilege to meet many of both classes referred to, but it is the poor in this world's goods, yet rich in faith, that we wish to consider at this time. Those content with their lot in life, who can say with the wise man, "Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me."—Prov. 30:8. When the just and righteous man learns to trust the Giver of every good and perfect gift (James 1:17) for all his needs; when he remembers that it is his privilege to cast all his cares upon God, "for he careth for you" (1 Peter 5:7), then comes that great contentment and peace, a great gift of our heavenly Father. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Phil. 4:7.

How often we have a father, after offering thanks for the wonderful blessings of this life, "our daily bread," start the conversation during the meal with, "Well, help yourself, folks. We ain't got much. Mandy, this is the toughest steak I ever saw."

And Mandy will reply, "I know, Pa; and them potatoes are awful strong."

What is wrong here? Is God deaf at such times? Does He hear our thanks, and not our complaints? Why not be satisfied?

Often we hear church members bemoan the fact that they have not the wealth or the high-powered motor cars of the modern gangster. Then is a good time to read that wonderful thirty-seventh Psalm of David starting with: "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity." Would you exchange your peace of mind, your privilege of lying down for a night's rest in peace, for that constant fear, that unrest of the notorious John Dillinger of Indiana? He has fine cars, yes; but he has not one moment of peace. Always on the dodge, he must sleep with his guns at hand. Could you enjoy wealth at such a cost? Some day he will slip. "For they shall soon be cut down like the grass, and wither as the green herb."—Psalm 37:2.

But perhaps you do not envy the bandit his unlawful, ill-gotten gain. But your eye is turned to the wealthy captain of industry, who in a few years amassed millions in an honest, at least legal, manner. But when you feel the envy in your heart read James 5:1-5: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted . . . 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 . . . Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter." Is there comfort and peace in great riches? No, there is the constant fear of losses, and the ever-increasing greed for gain driving on and on until the love of money has absorbed the love of family, friends, and fellow men; until there is love of self, but no love for God. "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."—1 Tim. 6:10. "The rich man is wise in his own conceit."—Prov. 28:11. It is not our intention to condemn any who have wealth, but to warn against the danger of gold becoming a god. "A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent."—Prov. 28:20.

Let us, then, be satisfied, content with our lot. There are many examples found among the heroes of the Bible. When Abraham met Melchizedek and paid tithes, the king of Sodom offered him much wealth in goods. But Abraham's answer was: "I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich."—Gen. 14:22, 23. When David was in trouble he fled to God, putting his trust in Him, saying, "Preserve me, O God: for in thee do I put my trust. . . The Lord is the portion of mine inheritance and of mine cup: thou maintain—
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Hand in Hand

My littl'st lad oft walks with me
As down the street I go,
And laughs with me in childish glee,
His boyish eyes aglow.
He tries to keep his step with mine,
He tries to understand,
But now and then this laddie fine
Says, "Daddy, hold my hand!"

The littl'st lad looks up to me
With all a small boy's trust;
I know that he thinks he can see
In me a father just.
And so he trudges by my side
In boyish joy so grand,
Eyes opened wide, his greatest pride
To hold me by the hand.

O lad of mine, may I prove true
To all you think of me;
May I so do to show to you
What I hope you will be.
As your small hand I warmly clasp
Along life's earthly strand,
So let me but reach up and grasp
The heavenly Father's hand.

Will M. Maupin; selected by
N. B. Brown.

Threefold Christianity

By Norman John MacLeod

TO the preacher there is always one great question: What shall I preach? If I preach practical Christianity certain members of the congregation will become disgusted and say that I am afraid to preach the "gospel." They say that you can go to any of the modern churches and hear that sort of thing, that every preacher of the larger denominations dwells on morals, and practical things. Those there are likewise who will say that they are tired of that kind of preaching; that they would like "strong meat"; that the moral things are all right for those who are weak in the faith; that the one who has come into Christ no longer needs practical teachings, but needs the speculative prophecies in order to keep up interest in the ever-fresh gospel of God.

To please the prejudice of his congregation (at least so he thinks) the preacher turns to a prophetic theme. He discusses the intricacies of the various symbols used and develops their values in the light of political, social, and religious happenings of the day. He spreads before his audience the state of affairs in the world, and of the horrors of war and depression and turmoil that are to come before the "great and terrible day of the Lord." He dwells upon the lack of faith that prevails at the present; of the return of Israel; of the gathering of the nations to that last great battle of the time of the end. To his astonishment a large part of his audience remains unmoved. They think that his intricate reasoning is wonderful, that his arguments cannot be refuted, that his style of delivery is perfect, but that somehow the message of the gospel has been left out.

In despair the preacher turns to the "doctrinal" features of the faith of Jesus Christ. He expounds the nature of man, the hope of eternal life, and the great plan of salvation. The new ones in his audience give good attention, for it is new to them; the polite ones among the old-timers applaud with their looks between naps. The older ones among his hearers feel perfectly safe in going to sleep, for they know that the preacher's "orthodoxy" is unquestioned. The firm ground of faith in God and the promises to Abraham they know will be developed with complete accuracy and adherence to the truth.

So goes the old, old story! No matter upon what theme the preacher speaks there will be some who will be interested, some who will be bored. But the successful preacher wishes to speak a "word in season" to the majority of his congregation. What is he to do? Shall he talk of his travels in the Orient or Europe (that is, providing he has

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."—Hebrews 6:1, 2.

traveled); shall he review the latest novel; or shall he deliver innocuous discourses that mean very little, if anything, dodging the truth at every point? In a conversation with a minister of a large denomination in our city some time ago, that man remarked to a friend of ours:

"Yes, I believe that all you have said is the truth. I believe every bit of it. But there are many in my congregation who do not believe that way. I must put out things that all will like. It is as if I put on a large banquet: I must spread out food for all." My friend might have added, though he did not wish to be so unkind: "Yes, but I do not like the same old prunes dished up to me at every meal." Thus is presented the perennial problem of the minister. Let us look at it in another way.

From the writings of Confucius I read:

"I. (6) The Master said: 'The young should be dutiful at home, modest abroad, heedful and true, full of goodwill for the many, close friends with love; and should they have strength to spare, let them spend it upon the arts.'

"II. (7) Tzu-yu asked the duty of a son. The Master said: 'Today a man is called dutiful if he keep his father and mother. But we keep both our dogs and horses, and unless we honor parents, is it not all one?'

And from the writings of the Buddha we read this:

"Suppose, O priests, one does evil with his body, does evil with his voice, does evil with his mind. Having done evil . . . he arrives after death at a place of punishment, a place of suffering . . . Then, O priests, the guardians of hell seize him, and they show him to Yama, the ruler of the dead, saying,

"'Sire, this man did not do his duty to his friends, to his parents, to the monks, or to the Brahmans, nor did he honor his elders among his kinsfolk. Let your majesty inflict punishment upon him.'

"Then, O priests, king Yama says to him, 'O man! Did you not see among men a woman or a man, eighty or ninety or a hundred years of age, decrepit, crooked as the curved rafter of a gable roof, bowed down, leaning on a staff, broken-toothed, gray-haired and nearly bald, tottering, with wrinkled brow, and blotched with freckles?'

"He replies, 'Lord, I did.'

"Then, O priests, king Yama says to him, 'O man! Did it not occur to you, being a person of mature intelligence and years, 'I also am subject to old age, and in

no way exempt. Come now! I will act nobly with body, voice, and mind?"

"He replies, 'Lord, I could not. Lord, I did not think.'

"Then, O priests, king Yama says to him, 'O man! Through thoughtlessness you failed to act nobly with body, voice, and mind. Verily, it shall be done unto you, O man, in accordance with your thoughtlessness.'"

And so could we find many a noble example of goodly thought, and many that are in accord with the "moral" teachings of Christianity; but they lack the convincing nature of Christian teachings. Why? Because they lack promise! The commandment to honor father and mother that is found in the Mosaic Law differs from that of the sayings of Confucius and the meditations of Buddha ac-

ording to what the Apostle says: "Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth."—Eph. 6:2, 3. Those verses give us the key to the preaching of threefold Christianity. It is doctrine, it is prophecy, it is practical instruction, all in one. No sermon is complete that does not embody all three.

How does the Sermon on the Mount differ from the meditations of Buddha and the sayings of Confucius? It has commandments with promise! "Blessed are the meek." Why? "For they shall inherit the earth." "Blessed are the pure in heart." Why? "For they shall see God." "Blessed are they which are persecuted for righteousness' sake." Why? "For theirs is the kingdom of heaven."

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The Peril of the Times

By M. W. Lyon

WE are living in days of awful import. No man knows what the future will bring forth. The world of nations hangs between peace and war. And this at a time of all times when peace and reduction of armaments are imperative to relieve the crushing burdens of taxation under which every nation is already staggering. A great industrial panic which has thrown millions out of work, the most disastrous in the memory of living man—crime and violence increasing to such an extent that there is little security of life or property anywhere—flagrant flouting of the law of the land by small and great alike—courts of justice as well as administrative officialdom reeking with graft and corruption—is it any wonder men's hearts are failing them for fear of the things that are coming on the earth? We are reminded of that poetic prophecy which seems to be startlingly significant today:

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay!"

Ye drunken lords of Babylon, take heed to an ancient writing, which once before warned a perishing civilization: MENE, MENE, TEKEL, UPHARSIN! It is written again today, "God hath numbered thy kingdom, and finished it. . . . Thou art weighed in the balances, and art found wanting." Dan. 5:22-28. Scorn not the handwriting which would warn you of coming doom, for ye have sown the wind, and ye shall reap the whirlwind (Hosea 8:7). Judgment lingers but a little, and will ye still defy the God of heaven and trample under foot every principle of justice and decency?

And is there no deliverance? Ah, yes! But that Book which reveals the way to deliverance men have cast aside. They have turned a deaf ear to its counsels because it condemns their hard-hearted sins. But if we, like Jeremiah, must preach doom and not deliverance, let the events that

shall come to pass judge which is the word of God and which that of the false prophets. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."—Gal. 6:7. And, "All they that take the sword shall perish with the sword."—Matt. 26:52. And again, "Except ye repent, ye shall all likewise perish."—Luke 13:3. O turn ye, O turn ye, for why will ye die? "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him."—Isa. 55:6, 7.

My dear friends, it is appalling when I see the sheer indifference of most people, and the carelessness of even the best, in the face of this great crisis; and I almost despair of adequate words with which to warn you before it is too late! O hearken, ye men of business, ye whose souls are wholly absorbed with the pursuits of things earthly, living carelessly without prayer, without the church, without Christ! "Thinkest thou this, O man, . . . that thou shalt escape the judgment of God?"—Rom. 2:3-6.

Give ear, ye almost Christians, lingering these many years upon the margin of salvation, looking in through the gates but never quite ready to enter, intending but never performing, often wishing but still postponing, hoping without right to hope—the appeal is to you: "How shall we escape, if we neglect so great salvation?"—Heb. 2:3. The gates of mercy are still open for you, but that they still will be for another year, or another month, or another hour, no man on earth or angel in heaven is authorized to promise. To your knees, then; to your Bibles; to the foot of the cross; while it is called today!

For "he that hath the Son hath (promise of) life; and he that hath not the Son of God hath not life."—1 John 5:12.—*Golden Rule News.*

Convenience

"Go thy way for this time; when I have a convenient season, I will call for thee."—Acts 24:25.

THE study of the principals in any drama is always interesting. In this particular setting there is Ananias the high priest and the elders, Lysias the chief captain, Tertullus a tricky lawyer, Felix the governor, and his wife Drusilla, and Paul.

As far as Lysias was concerned he did what would be expected of him, as the captain of troops. He protected Paul from the infuriated priests and elders and brought him finally to Caesarea. Tertullus needs a little more attention. Tertullus was probably a Roman. He spoke both Latin and Greek. An orator of no mean ability. He was a lawyer who was always on the side of the most money. For a price he would furnish the evidence that would convict or liberate a prisoner. This was the man the chief priests and the elders hired to present their case before the governor. As they, the priests, had plotted to kill the Apostle they certainly had no compunction as to what Tertullus might do.

It is hard to describe a man whose religious zeal carries him to the point where he is willing to sacrifice life itself for the tradition of his sect. Whose tolerance for others who are opposite in thought is nil. If the only examples of this were of two thousand years ago we might understand it. But it is just the same today. Nearly all of us feel toward the man who opposes us in our religious beliefs that he is an atheist. Not many of us are charitable enough for tolerance for anything outside our own narrow confines. Neither was Ananias who was high priest, nor the elders with him. Their souls were wrought up in righteous indignation against the man who preached Jesus Christ and Him the Messiah not only of the Jew but of the world. The church, their church, could not, would not, and did not tolerate anyone who disturbed the system and ritual of that church. The bitterness of bigotry and their hatred of Christ brought them into bright contrast with the Apostle Paul. Paul was now where Stephen had been. It was this Ananias who would refuse Paul his clear conscience and was dastardly enough to have him smitten. Paul had this man's number when he called him a whited wall. Paul knew that behind the whiteness of that wall was rotteness and corruption, yet this man was the high priest of God.

His accusations against the Apostle were false. The charges of sedition and of being a pest were false. I dare say that these charges were embellished by the oratory of Tertullus in a way that tickled the Jews pink.

The next in the list of characters is Felix the governor. In the present day language we would say he came from the slums and reached a high position of honor. He was an ex-slave. He was ruthless. He was not above taking a bribe. He seduced the beautiful and glamorous wife of Axizus, king of Emesa, who was a Jewess and was a sister

to Berenece, a friend of Festus. Under the regime of this couple the affairs of their country became worse and worse. In their attitude toward the Jew and the Jewish religion they did not care whether Jews killed each other or not. And it was before this ex-slave, raised to a position of high authority, that the great Apostle of Jesus Christ was to be tried for sedition and considered a pest. And under a guard of two hundred soldiers, two hundred seventy horsemen, and two hundred spearmen Paul was brought to Caesarea to be tried before a man who was a libertine and a woman profligate. And as a river cannot rise above its source neither could the Apostle expect much favor from this kind of a judge. A slave and an adulteress to judge the greatest representative of the Lord Jesus Christ that the world might ever know.

It is not so easy to describe the Apostle Paul. Usually our minds picture our heroes as large, statuesque men, physically attractive, eloquent in speech, and having personality above the average. But Paul was none of these. He was undersized. He was sickly and in his speech there was an impediment. In contrast with Peter, who was strong and aggressive, one who drove his argument home by sheer force, and in contrast with Apollos the orator, eloquent, and who could hold his audiences spellbound by his wonderful magic words and personality. Paul was none of these. He said to the Corinthian church that he came not with the excellency of speech or of wisdom, the world's wisdom, but in weakness and fear and trembling, but he did come in the demonstration of the Spirit and power of God.

As this weary, weather-beaten missionary of the cross stood on trial before this tribunal, it was not sedition that was in his mind but the story of the Christ and the question of the resurrection of the dead. Paul's argument and logic were by the power of the Spirit. He stood hidden behind the cross and Felix could look beyond the emissary of Christ and see Christ instead. The language of this man could whiplash the conscience of this governor as none other ever could. Felix could recognize in Paul what the priests and elders had failed to recognize, that Christ had come into the world to save men from sin. The church failed to recognize in Jesus Christ the promised Messiah but this loose-living governor recognized Him.

This was the chosen vessel to preach to kings and governors. He went from Gallio to Felix, to Festus, to Agrippa, and even to the highest tribunal of the Roman Empire, to Nero himself.

He was neither afraid nor overconfident. He had the evidence of the Scriptures and the evidence of his own experience. He knew the story he had to tell and was glad of the opportunity to tell it. So far as he was concerned

it mattered not whether it was dungeon, cell, or temple steps, or the judgment hall of kings. He knew he was to be the herald to carry the gospel beyond the sea and this was only an incident to the journey.

Tertullus was pleading before a human court but Paul was before the great bar of God's righteousness. An unseen power urged him on. We can almost see him as the earnestness of his voice reaches the governor. We can almost hear him as he declares, "Touching the resurrection of the dead I am called in question." It was this argument that threw the Pharisees and Sadducees in an argument among themselves. It was the great cardinal principle of the Christian church. And Felix trembled. He became alarmed. He was afraid of the righteousness of God as Paul reasoned of righteousness, of temperance, and of judgment to come. When the Apostle spoke of justice and morality Felix knew what he meant. He knew that Paul knew he was living in open shame and Paul dared to tell him of it. Like John the Baptist before Herod and Herodias he attacked sin in high places. What Drusilla may have thought is not recorded but Felix trembled. Into that depraved mind there crept the conviction that he was a lost man in the sight of God. As Paul reasoned of temperance and of self-control Felix knew that he had not curbed any desire that he ever had whether it was the life of innocent victims or the fulfillment of lust and appetite. As Paul reasoned of the judgment to come and Felix could picture himself before another throne, not an earthly but a heavenly throne where he would give an answer to the things done in the flesh, and the whole panorama of his life came before him as of a drowning man, no wonder he trembled.

What was it Jesus had said? In John 16:8-10 we read, "And when he is come he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged."

Felix trembled and answered, "Go thy way for this time; when I have a convenient season, I will call for thee."

A convenient season. More fitting season, a better season, a more opportune time. It has been the tendency of the world to put off for tomorrow that which should be done today. The proneness to procrastination seems to be part of human nature. Felix wanted Christ. There is no doubt of this. Even with his background his conscience had not been so seared that it could not be reached. But he wanted to put it off. To delay. He was in a better frame of mind to reach God than the priests who condemned him. But even while he trembled he stifled the spirit of entreaty which sought to save him. Perhaps he said as many of today say, "I want to be a better man. I am not good enough to take up Christ now." Perhaps he looked at the exotic beauty of Drusilla and realized that she could have no part of his Christianity. If this was the case Felix was not the first or the last to give all for a woman. Perhaps he realized his position as governor would interfere with his religion. And it would. He realized the depths into which he had

fallen; yet as he looked up to the heights to which he might be required to reach, it was perhaps the thought of this man that he could not reach. It was Felix who was trembling, not Paul. The prisoner had become the judge. The judge stood before a higher tribunal than that he himself presided over, and he stood condemned.

Yes, my friend, there is danger of delay. The church has delayed long enough. We prepare ourselves for a task and then postpone. We lose more blessings than we realize because we do not act on the inspiration of the Spirit and many a man has gone to an untimely death and grave because we did not act when the moment of opportunity presented itself. Every seaman prepares against the day the storm may break. Then he is ready when it comes.

Delay means resistance. It is always easier to resist after we have refused the first time. Resistance always means being lost.

There is no time like the present. There is no better place than right where you are to start for the kingdom. A more convenient season will never come. God has not promised us any tomorrow. The task left undone will remain undone. Recently a friend said to the writer, "Perhaps your life's work is finished." No man's work is finished until he goes the way of all flesh. As long as we are able to think and act there will be the task of testifying for Jesus Christ. If there is any putting off let it be some one else, not us.—L. B. Sherman in *Present Truth Messenger*.

HOW TO READ THE BIBLE

1. 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.

2. 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. . . .

3. Read with meditation. Ponder over what you 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.

4. Read with reference to yourself. Never read only with a view to instructing others, but for your own teaching. Receive blessings yourself first, and you will communicate them to others. Always ask yourself, "How does this affect me?"

5. Read with faith. Regard it not as statements which you may believe or not, but as the revealed Word of God. Receive every word as true, with simple, childlike trust. Rest upon the promises. Read them as made to you.

6. Read in order to carry into practice. We must accept God's Word as being the revelation of His will. In it, He tells us what to be and what to do. He expects us to be "obedient children."—George Muller.

THREEFOLD CHRISTIANITY

Continued from Page Five

Always the promise! That is doctrine, practical conduct, and prophecy all bound up in one. When shall those that mourn be comforted? When Jesus returns to set up His kingdom. "When shall these things be?" Prophecy unfolds its beautiful symbols to tell the Christian the answer to that most natural of all questions.

The Apostle Peter in telling of the terrible things that shall come in the days before the coming of the Lord, speaking of the dissolution of all things that seem secure and certain in this life, or the things that shall take place to try the hearts of men in those last terrible days, says: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation (R. V., "living") and godliness, looking for and hasting unto (R. V., "earnestly desiring") the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

Living! That is the important thing! Yes, but why live the godly life? So that we shall be able to go through the fires that are mentioned by Isaiah (33:14ff) and Malachi (3:2) without being hurt thereby, but be purged. Living! That is the strong meat: the Apostle Paul, writing to the Corinthians, speaks of carnality as shown in strife as a symptom that they were not ready for strong meat, which he explains to be the developing of brotherly love; in Hebrews, going on to perfection is said to be the use of "strong meat." Nowhere does he speak of the understanding of intricate subjects such as genealogies and prophecies as being "strong meat." But rather does he say that if he could understand all prophecies and not have love in his heart he would be worthless.

In order to stay the minds of men in these troublous times, we need to tell them of the love of God and of His mercy toward sinful men; we need to tell them of the great hope that is set forth of eternal life through the resurrection; and we need to delve into the mysteries of the prophetic Word of God in order to build up the rounded spiritual person. If we leave out doctrine and prophecy we might as well teach Buddhism or Mohammedanism. If we leave out practical Christianity and prophecy we might as well set back the hands of the clock to the days of the "Revolt from Rome" and the "Catholic Reformation," when men fought in physical combat over creeds. If we leave out doctrine and practical Christianity we have lost the reason for the existence of prophecy. All prophecy is summed up in love, and in the doctrine of the second coming. All practical Christianity is summed up in the reward of life eternal for those who "love his appearing." Tenets of belief are elaborated in the hope of prophecy and are carried out in the life because of the hope of future events. The good old-fashioned gospel of hope in Christ and the kingdom of our Lord and Savior is carried home to the heart in a pure life lived in expectation that counts its moments in breath-taking anticipation as it reads of the unfolding of the prophets of old. "Beloved, now are we the

sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."—1 John 3:2, 3.

JEHOVAH THE REFUGE OF HIS PEOPLE

THE writer of the Epistle to the Hebrews, speaking of the consolation of believers in Christ, speaks of them as having "fled for refuge to lay hold upon the hope set before us" (Heb. 6:18). Reference is here made, doubtless, to the ancient cities of refuge provided under the provision of the law of Moses, and given to the tribe of Levi in the division of the land of Canaan, to which the unfortunate "manslayer" may flee for refuge from the "avenger of blood." There were some forty-eight such places of refuge provided, each being known by its distinctive name, such as Kedesh, Shechem, Hebron, Bezer, Ramoth-Gilead, Golan, and so on. All these names have their relative meaning, and bear down upon Christ, the great refuge for believers (Num. 35). We cannot now give attention to the native setting of this ancient custom, but desire to make it a *present-day* meditation. It is one thing, to see and acknowledge the peril that threatens, but quite another thing to have fled away to Christ for refuge.

"God is the refuge of His saints,
When storms of sharp distress invade;
Ere we can offer our complaints,
Behold Him present with His aid."

What a mercy to be found among those "who have fled for refuge" in these tragic final days! Christ is presented to us in all the amplification of sovereign grace in many and varied figures, such as a "fortress," a "tower," a "shelter," a "rock," a "citadel," "bread" to eat, springs of "water" to drink. These are beautiful figures, all suggestive of protection from harm. Christ being our place of defense, our munition of rocks, our city of refuge, then there *must* be danger lurking, enemies in ambush, else why speak of "refuge"? There is no sound of armed forces pounding against our dwelling. We do not have to wend our way to the place of sacred worship with sword in scabbard. Our lives are not exposed to the merciless assassin's thrust. Why, then, talk of "refuge"?

We are all imperiled. . . . There are not so many venomous serpents in the jungles of Africa, there were never so many hyenas in Asia, there were never so many panthers in the world's forests, as there are hateful transgressions lurking ready to leap and destroy. "Refuge"? Yes, indeed. We care not how men may boast of personal morality. Their lives and characters may be beyond reproach. We may escape many corrupt practices into which others may fall, but if we reject Christ, God's provision for our safety, that is sufficient to plunge us into eternal condemnation. A pure and holy God turns His all-searching and

penetrating gaze upon us, and cannot find one single *sound* spot in us—out of Christ. Sin has put scales on our eyes so that we cannot see either our own *corruption* by nature or the purity of God in Christ. Sin has deadened our hearing, so that we cannot hear the voice of God speaking to us in tender tones of His infinite love. Sin has palsied us, so that we cannot find any Godward motion. Sin has stunned our sensibilities so that we cannot comprehend the wooing, brooding, and compassionate clemency of the divine heart. What a terrible diagnosis of man's moral state has been drawn (Isa. 1:4-6; Rom. 1:21-32)! The Word of God evermore declares the depravity of the *unregenerate* heart. "The heart is deceitful above all things, and desperately wicked." "Refuge," yes, indeed. Those most laden with sin are the most loathsome. Christ is the hospital for all diseased sons and daughters of Adam, and one look into God's Institution will reveal the stern fact that the case of every inmate is diagnosed under *one* word, and that word is S-I-N. But no patient will ever find an *incurable ward*.

"Youth is the time to serve the Lord,
The time to secure the great reward,
And while the lamp holds out to burn,
The vilest sinner may return."

In addition to sin in all its vicious ruling, there are all those uncounted troubles which follow in the wake of iniquity, and to these the people of the Lord are subject as part of the common calamity. Losses in material things, bereavement, disappointments. A thousandfold troubles like vultures on the wing swoop down upon us. We build our homes, we furnish them, but scarcely have we shaped our nest, when misfortunes come knocking for admission. Pains shoot their poisoned arrows through our quivering flesh. Fevers kindle their fires and burn our poor mortal frames. We simply step out of one trouble and disaster into another. The world at large is like a seething caldron boiling over with trouble (Job 5:6, 7). But God is the refuge of His saints (Psalm 46).

"Let mountains from their seats be hurled
Down to the deep, and buried there;
Convulsions shake the solid world,
Our faith shall never yield to fear."

Praise God! He is the refuge for His saints. He is the fortress into which we run and are safe. No battering-ram of the enemy can demolish the walls of that citadel. No sappers and miners can entrench beneath its ramparts. No storm-bolt of perdition can leap upon its towers. The weapons of defense are omnipotent.—Samuel Forsby in *The Messiah's Advocate*.

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WHY NOT BE SATISFIED?

Continued from Page Three

est my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."—Psalm 16:1, 5, 6.

Brethren, God has offered the same care and protection

for you and me that He gave David. Can we, like David, say, "I have a goodly heritage"? Should we not be satisfied? Should we not rejoice in the blessing we receive?

Let us think of Saul, a man once high in Roman authority, for he had the power to place the early church brethren under arrest; a man of high education who must have had some wealth; yet this same man turned from this life of comparative ease to become known as Paul, the servant of his Lord. Was Paul content? Did he complain of lack of funds and desire a Roman chariot to carry on his missionary work? No, Paul walked. And listen to his words: "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me." "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."—1 Timothy 6:6-9.

Let us pray God's help to overcome these lusts, desires of the natural man. Let us be content with the blessings our Father sees are best for us.

But some ask: "How can we overcome these lusts?"

I believe James answers the question better than any attempt of my own: "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. . . . Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? . . . But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. . . . Humble yourselves in the sight of God, and he shall lift you up. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another? Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings: all such rejoicing is evil. Therefore to him that knoweth to do good, and doeth it not, to him it is sin."—James 4.

Abreast of the Times

Empty Pews

"Lovers of pleasures more than lovers of God."—2 Timothy 3:4.

OBERLIN, Ohio, June 23.—Just one Protestant in ten attends church, and 70 per cent of the pews in the Congregational churches of the country are vacant on Sundays, is the assertion of Roger W. Babson following a four-year survey of conditions in the Congregational churches of the country. Mr. Babson summarized the situation in this way:

"Congregational churches investigated have, on the average, a membership of 322 people per church. They have, on the average, sufficient seating capacity for 370 persons per service. The survey shows the average Sunday morning attendance in these churches during the last four years to have been as follows: 1930, 114.4; 1931, 117.1; 1932, 119.1; 1933, 117. The proportion of actual church members who attend church—as against seating capacity of churches—was more encouraging, Mr. Babson disclosed. He said about 42 per cent of local memberships of churches attended regularly."

Mr. Babson also pointed out the wide disparity between rural and urban churchgoing. "Churches in unincorporated areas had an average attendance of 71 per cent of their members. In incorporated villages under 2,500 the average attendance declined to 66 per cent, in cities of 10,000 to 50,000 attendance receded to 46 per cent, while in cities of 50,000 or more the average attendance was 30 per cent."

At the conclusion of his report Mr. Babson suggested "seventeen points" by which he believed the attendance might be improved, among which the following were recommended:

"Work for the economic well-being of the people.

"Insist on rigid standards for church membership.

"See that sermons are vitalized.

"The influence of the home must be for church attendance."

The three latter suggestions appear by far the most important and valuable recommendations made. This is especially true if under insistence "on rigid standards for church membership" are included both doctrinal and moral requirements. No church can interest thinking people in these days that does not have a definite message of eternal truth to bring to the world. It must make that message vital with the power which Bible evidence, supported by logic, alone can provide. It is not how many can be induced to attend church or Sunday school that marks the success of a church, but how many can be converted to the gospel of the kingdom of God and persuaded to obey its requirements in baptism and to conform their lives to its teaching.

Land Banks Take Over Farms

"So the land became Pharaoh's."—Genesis 47:20.

WASHINGTON, D. C., July 1.—The announcement has been made by the Farm Credit Administration that the Federal Land Banks have thus far taken over outright 22,078 farms, valued at \$82,939,000. Some observers aver that this constitutes but "a mild forerunner of the enormous amount of property of all kinds which the Government will be forced to take over when the millions of people and corporations which have borrowed money of the Government are unable to pay it back."

The situation now developing in this country provides a striking parallel to the conditions in Egypt in the time of Joseph's administration, when, by reason of prolonged drought, the people were forced to sell their land to the Government in return for food. In an effort to relieve the pressing needs of the people with greater facility they were "removed" from their unproductive farms "to cities from one end of the borders of Egypt even to the other," much after the order suggested by our own country by which unproductive lands will be abandoned and the people placed in locations where they can engage in factory work part of the time and also be able to carry on farm work in a small way.

"The land became Pharaoh's," that is, it was taken over by the Egyptian Government when the people could no longer pay their bills for food. Some see in the situation here the possibility of the Government taking over all means of production and bringing about a socialistic or communistic State. Let us watch developments with the closest attention.

Germany Seethes With Revolution

"Through the wrath of the Lord of hosts is the land darkened, and . . . no man shall spare his brother."

BERLIN, Germany, July 1.—Many leaders of Hitler's famous "storm troops," including Capt. Ernst Roehm, their chief, have been summarily executed by order of the Government in an effort to quench the fires of rebellion that are raging throughout this troubled country. Some of the Dictator's most intimate friends and trusted lieutenants have been among the number whose lives have been ruthlessly taken that the present regime might be maintained. Ten additional leaders are reported to have been executed today, and the entire country is in a state of anxiety, which is greatly increased by the serious illness of President Von Hindenburg, whose personal popularity has done much to hold the masses in check. The address of Vice-Chancellor Franz von Papen last week, in which he criticized the trend of the Hitler Administration severely, appears to have been the first open declaration of opposition to the Dictator.

Berean Department

ARLEN MARSH, EDITOR

Repairs for Society

"The Voice in The Wilderness today is the voice of Youth, bewildered and groping in an age so materialistic that money has become an ideal as powerful and as awe-inspiring as God once was."

So it is Viola Ilma, one-time editor of the now suspended magazine *Modern Youth*, enters upon her discussion of the current problems of the young in her recently released volume, *And Now, Youth!*

The sentence quoted is notable primarily for its frank admission that God no longer occupies any great place in the plans of youth, either in this country or abroad. God, like prohibition, bustles, and hoop skirts, has, as far as the world in general is concerned, enjoyed His heyday and is now to be discarded.

The sentence, further, comes from one whose position has kept her in constant contact with the prevailing sentiment of the better educated class of both the present and the passing generations. It possesses qualities of truth which make it, unfortunately, entirely credible.

God has been outmoded. That is the general idea. God was an excellent vent for the ignorant superstitions of past eons. That, too, is the general idea. That Christianity, or, indeed, religion in any guise, has any beneficial influences for the modern world is an idea as remote from the minds of the majority of the intellectuals as the North Pole from the South.

As a direct consequence of this trend in thought, men have evolved so great a number of panaceas for the world's social, economic, and political ills that a thorough understanding of the principles involved in all of them is utterly impossible. And none of them, of course, consider God.

Men have modestly declared themselves to be endowed with a wisdom greater than Solomon's. They have promised to aid society by eliminating useless expenditures in government, and so cutting the costs of living by reducing taxes. They have, contrariwise, succeeded in increasing the burden of taxation to a point which it never has attained before. They have, further, guaranteed society a remedy for the ostensible evil of overproduction, which, in reality, consists of nothing except faulty distribution. They have succeeded in imperiling the food of millions and increasing costs of raw and manufactured products without increasing noticeably the individual income.

These have been the experimental remedies of men. Since God is no longer a power worthy of consideration, they are bound by no religious scruples as to destruction of food that might have been diverted to the service of the poor. Since humanity no longer looks for any regeneration outside of its own creation, the thought that God may

insert an unwanted finger in the pie the world today is baking has no part in the struggles of men to establish peace and beauty in the earth.

These conditions make it imperative that youth be instructed in the ways of Christianity, that the young be grounded so firmly in the fundamental teachings of God's Word that no application of Modernism, agnosticism, communism, or simple atheism can shake their faith. Colleges and universities, besides spewing forth omniscient Brain Trusts, are prone to apply all of the systems of philosophy here named.

Age, which endowed its young with war, debt, inequality, and a decided lack of equity, must take the brunt of this responsibility of teaching. It must provide youth with facts and arguments and a deep-rooted consciousness of God. And that, naturally, can be done only if age itself is firmly convinced of the veracity of what it tries to teach.

In the very lack of God the world has lost its only remedy; and this, youth must be taught. The materialism that is destroying civilization can be repaired by nothing but an understanding of God and of His ways. All the experimentation of which men can conceive is unable to succeed in its more or less high purpose. For without God men are impotent.

Permanent repairs, of course, cannot be made upon society until the time has come for the setting up of God's kingdom on the earth. To correct the evils which now beset mankind would require one all-powerful and all-wise. And men are neither.

Use Them for Tracts

Tracts are necessarily limited in their power. In a small folder it is impossible for a writer to discuss thoroughly any biblical subject. Moreover, a tract normally treats of but one theme; and the reader, consequently, is left almost completely in the dark, except by way of inference, as to the author's beliefs on other corresponding themes.

Berean books remedy this. One of the older books published by the National Berean Society, for example, selling at ten cents a copy, postpaid, contains eighty-six lesson outlines on the major teachings of the Bible. This number of lessons permits a much more thorough treatment of each subject than the limited space of a tract; and it permits, furthermore, study of all the fundamental doctrines of Christianity.

These books, old and new, are carefully edited to keep them in strict conformity with the Bible. Baptism, the kingdom, mortality, the resurrection, exemplary living—all are considered by the Berean books. Books may be ordered from the National Berean Society, Oregon, Illinois.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Remember now thy Creator in the days of thy youth."

SOME LESSONS FROM JESUS

YOU have just had the review lesson in your Sunday school, finishing up the three months' study of the life and teachings of Jesus our Savior. The girls of my class at Oregon, the King's Daughters, were each given three lessons to review. Arlene Gruber was the only one who completed hers, and she has written it out so nicely in her own words that I thought you would all enjoy it. Here it is:

Jesus had died on the cross and had been buried in the tomb of Joseph. Three days had passed since the time of His death. Very early in the morning of the third day Mary Magdalene came to the tomb. There she found the stone had been rolled away and Jesus gone.

Oh, how excited she was! She thought that somebody had taken Jesus' body away. Peter and John also ran quickly to the tomb and looked in; but they could not see Him in there. All the clothes He had worn were there, but no Jesus!

They all left and went to their homes except one, Mary stood at the tomb weeping very silently. She looked into the opening the second time. Then she saw two angels, who spoke to her.

They said, "Why do you weep?"

She answered, "Because they have taken away my Lord, and I do not know where they have taken Him."

Then Mary turned around, and there stood Jesus in front of her, but she did not know Him.

"Why do you weep?" He asked her.

Mary said, "Oh, if you have taken away my Lord, tell me where He is."

All Jesus said was, "Mary!"

Then she knew Him, and how happy she was! She immediately ran to tell the other disciples all about it.

One day, before Jesus was crucified, some of the disciples came to Him and asked, "Who is the greatest in the kingdom?"

Jesus called a little child to Him and said, "You must be like a little child if you want to be in God's kingdom."

By this He meant that they must have faith and trust in God as a little child trusts his parents.

Peter asked Jesus one day, "How often should I for-

give my brother when he does any wrong against me? Should I forgive him seven times?"

Jesus answered Peter by saying he ought to forgive him not only seven times, but seventy times seven. This, you know, would be 490 times. Jesus meant that he should forgive him as often as he wronged him and not count the times. And we should, too.

Then He told Peter this story. Once upon a time a king had a servant who owed him a great amount of money.

So the king said to him, "Pay me what you owe me, or I shall sell you, your wife, your children, and all you have to get the money."

But the servant begged so hard for the king not to do this that finally the king felt so sorry for him that he let him go. He even told him he need never pay the debt.

But the servant didn't appreciate it, because he went out and put another man in jail who owed the servant only a little debt. Because God forgives us our sins, we should forgive others if they sin against us in any way.

Remember Jesus taught us in His prayer, "Forgive us our debts, as we forgive our debtors."

And now for your lesson for July 15. It's about one of the most interesting men in the Old Testament—Elijah. I'm sure you'll like to read all about him, for he did so many wonderful things. And do you know why? He had a very special Helper.

Turn this time to the first book of the Kings, chapters 17 and 18, and the first eight verses of chapter 19. There are at least seven thrilling stories in those three chapters.

Find out about the trained ravens and what they did. Did you ever hear about a flour bin that never got empty, or an oil can that was always full?

Learn how Elijah repaid the widow for the cake she baked him. Also, read that exciting contest between the prophets of Baal and the Prophet of God. Oh, Elijah was a busy man all right.

How many of you have your membership cards all filled in the Sons and Daughters of the King Club? That is, a Bible seal on every date, showing that you studied your lesson every week for the past three months. Arlene Gruber, who wrote the story on this page, has, and she is one of our members in good standing.

Send me your name as soon as you have completed your card, and it will appear on this page. And now, good-bye for this week. Don't forget to find out as much as you can about Elijah and who it was that helped him.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 3. — July 15, 1934

GOD CARES FOR ELIJAH

1 Kings 17:1-24; 19:1-8

Devotional Reading: Psalm 23

GOLDEN TEXT

Your heavenly Father knoweth that ye have need of all these things.—
Matthew 6:32.

A STUDY OF THE SUBJECT

Topic: God Cares for Elijah.

Aim: God always cares for those who serve Him faithfully.

Basic Truth: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6:33.

I. Elijah Speaks for God. (1 Kings 17:1-7.) The drought brought upon Israel was for the accomplishment of most beneficent purposes. First, it would serve to punish Israel for her idolatry, and have a tendency to bring the people back to God. Second, it would prove the powerlessness of Baal in whom they had been led to trust. Third, it would, when the time came for God to send relief, demonstrate the value of prayer and the power of the Lord over nature. Elijah made his announcement boldly, for he was speaking for God. He knew that God would faithfully carry out the prediction He directed him to make, and succeeding events proved that his confidence had not been misplaced.

II. Elijah Proves God's Power. (1 Kings 18:1 to 19:2.) In the testing of the prophets of Baal and of Jehovah on Mount Carmel Elijah was the challenger. No test like that had ever been made before, but Elijah had no fear as to the result. He even poured water over the altar and the offering before calling upon God to send fire from heaven to light the fuel. After the prophets of the false god had been destroyed, Elijah proved God through prayer. He called upon Him to send rain after three years of burning drought. Again the Lord did not fail him, and the rain came in abundance. Those who live their faith in God need have no fear as to their material needs.

III. Elijah Knows God's Care. (1 Kings 3 to 8.) His life endangered because of his faithfulness to the Lord, Elijah fled into the wilderness, and there Jehovah supplied him miraculously with food and water. But more than these material blessings, the Lord brought him spiritual comfort and ease of mind in his time of despondency. The help of God is always complete. He not only feeds the body, but He also sustains the mind and heart and spirit with the assurances of His word of power. And the strength that God provides, as in the case of Elijah, is lasting in its effect.

PRACTICAL APPLICATIONS

God's Care

- is promised to all His children;
- is sufficient for every emergency;
- requires exercise of faith;
- assures peace of mind to all under it.

Supernatural Events. God's care oftentimes requires supernatural intervention. God has promised to and does care for His own, regardless of the power required to extend such care to the ones promised. Our lesson today

reveals a miracle performed in giving Elijah the promised care. A few of the scores of cases where God or Christ performed miracles to insure the care of their followers are noted: Pillar of cloud and fire (Ex. 13:21, 22; 14:19, 20). Passage of the Red Sea (Ex. 14:22). Manna and quail (Ex. 16:4-31). Destruction of Sennacherib's army (Isa. 37:36). Stilling the tempest (Matt. 8:23-27). Feeding five thousand (Matt. 14:15-21). Add others to the list. These miracles, which were performed in order that heavenly care might be extended, should create confidence in our Father's promise.

Revenge. Jezebel was revengeful. Her own sins were apparent. Elijah had exposed her sins. It hurt. She would persecute him for telling the truth and living in accordance therewith. There are a lot of Jezebels today. Revenge and retaliation are not Christian acts. Such attitudes and actions must be avoided by Christians. Jesus was an example we might well pattern after (1 Peter 2:21-23). Jesus rebuked two of His disciples for wanting to take revenge (Luke 9:54-56). Revenge comes from a spiteful heart (Ezek. 25:15). Therefore Christians are forbidden to be revengeful (Rom. 12:17, 19; 1 Thess. 5:15; 1 Peter 3:9).—C. E. R.

THE GOLDEN TEXT

"Your heavenly Father knoweth that ye have need of all these things."—Matt. 6:32.

God knows all things, therefore He knows our every need. We are dependent on Him for the air we breathe, the food we eat, the water we drink, in fact we have nothing of ourselves; it all comes from Him. How good He is in providing for us. Not a word of complaint should be uttered.

This text is Christ's own words, and He always knew what He said came from the Father. His words are to be depended on. Though Christ was talking to His disciples while on earth, these words are just as true now as then. Sometimes we fail to see the hand of God in supplying our needs, but it is there just the same and we should appreciate it. Look around and realize that it is the Father who supplies our needs.—L. A. R.

YOUNG PEOPLE AND ADULTS

God's Constant Care

When Jesus first told His disciples that He was going to leave them He gave them the promise that He would not leave them comfortless (John 14:18). After His resurrection, when He had commanded them to go to all parts of the world to preach the gospel, He gave them the further assurance that He would be with them "even unto the end of the world." Every true Christian from that day to this has felt the guiding and sustaining

presence of the Christ. Men of God have always found that God was near. See Psalm 46:1; Heb. 4:16. Listen also to the comfort of Jesus: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—Matt. 11:28-30.

Christ and His disciples have left us record that in the last days there is to be a time of trouble such as has never been seen on the earth before. A day of great tribulation and anguish when God shall rise to shake terribly the earth because of the sin of the people. We have the assurance that we may escape. Paul said: "For God hath not appointed us to wrath, but to obtain salvation."—1 Thess. 5:9. The words of Isaiah seem to apply to the church: "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."—Isa. 26:20, 21. The faith of the righteous will be shaken. Jesus said: "When the Son of man come, will he find faith?" Let us trust in the Lord, for He has always delivered His people in their time of need.—H. A. S.

PRIMARY

Topic: We Talk to Elijah.

We're going to see a wonderful sight today and meet a very great man. Put another dot on your line.

There he is, that's Elijah. I wonder where he's going? He's hiding by the Brook Cherith. Let's ask him why.

Elijah says, "The king, Ahab, and his people are angry at me because I told them that God would send them no rain, not even any dew. God told me to come here, and He would care for me. I can drink from this brook. Each morning and evening I am fed. Would you like to see how God cares for me?"

We must wait until evening. See the beautiful birds! They're ravens. They have something in their bills! It's food, bread and meat, and they're giving it to Elijah.

The water's all gone from the brook now. I wonder what Elijah will do. God will know.

Elijah is lying under a juniper tree. He's tired and hungry. He falls asleep. An angel awakens him and says, "Arise and eat." And right there before Elijah is a cake and some water.

He lies down again and the same thing happens. He now can go on the strength of this food for forty days and nights while he stays here in a cave. Isn't God taking good care of Elijah?—V. C. T.

AMONG THE CHURCHES

CONFERENCE DATES

Indiana Bible School and Conference at North Salem Church	July 5 to 15
Michigan Conference at Dutton	July 6 to 10
Illinois Bible School and Conference at Oregon	July 31 to Aug. 12
General Conference at Oregon, Illinois	July 31 to Aug. 12
Eastern Nebraska Conference at Omaha	August 12 to 19
Virginia Bible School and Conference at Maurertown	August 16 to 26
Nebraska Conference at Holbrook	August 19 to 26
Iowa Conference at Waterloo	Aug. 21 to 26

EASTERN NEBRASKA CONFERENCE

The Eastern Nebraska Conference will be held in the Florence Community Hall of Omaha, Neb., from August 12 to 19. Bro. Lindsay has kindly consented to be with us at this time. We can plainly see that matters are developing very rapidly toward the close of the age in which we are living and should therefore put forth every effort to attend this conference.

Edna Kjargaard, Cor. Sec.

INDIANA

As this issue reaches you, the annual Bible School will have started on another session of profitable Bible study and reasoning together concerning those things which are most commonly believed among us as the word of God. These are times when we need the encouragement that can come by meeting with those "who have obtained like precious faith with us" and more definite knowledge of the times in which we live.

Bro. Siple will make his first pulpit appearance on Sunday evening, July 8, D. V., and continue with us to the close. He and Bro. Anderson, the main speakers for this gathering, should be a strong inducement for many to plan to spend all the time possible at this gathering. If you are unable to remain for full time, arrange for a feast of good things on each Sunday.

Send your church delegates for the business session Saturday, July 14, at 2 p. m. Give them instructions in regard to the work for the following year.

The teaching staff will be as follows: Mabel Alexander, beginners; Mrs. Dale Rouch, primary; Vaughn Long and Mrs. Otto Dick, junior and intermediate; F. E. Siple, J. H. Anderson, and F. A. Stilson, senior and adults; Lulu Stilson and Doris Naylor, matrons.

F. A. Stilson, President.

REPORT FOR JUNE

Sermons: Pleasant View, 2; Rensselaer, 2; Hillisburg, 2; Plymouth, 1; North Salem, 1. Funerals, 1. Money received: Pleasant View, \$18.00; Rensselaer, \$24.60; Plymouth, \$12.00; Hillisburg, \$15.00; North Salem, \$14.25; Sr. Porter, \$1.00; Conference Board, \$15.00. Expense, \$16.50. In the May report the amount, \$9.73, paid by the Conference Board was omitted through an oversight.

J. H. Anderson, Indiana Evangelist,

VIRGINIA

As temporary pastor of the churches in Virginia we find much joy in our labors here. The brethren are congenial and exceedingly hospitable. It is a great pleasure to us to renew old friendships of the past two conferences and meet many new acquaintances who will prove to be valuable friends. Our prayer is that our services here may be worthy of their trust and acceptable in the sight of our heavenly Father.

Both the Dry Run and Maurertown churches greeted our first appointment with them with goodly numbers present.

A special meeting will be held on the second Sunday in July at Maurertown. Sunday school at 10:00 a. m., preaching service at 11:00 a. m. and 2:30 p. m. All are invited to come. Basket dinner will be served. Come, let us enjoy the entire day together.

V. Earl Thayer.

"THE PATHWAY OF SALVATION"

The above appears as the title of a new 16-page booklet by Elder J. H. Anderson, Michigantown, Ind. The work comprises a series of fourteen lessons on fundamentals prepared for Bible class work. The scope is sufficiently wide to cover the major truths which are generally emphasized by the Church of God, and would be found exceedingly profitable by young people and adult Bible classes everywhere. Among the subjects treated are "The Bible," "What Is Man?" "The Resurrection," "The Coming of Christ," "The Gospel," etc. This excellent series of outline lessons may be secured at 10 cents per copy by addressing the author, J. H. Anderson, Michigantown, Ind.

MICHIGAN CONFERENCE

The Michigan Conference of the Church of God will be held this year on the old stamping ground at Dutton, beginning July 6 and continuing over Sunday and ending Tuesday evening, July 10.

Bro. S. J. Lindsay of Arizona will be the speaker, which assures a message of extraordinary richness. It is Bro. Lindsay's wish to again meet all his friends and brethren in Michigan, and for his sake as well as for the conference, we urge everyone to be present.

A picnic dinner will be in order on Sunday, and entertainment will be provided for everyone who will come.

Let us not pass up this opportunity for one more spiritual treat. Who knows, it may be the last one.

L. Bridegam, Secretary.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Lois Hunt; Mr. and Mrs. W. V. Lansbery; Harvey Krogh (\$3); Susan Williams (\$2); Mr. and Mrs. Charles Netts (\$5); Mr. and Mrs. Delos Andrew; Mr. and Mrs. John E. Miller (\$3); Adult Class, Golden Rule S. S. (\$3); Golden Rule S. S. (\$3); Mrs. D. W. Brown (\$2).

CASHMERE, WASHINGTON

On Sunday, June 10, several of our members accompanied our pastor, Thomas D. Foster, on one of his trips to Okanogan, one hundred miles from Cashmere, to visit and "break the bread of life" with the members there. Preaching services were held at eleven o'clock and the members enjoyed a social visit together afterwards. The faithful ones there are always appreciative of these visits and are keeping the light burning.

On the next Sunday (17th), the pastor conducted services at his local church; then on the 24th, as had previously been announced, he made a trip to Lake Chelan, about forty-five miles from Cashmere, to hold a meeting with the brothers and sisters there. A large truckload and two carloads of local members accompanied him. A picnic dinner was served in the city park and preaching services were conducted afterwards. Everyone enjoyed the meeting very much, as it was a glad reunion to many who had not met for several years.

We hope to continue these meetings as the Lord permits, for it draws us together in Christian love and fellowship and inspires us to go steadily on until "the day dawns" when He shall appear.

Cora Foster, Secretary.

SOUTHERN CALIFORNIA

Memories of the most pleasant kind attend us upon our return from the annual meeting of the Northwest Conference. On Saturday of the preceding week Sr. Railsback told us of a special appeal that she had received for help in the Northwest, and so the writer and family, along with Bro. and Sr. Railsback, made a hurried trip to Corvallis, Ore., to participate in what was spoken of by the people there as the best conference in ten years. We were delighted to meet the faithful in the Northwest and to give what assistance we could in pushing forward the work there. We feel that the words of appreciation which the Apostle Paul gave to his Thessalonian church (1 Thess. 1) might be repeated in regard to those who have so diligently carried on the Lord's work in spite of many difficulties. We were thrilled to meet those whom we had seen before of the number there, and to make the acquaintance of those whom we had never seen before. We hope that if the Master delays His coming we may be able to attend the Northwest Conference again.

Bro. and Sr. C. A. Emery and family of Pomona returned from their month's trip east on Tuesday evening, June 27. They had the pleasure of visiting with Sr. Lilian Railton at Fonthill, Ont., and with many others of old acquaintance in those parts, but were not privileged to linger long enough in one place to take much part in church activities at any point.

Bro. and Sr. Stantial of Los Angeles are spending a short vacation in northern parts of California. Others likewise of the Los Angeles district are beginning their vacation period.

We are at the present writing preparing for our trip to the General Conference and to the Virginia Conference. We hope to see those this year that we saw last year, and many more likewise. It is always pleasant to renew acquaintances and to make new ones among the brotherhood of the church.

Norman John MacLeod,

THE WORK OF THE SEVEN

IN the sixth chapter of the Acts of the Apostles, we read about seven men chosen by the disciples to look after the poor. Two classes of people who needed charity are mentioned—some widows of the Hebrews and Grecians. The latter had been neglected; and as soon as the attention of the multitude was called to this fact, they were pleased to have seven men chosen to look after this matter. Both the apostles and the rest of the people knew that there should be a just distribution of the poor fund; and to this end certain men were chosen so that the support of these Grecian widows would not be neglected. There is a lesson for us in that. Paul says, "For I mean not that other men be eased, and ye burdened."—2 Cor. 8:13. God's people are pleased to divide with their fellow men. When our hearts are changed by the divine power, we do not like to see anyone suffer. Love says, "You and yours"; selfishness says, "Me and mine." If any man has not the Spirit of Christ, he does not belong to the Lord. Charity suffereth long and is kind. The apostolic church showed their love in appointing seven men to look after the poor widows.

The Scripture reads thus: "There arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip . . . Whom they set before the apostles: and when they had prayed, they laid their hands on them." From the above we glean the following:

Certain Grecian widows had been neglected. They had not had their share of the funds that were available for that purpose. When the apostles and the multitude found out about this matter the apostles said, "It is not reason that we should leave the word of God, and serve tables." They had their spiritual work to look after, and would not permit anything to come in and hinder that work; and they said, "We will give ourselves continually to prayer, and to the ministry of the word." This shows the reason why they chose the seven to look after the poor widows: so that their spiritual work would not be hindered; and this arrangement also pleased the multitude. If we should follow the apostolic order, and choose seven men who were to do the same work as they did in those days, then we could not choose these from the apostles, prophets, and evangelists: for these would have the same excuse as the apostles had in those days, when they said, "We will give ourselves continually to prayer, and to the ministry of the word."

Some have supposed that the seven were to look after all the finances of the church; the pay of the ministers, the support of the poor, etc., but not a word is said that would

give us any such idea; and the Lord does not want us to add to His Word (Rev. 22:18). In fact, that is one reason why there are so many churches at the present time. Some desire to take the Bible as it reads; others are anxious that we take their private construction and interpretation of the Word. If Inspiration does not mean what it says, who is going to tell us what it means?

Both the writings of the apostles and prophets emphasize the importance of looking after the unfortunate, the fatherless, and the widows. Isaiah says, "Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widows."—Isaiah 1:17. At the present time, poorhouses and farms have in many places been established by the Government, and the financial support of many of these is kept up out of our taxes. This arrangement makes it less important for the church today to appoint seven to look after this matter. But whether God's professed children are led by the Spirit of the Lord to appoint seven as in the days of the apostles, or not, it is certain that we, as far as we can, should have a special interest in the people who suffer for lack of food and clothing. The beloved Apostle says, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? . . . Let us not love in word, neither in tongue; but in deed and in truth."—1 John 3:17, 18.

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J. F. Jensen in *The Bible Advocate*

(Note: Mrs. Orpha Sanford, formerly chairman of the Berean Relief Committee, now conducts independent relief work among the poor of the Church of God. She would be pleased to receive contributions. Her address is 1030 Warren Ave., Downers Grove, Ill.)

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 "Love your enemies, bless them that curse you, do good to them that hate you."—Matthew 5:44.

DOES CHRIST'S COMING INTEREST YOU?

Continued from Front Page

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If the tenets of Modernism lead its devotees to conclude that they have no "interest" in the greatest doctrine of the New Testament, the doctrine that has been the hope of godly men all through the centuries, we say we have no time for Modernism. "By their fruits ye shall know them."—*Signs of the Times*.

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THE RESTITUTION HERALD

VOLUME 23

OREGON, ILLINOIS, JULY 10, 1934

NUMBER 41

Do You Know the Answer?

By Mary A. Gesin

AS RECENTLY as ten days ago at this writing, there met in the city of London a great assemblage of the foremost leaders of practically every religious denomination in the world. The paramount objective of this gathering was to arrive at some solution of the problems confronting the nations of earth with respect to disarmament.

No less a dignitary of a great church than the Archbishop of Canterbury declared this to be the "most critical hour in history." And he has issued a solemn appeal for peace among the nations. "For," he warned, "sinister forces are at work imperiling civilization itself."

With the Archbishop, all thinking people are agreed in his assertion. The great need and desire of mankind today is a sense of security. But suspicion, mistrust, and fear are so widespread throughout all nations that their governments are practically paralyzed. Lasting peace is further from their borders than in any preceding period of history.

"We cannot forget," urged this great religious leader, "that by the Treaty of Versailles in 1919, limitation and reduction of armaments were imposed upon a certain nation in order to render possible the initiation of a general limitation of the armaments of all nations." And he rightly feels that their governments can no longer acquiesce in the neglect of the moral obligation involved in such a treaty.

The true child of God has at his command the wisdom of the omniscient One. Opening the pages of the Book of Truth he learns that "nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."

Though all this and much greater distress shall prevail over the face of the earth, the faithful are counselled not to be troubled but to lift up their heads, for their redemption draws near. And "he that shall endure unto the end, the same shall be saved."

"They that feared the Lord spake often one to another: and the Lord hearkened, and heard, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

The great leaders at this gathering perceive on the horizon indications that the "reason and conscience of mankind are moving toward acceptance of the principle" of the brotherhood of man, which, in their opinion, is the only condition that will bring peace. But the student of God's Word knows that "iniquity shall abound"; "the love of many shall wax cold"; and "evil men and seducers shall wax worse and worse."

Thus has God chosen "the foolish things of the world to confound the wise." For the "foolishness" of God is stronger than the "wisdom" of men, and He will "bring to nothing the understanding of the prudent," that "no flesh should glory in his presence."

That sense of security which all men are seeking is for you and me by the simple expedient of accepting it from the hands of the omnipotent Ruler of the universe. Now, today, it is ours. We need not wait until our Savior comes to bring peace to the troubled nations. He extends to us a "peace which passeth all understanding."

The faithful know that "in the last days perilous times shall come," but they are not seriously disturbed, because "the steps of a good man are ordered by the Lord: and though he fall, he shall not be utterly cast down." True wisdom, then, is found not in the philosophy of men, but in the simple truths of God's Book.

May we embrace every opportunity for collective and individual study and communion with our heavenly Father, at home, in our places of worship, at our Bible schools and conferences. Thus shall we find true peace and security, which all men crave. The weightiest problems, if unanswerable to us, will be left in the hands of the great Judge, resting assured that He will do all things well. For we know that in Him and in His Son are hid "all the treasures of wisdom and knowledge."

Better than all these, through the searching of the pages of His holy Word we may find eternal salvation when our Savior appears and brings with Him everlasting peace.

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

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Malachi 3:16.

THE PRAYER OF LIFE

Father, to whom men pray: "Thy will
Be done," who sayest: "Thou shalt not kill!"
Who lovest all, who seest all,
Who markest every sparrow's fall,
Who helpest the ant to bear her load,
Who showest the homing dove her road,
Who lovest all that Thou hast made,
How wilt Thou answer men that prayed:
"Thy will be done"? Have they no fear
Who hold so cheap what God holds dear?
—Oliver Herford in *Christian Science Monitor*.

THE OLD RUGGED CROSS

THE other day I heard the highly cultured wife of a clergyman lamenting the popularity of certain religious songs which are familiar to everybody, and among them was "The Old Rugged Cross," which she declared represented them all. Her objection to these "songs of the masses" was that they were lacking in depth of meaning, in dignity of expression, and that their musical settings were often frivolous.

No doubt the literary and musical critics everywhere would agree that all this was true of popular religious hymnology. And many of us who do not possess a Litt. D. or a Mus. D. to attach to our names would concur. But at the same time it must not be forgotten that the purpose of religious singing is to express the spiritual emotions of those who take part in the service of the church, the majority of whom do not "feel" in the "highbrow" terms of the intelligensia, but rather in the simpler manner of childhood. The spiritual reactions of the one group are no less deep than those of the other, and the less cultured will probably exercise a greater degree of faith in God than the more intellectual.

"Not many wise men after the flesh" are called by the simple appeal of the gospel, but it reaches the hearts and transforms the lives of thousands of God's dear children who do not know the meaning of classical literature, nor appreciate the splendor of the profounder musical compositions, but whose hope and faith, whose joys and sorrows, find a satisfactory outlet in the simple songs they love.

CHANGES IN THE CONSTITUTION

AT the last General Conference a committee was appointed to revise the constitutions of the General Conference and the National Bible Institution in order that the operation of the latter might be simplified, and certain statements clarified and made more definite regarding the purpose of the two organizations.

The work of the committee is progressing rapidly and will be ready for final revision when its members meet for consultation the first week of the conference.

Advance information regarding the changes contemplated indicates that no radical alterations will be recommended, but only such as will meet with general approval and which are obviously necessary. These changes will have to do principally with two matters, that of facilitating the transaction of business by the Executive Board, and that of stating more fully and clearly the fundamental purposes of the organization.

To meet the latter need, additional texts are suggested which it is thought will express more definitely the generally held belief of the Church of God regarding the nature and origin of Christ, the destiny of the wicked, the return of Israel, and the kingdom of God.

Of course, everyone is aware that the brief scriptural quotations which are used in the constitution to express the purpose of the organization are by no means designed as a "creed" or even as a "statement of faith," but simply as an outline of biblical subjects which it is the desire of the brotherhood to strongly emphasize "by print and voice," and agreement on which forms the basis of our united effort.

Regarding the simplifying of the business processes of the Institution a recommendation will be made that the formal compliance of the Advisory Board, which consists of the presidents of the state conferences and the President of the National Berean Society, will not be required in the consummation of contracts, deeds, and other legal instruments. The Advisory Board is widely scattered, and it is difficult to reach each of its members by letter, explain the problem fully, allow time for thoughtful consideration, and obtain their signatures to documents that must be exchanged at a given date in order to fulfill the conditions of the transaction.

Other minor changes in wording are also suggested,

Washed, Sanctified, Justified

By Harvey Krogh, Jr.

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—Revelation 7:14.

SHORTLY after the children of Israel had been delivered from the Egyptian bondage God began to prepare that nation so that He might dwell in their midst in the wilderness through which they were to pass. First He called Moses up into the mountain and instructed him in all the things concerning the tabernacle and the sacrifices and sin offerings and all the laws and ceremonies. Now we know from Paul's letter to the Hebrew brethren that all of these things were patterns and types and shadows of the future, when God will again dwell among men and will be their God and they will be His people.

Going back to Exodus 40:12, 13, we find some of the instruction given Moses. "And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office." Aaron the high priest is a type of Christ, the true high priest; and Aaron's sons, along with the other priests, may be said to represent the church, who shall be coworkers with Christ. Aaron's sons were washed and sanctified and cleansed as a preparation for the work they were to perform.

We, like Aaron's sons, are also washed, according to the words of praise by John the revelator. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."—Rev. 1:5, 6. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 John 1:7. Really cleanses us from all sin? Yes! Even future as well as past if we continue in the faith. Cleansed! Clean! "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: if ye continue in the faith grounded and settled, and be not

moved away from the hope of the gospel."—Col. 1:21-23.

It's a wonderful feeling to be holy and unblameable and unapproachable in the eyes of one that we love, and how much more wonderful it is to be clean in God's sight. And we all can be through His Son Jesus. "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. Paul named some of the worst kinds of sinners in the preceding verses: thieves, covetous, drunkards, revilers; and said they would not inherit the kingdom of God; but he also said, "And such were some of you." Corinth was what may be called a double seaport city where the scum of the earth gathered, but with all its wickedness some were washed and sanctified and justified, made holy, made pure, who were impure and defiled.

To the Ephesians Paul wrote concerning Christ and the church: "That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church."—Eph. 5:26, 27.

Jesus prayed to the Father: "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth."—John 17:17-19. So we are washed and cleansed by His blood and sanctified by the word which He gave us. Now if we are sanctified we shall be like our Master and be kings and priests, "for both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren" (Heb. 2:11). By the will of God "we are sanctified through the offering of the body of Jesus Christ once for all . . . For by one offering he hath perfected for ever them that are sanctified" (Heb. 10:10, 14).

You were one time sinners, "but ye are washed, but ye are sanctified, but ye are justified." Pardoned! Declared just, who were unjust! Accounted as innocent!

Christ is the one in whom we must trust; "and by him all that believe are

Time Will Reveal

Some time 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 are right,
And how what seemed reproof
was love most true.

But not today. Then be content,
poor heart!
God's plans, like lilies pure and
white, unfold.
We must not tear the close-shut
leaves apart,
Time will reveal the calyxes of
gold.
And if through patient toil we
reach the land
Where tired feet, with sandals
loose, may rest,
Where we shall clearly see and understand,
We think that we will say, "God
knew the best."

—Lida Pearce Bell.

justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:39). What could you be justified for by the law? "By the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."—Romans 3:20. "Being now justified by his blood, we shall be saved from wrath through him."—Rom. 5:9.

Some people in the Middle Ages misunderstood this blessed truth of being forgiven and being justified for sins and sold what were called "letters of indulgence," or literally permits to sin and promises of divine forgiveness by the one who wrote the letters. We must not misinterpret the Scriptures. We cannot justify; only the Lord can do that. "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord."—Prov. 17:15.

In Romans 8:30 we find more concerning being justified. "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." There is that word "predestinate" that so often bothers us and sometimes gives us a feeling that we are not fully accountable for all our actions because we are predestinated to do some of those things. Let us see in verse 29 to what extent we are predestinated. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." That is as far as we are predestinated. For those that God foreknew would believe, He had already planned a destiny. He that believeth is destined to be saved. He that is sanctified and justified is destined to be like Christ and have a position as a priest and king with Him. Even as it is a predetermined result, he that *(Please turn to Page Nine)*

She Gave Her God the Best

By Lyman Booth

ONLY a mother can fully understand this pathetic incident. An officer in the army some years ago was walking along the banks of the Ganges, the sacred river, when he heard behind him a moan of agony. He turned around, and there before him was a Hindu mother, with two children. One was a lovely boy, the other a puny, weak, miserable little girl. He asked what was the matter.

The answer of the poor woman was, "The gods are angry with me."

"Why?" he said.

"Because they have given me this miserable little girl."

He replied, "But you have that boy."

All she would say was, "The gods are angry."

He passed on, not knowing what the woman meant.

Presently he returned. There was the same woman, the same little girl. But where was the boy? Thrown into the Ganges! She had given the fruit of her body for the sin of her soul.

He turned to her in astonishment, and said, "Surely if you had to give one, you could have given the girl?"

Listen to her answer: "Sahib, do you think I would give my god anything but the best?"

Her religion broke her heart. Ours binds up the broken-hearted, comforts those that mourn, wipes tears from off all faces. Yet which of us has given the best?

"The heathen in their blindness bow down to wood and stone" and cast their children into the river as food for crocodiles, to appease the wrath of their gods. In this they display a firmness of belief and devotion second only to the faith of Abraham, the difference being in the foundation upon which each belief rests. Abraham relied upon the commands and promises of Jehovah; the heathen follow a custom which sprang up in the dawn of antiquity. But

why this difference? What is the force in that form of so-called religion that can overpower a mother's love for her child and cause her to sacrifice it in order to maintain the favor of her god? She evidently thinks she is doing right; else she would refrain from doing it. Is it what people in more enlightened nations call conscience? Some attribute it to the dictates of conscience. Even so, how is one to know whether or not his conscience is leading people aright? In practice it is the result of doing that which we have always been taught is right. It is that which gives peace of mind to the extent that people say, "My conscience is clear." But in plain English we may say it is the result of education. If one has been educated to steal, he can steal without any remorse of conscience. He can still say, "My conscience is clear." Thus we see that an error in education begets an evil conscience.

When Paul was persecuting the church of God, he truly thought he was doing right. He said, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth, which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them." His conscience was clear, but his acts were entirely wrong. His prejudices had been bitter and his hostility virulent toward Christ and His disciples. Thus he narrates how with a conscientious enmity he had persecuted, imprisoned, and put to death those he now knew to be saints.

Thus we learn that conscience is not a safe rule by which a correct judgment can be formed. The only safe standard to follow is the Word of God. It is sure and steadfast and will give eternal life to whoever faithfully obeys it, and in receiving it men must give God their best.

Sound Doctrine

By D. G. Harvey

PAUL, when writing to Titus, giving him directions in the work, says, "But speak thou the things which become sound doctrine."—Titus 2:1. Again, in writing to Timothy, the same great writer says, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears."—2 Tim. 4:3.

But what is sound doctrine? The above texts are quoted by ministers regardless of what their doctrine or creed may be, to show that anyone who does not agree with their teaching is the one who has turned away his ears from the truth.

Surely Paul has not left us in darkness. If we understand his use of the word "sound," he means "free from flaw," a "reasonable" doctrine. Let us see. "Holding fast the faithful word as he hath been taught, that he may be able by sound (reasonable) doctrine both to exhort and to convince the gainsayers."—Titus 1:9. Again, let us get Peter's thoughts on the subject: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear ("reverence," margin)."

Paul knew by inspiration that strange doctrines would soon come into the early church, for he warns the Roman brethren: "Now I beseech you, brethren, mark them which cause division and offences contrary to the doctrine which ye have learned (What had been the teachings of Paul? "To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men."—Titus 3:2); and avoid them. (Why?) For they that are such serve not our Lord Jesus Christ, but their own belly (desires); and by good words and fair speeches deceive the hearts of the simple."—Rom. 16:17, 18.

Paul also warns against foolish, unreasonable, strange doctrines of men. "Be not carried about with divers and strange doctrines."—Heb. 13:9. "And this I say, lest any man should beguile you with enticing words . . . Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—Col. 2:4, 8. "Not giving heed to Jewish fables, and commandments of men, that turn from the truth."—Titus 1:14.

But the early church did not heed Paul's warning, for since the death of the early leaders these fables, traditions of men, have stolen into the church, until today the church is stumbling in darkness, led by blind leaders of the blind; until today we find this condition spoken of by our Lord:

"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."—Philippians 4:8.

"This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men."—Matthew 15:8, 9.

Let us turn to Isaiah, for the Lord was quoting the Prophet at this time, and find the reason for all these people who wander from God. "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."—Isa. 29:14.

If you will but turn to this chapter of Isaiah you will note the reference to a sealed book. How often have you heard the saying, "No one can understand the Bible"? To the wise men of today it is foolishness. You can gain a better understanding from some old grandmother who has studied her Bible in the long years, meek, humble, and patient, than from the worldly-wise preacher of today who understands science and philosophy, but knows very little about God's wonderful Book.

There is one more doctrine Paul calls our attention to. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."—1 Tim. 4:1.

Surely no one need question that doctrine; no one would accept the devil's teaching. Yet millions today, like Mother Eve, are deceived by the same doctrine of the devil: "Ye shall not surely die."—Gen. 3:4. Our Lord tells us, "He (the devil) is a liar, and the father of it."—John 8:44.

Is it in reason to accept the teaching of Satan when you have seen death come to your family and friends? For despite the false hope held out, reason itself proves to you they are dead.

Let us, then, turn from the strange doctrines of men and devils. Let us break the seal of the sealed book; surely it can be understood. How often have you read, "Hear, and understand."—Matt. 15:10. "Whoso readeth, let him understand."—Matt. 24:15.

If we are to know "sound doctrine," doctrine that is reason, without fault, we must find it in the inspired Book of books. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15. "Examine yourselves, whether ye be in the faith; prove your own selves."—2 Cor. 13:5. Do not just examine others; put the test to yourself. "And ye shall know the truth, and the truth shall make you free."—John 8:32.

Mary Hath Chosen the Better Part

MARTHA was a good housekeeper, industrious and careful of her guests, endeavoring to be faithful in her duties as a hostess. Such qualities were commendable and merit praise. Yet, important as such duties were, there was a better thing to do.

It all happened this way. One day Jesus entered a certain village, and a certain woman named Martha received Him into her house. She had a sister called Mary. So as hostess, Martha went about preparing to take care of her guest. Good meals were to be fixed and the house put in its best shape, and everything done to provide for the comfort of the guests; so Martha was cumbered with the work to be done. Luke 10:38-42.

While Martha was working hard to attend to things, Mary, her sister, stopped to talk with Jesus, and sat listening to His conversation. Martha needed help, and thought it more important to get the work done, so she said to Jesus, "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me." Jesus answered and said, "Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

Now what did Jesus mean? He admitted Martha was careful and industrious in her duties, as concerning the home life; but He said there was a thing more needful or necessary and Mary had chosen it, which was a good part that should not be taken away. What was Mary doing? Just sitting at the feet of Jesus, listening to His words. Why should that be more important than the duties of life, and in so doing should we be idle and neglectful? Not by any means. Proverbs 31:10-30 describes a virtuous woman, and says she is more valuable than rubies. It tells of her labor from dawn to close of day, her industry and concern for her household. Verse 27 says, "She looketh well to the ways of her household, and eateth not the bread of idleness."

While endorsing such qualities in Martha, Jesus said one thing was needful; and Mary had chosen it. Mary took time from her round of duties to be interested in the things of eternal or future life. We may toil every moment through this life, doing the duties necessary in it, but if we fail to consider the conditions of the future life, and prepare for it, then all our labor is in vain. You see, the sinner will be destroyed (Psalm 37:20; Rom. 6:23; Ezek. 18:4), but the righteous shall inherit eternal life (Psalm 37:29). There are a way and things to do to gain the future life (Matt. 19:17; Rev. 22:14); but if we neglect to do so, we fail in our duties to God. We have homes and families. It is our duty to take care, and provide for the home and family. We have a heavenly Father, God, who gives us life and provides for us, so we have a duty toward God as well as to our families, and as this duty is vital to

future life it is needful and a better part to be faithful in it.

Let us notice a few statements of Jesus; then we can understand His reply to Martha. Luke 4:4: "Man shall not live by bread alone, but by every word of God." Bread is the staff of life. Man eats and drinks many times a day to sustain life, and God's words, by which man may gain a resurrection to a better life at the appointed day, are truly the bread of life, by which he may live. And Jesus, when teaching how to pray to our Father, said: "Give us this day our daily bread" (Luke 11:3-13; John 4:14). John 6:51: "I am the living bread." Peter said (John 6:68), "Thou hast the words of eternal life." Jeremiah 15:16: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart."

God's law is His instructions to His children—His condition whereby an inheritance may be gained in His eternal kingdom, and is indeed the very bread and drink of life. Jesus shows the great importance of the *words* He spoke in the following texts, and how the duties of everyday life, while important and necessary to attend to, yet are a source of danger to everyone. In the parable of the seed (Matt. 13:3-8), the gospel of salvation is compared to seed sown in the ground, which comes up and grows, according to the soil it is in. Verse 22 says the seed among thorns is "he that heareth the word," but the cares of life and deceitfulness of riches choke the seed, and it withers and dies. And this is true. . . .

In Matthew 6:16-34 Jesus says to consider the fowls of the air, the lilies of the field, and how God takes care of them, many as they are. If God can do so great a task, cannot He also care for man? "Take therefore no thought for the morrow"—but seek ye first the kingdom of God, and His righteousness, above all, and when we do that faithfully our daily needs will be added unto us. The righteousness of the kingdom of heaven comes first, above the duties of life; and in attaining it God cares and provides the daily needs. He provides health, food, raiment, shelter, and prospers man's labors, giving peace, love, hope, comfort, and faith. . . .

It is necessary to eat our spiritual food daily, to obey God every day as well as to eat material food to live. So Jesus praised Martha for her dutifulness and concern about the home, but said Mary had chosen a better part when she took time to make Jesus a part of her time.

This life is short and uncertain at its best. The life to come will never pass away, so if we follow Mary's example and sit at the feet of Jesus each day, giving heed to God's counsel and precepts, that good part shall not be taken away. By cultivation and carefulness the seed sown by the sower of the field, Jesus, will grow and flourish to a goodly plant, fit to adorn the Eden restored when Jesus comes.

Reader, the lesson is for you and me; which course do we adopt? Martha's or Mary's? Will it be, at the reaping day, tares for the fire or wheat for the barn? The choice is ours; and as we make the effort, so will it be. Delay is fatal. God says, "Remember," which means, do not forget.

Sitting at the feet of Jesus;
 Oh, what words I hear Him say!
 Happy place, so near, so precious,
 May it find me there each day.

What shall it profit you and me if we gain the whole world and lose the life to come? Worshiping of mammon, the pursuits of the things of this life, neglecting God, and disobeying Him, have brought the harvest of trouble and perplexity to all the world that now exists. God is forgotten, His law trampled on, and there is no peace to the sinner. Let us heed Jesus—seek first God's ways; then He will take care of us (Matt. 6:33; 19:17; Rev. 22:14).

—W. R. Peterson in *The Bible Advocate*.

Caleb's Confidence in God

WHY does anyone have confidence in God? For the same reason, and on the same grounds, that he has confidence in any person he knows. The man of business has confidence in his associates because of what he hears about their honesty and integrity, their carefulness in business affairs, their soundness of personal living. He adds to this the confidence that is begotten of what he knows about them from his own experience. If the reports tally with his experience, his confidence is assured. The human race has confidence in motherhood because, first, as children we have learned to trust our mothers on account of their goodness; and, second, the reports we have from others indicate the same experience on their part. The same human faculties are used to create our confidence in God. We trust Him because in our childhood we were taught that He is good, and that, in the Scriptures and elsewhere, He has uniformly done good to all men. As we grow older, this teaching is fulfilled in our obedience to God's will, and our confidence grows by trusting God and finding Him trustworthy.

It is no wonder to find that Caleb's faith in God was similarly grounded. It was based, first, on what he had heard about God. As a trusted leader under Moses, he must have heard that great man tell the leaders of Israel how God had called him, at the bush, from keeping sheep to deliver Israel from bondage. Caleb must have been the heir of the religious history of his folk, with the stories of the promise to Abraham, the saving of the people under Joseph, and all the rest. Every story of his people must have led him to have confidence in God.

This trust was apparently strengthened by what he himself had seen and heard. To see the people delivered at the Red Sea, when Pharaoh's army was drowned; to be sustained by the miraculous manna, and later by the flight of quails; to drink of the water brought from the rock by Moses' rod; above all, to stand at the foot of Sinai and receive from Moses the majestic code which the lawgiver had from God—such experiences must have deepened his trust in God. Furthermore, Caleb's faith was a personal matter to him. Some commentators suppose that he was a proselyte to Judaism from the Edomites. Whether this

was true or not, Caleb trusted God for himself. No less than five times in Joshua 14:6-14 does Caleb use the expression, "Jehovah spake unto me." Once he links it with Joshua, the other four referring to himself alone. He had appropriated to himself personally the promises of God. His confidence in God was based, as yours and mine today, on the twofold foundation of the reports of others and his own experience.

But why did not the other Israelites have a similar confidence in God? They heard the same reports, and underwent in general the same experiences as Caleb; but they lacked his simple confidence. The answer lies in the correct understanding of God's dealings with men. He has determined that He will compel no one to trust Him. The same evidences are given to all—the reports of friends and parents, the loving support and provision for material needs, and, finally and greatest of all, the salvation which is in Christ Jesus. In response to these we may be, like Caleb, full of confidence, or we may be, like the other Israelites, skeptical and doomed to die. That some are lost despite the evidence is sad, but the choice is their own. God compels no one to trust Him.

Caleb not only said he trusted God; he acted the part as well. The first time his confidence became active was on the occasion of the momentous expedition of the spies into Canaan (Num. 13). Moses had led the people to the southern border of the Promised Land, some two years after they departed from Egypt. From Kadesh-barnea he sent out twelve men, a representative from each tribe, into Canaan, to spy out the land. Moses seems to have had two purposes in mind. First, he wanted to have some first-hand information as to the sort of country God had promised the people—its fruitfulness and its ability to support them. Second, he desired to find out what was the possibility of success in an armed invasion. He received a dramatic answer to both questions.

The spies answered the first question by bringing back a cluster of grapes slung on a pole between two of them, thus supporting their report that it was a "land flowing with milk and honey." As to the second question, they said at once that it was not possible for them to take the land.

"We looked like grasshoppers in the sight of the people, and so did we in our own sight," they said. "We cannot take it, for they are stronger than we." Some of them tried to comfort themselves with the old report of "sour grapes," adding, "It is a land that devours its inhabitants." But most of them rent their clothes and wept. They denounced Moses and Aaron; they bewailed the day they had left their slavery; they even started a movement to slay Moses, elect a new captain, and return to Egypt. Probably they would have done so, had not God intervened to protect the leaders (Num. 13:31 to 14:10).

At this time Caleb's confidence in God took a concrete form. Only he and Joshua, of all the adults in the nation, believed that they could go up and take the land. "If Jehovah delight in us," he said, "then he will bring us into this land, and give it unto us. . . . Do not fear the people of the land: . . . their defence is removed from over them, and Jehovah is with us: fear them not" (Num. 14: 8, 9).

See now the mighty results of confidence in God. His purpose in allowing Moses to send the spies was not the purpose of Moses. God did not desire to learn whether the land was ready for them; He knew that already. He did desire to see whether they were ready for the land, and the answer was decisive. They were still a nation of slaves at heart, fit only for servitude. It was for the new generation to enter the Promised Land. Hence, God placed the penalty upon them, not arbitrary, but eminently just. This penalty might be stated briefly in the following sentence which was placed upon the children of Israel: "You must wander in the wilderness until every adult shall die, and your children shall inherit the land." For the complete penalty the student is referred to Numbers 14:28-35. The children, free-born and desert bred, might be better material for use in the task of conquering the promised territory.

As for Caleb and Joshua, they were spared this dreadful fate. They alone of the heads of houses were allowed to survive the wilderness and enter the land. The basic difference between them and their companions was their confidence in God. All twelve spies found in Canaan the same sky, streams, hills, plains, and people. These things inspired them with hope or dismay exactly in proportion to their confidence in God—and that they took along with them. The ten reported that they could not conquer the land—and they were correct. Caleb and Joshua reported that, with God, they could conquer the land—and they were correct, also. Confidence in God was the basic difference. It is a true saying, "One man, with God, is always a majority."

From this experience, where he exercised his faith in God, Caleb gained two things. First was the promise of survival and inheritance; second was increased confidence in God; and the second of these was the greater. With him, trust in God was not a momentary thought; it was a life-long attitude.

Joshua 14 brings before us what Caleb's confidence had

done for him. "By their fruits" is a fair test of any proposition.

A first benefit was the assurance of better things in store. God had promised him two things—that he should survive, and that he should inherit the land. The daily fulfillment of the one promise led him to confidence in the ultimate fulfillment of the other. That which seemed a delay of forty-five years was, to him, the constant fulfilling of God's promise of survival. His life was nurtured on installments of promise fulfilled. The life built on the promise of God has in the happy present the guarantee of the better future.

Again, Caleb found that, in trusting God, he had built a life worth looking back on. Such a looking back as we find Caleb engaged in throughout Joshua 14 is the common practice of the aged; but how often there is nothing of value to look back on! Too many lives, hearkening back through the years, give the vista only of what Abraham saw concerning Sodom: "All the smoke of the land arose like the smoke of a furnace." How pitiful the life which at its close leaves only the ashes of bitter remorse! A prime blessing of the godly life is the happy backward view of a life well spent.

A third fruit of Caleb's confidence in God was his discovery of the secret of perpetual youth. Part of that result was physical; for it is well known that the faith, temperance, self-control, and cheerfulness begotten from godliness are powerful aids to longevity. But, aside from this, eternal youth is more a matter of the spirit than of the body. One is old only when he feels that the most and the best of life is behind him. But Caleb felt that the best of his life lay before him, in receiving the inheritance. His confidence in God had discovered to him what Ponce de Leon sought in vain—the secret of remaining young. So may we all renew our youth.

And last, and perhaps greatest, Caleb's confidence in God fitted him to the very end for a career of danger and enterprise. He comes before us in the chapter from Joshua we have mentioned at the age of eighty-five, a time when most men are willing to retire and let younger men bear the danger and endure the toil. He had survived the years of hardship in the wilderness and the active campaign under Joshua. Now he asks for an added task—the subjugation of an inheritance.

The task he asked for was especially difficult. The town of Hebron was in the hill country; it was well fortified; it was supported by the other towns of its league; and, most of all, it was defended by the "Anakim." One of their descendants was Goliath of Gath, whose mighty bulk filled the Jews of a later day with the most intense terror. Despite the difficulties of advanced age, strongly fortified cities, and powerful foes, Caleb calmly remarks that God is with him and that he has no doubt of the outcome.

The basis of his confidence was simple: God had promised it, therefore it was assured. The experiences of forty-five years riveted his faith on Him who promises and whose Word is immutable.

What a lesson for us! The church needs men like

Caleb, who look forward with eagerness to the battle. Never have the attacks on the things of Christ been so intense as now. A host of foes, ranging from indifference and love of ease to blatant unbelief and arrogant atheism, are abroad in the land. Social evils, long intrenched and boldly defiant, await the attack of the Christian. To offset their might, he has only the resource of Caleb—confidence in God. The times are ripe for Calebs who, secure in that confidence, will go forward to expel the Anakim from the inheritance and possess it for Christ and the church.

Caleb was not the lawgiver—that task was for Moses. He was not the general—that was for Joshua. He was neither priest nor Levite. Those duties were well performed by men equipped for the task. Caleb was the quiet soldier, content to do his duty well, and distinguished by his serene confidence in God. The church needs Calebs today.

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WASHED, SANCTIFIED, JUSTIFIED

Continued from Page Four

puts his hand in the fire will get it burned.

We nearly forgot our text. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Did you notice that these came out of great tribulation and they were the ones who did the washing of "their own robes," as some translations give it? There is a difference. We are cleansed by Christ, who loved us and *washed* us in His own blood. He washed us and we were not asked to wash our robes, but to keep our garments lest we walk naked and they see our shame (Rev. 16:15). Note that Aaron and his sons were washed and had garments put on them. "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."—Rev. 19:7, 8. The bride is to be arrayed in fine linen. She has been in preparation before this. She was washed and sanctified and justified when she accepted the proposal of her Lord. We are the bride if we are prepared when He comes for us.

That group that no man could number which came out of great tribulation had to be in great tribulation in order to come out. They had to wash their own garments because they were not washed before. There is a class, and its number is great, who know there is a Savior; but it will take great tribulation to humble them and open their eyes to accept Him in time to be saved, but too late to be His bride. They are going to suffer many things to prove what they would not prove while things were going smoothly.

Let us again look at these blessed things. Though we have sinned, yet Jesus has cleansed us and sanctified us and justified us. We are set aside and accounted pure and

holy and freely pardoned and forgiven for all sins and predestined to be made like our Savior. If we have not taken Jesus Christ as our Savior and have not been baptized into His all-saving name, we are not of that group who are cleansed and forgiven.

May we submit wholly to Him now and prepare ourselves to be His bride while there is yet time.

If we are to covet earnestly the best gifts, we ought certainly to covet the gift of doing our duty to God and man every day quietly, patiently, believingly, in the fear of God and of Him only.—*Selected*.

WHY JOIN THE CHURCH?

By M. W. Lyon

I OUGHT to belong to the church—Because I ought to be better than I am. Henry Ward Beecher once said: "Church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones."

I ought to belong to the church—Because of what I can give to it and do through it, as well as because of what I may get out of it. The church is not a dormitory for sleepers; it is an institution of workers. It is not a rest camp; it is a front-line trench.

I ought to belong to the church—Because every man ought to pay his debts and do his share toward discharging the obligations of society. The church has not only been the bearer of good news of personal salvation, it has been and it is the supreme uplifting and conserving agency without which "civilization would lapse into barbarism and press its way to perdition."

I ought to belong to the church—Because of memories; memories of things I can never forget; memories of faces that will never fade; memories of vows that are the glory of youth.

I ought to belong to the church—Because of hope; hope that lives when promises are dead; hope that paves the way for progress; hope that visions peace and social justice; hope for time, and hope for eternity—the great hope that casts its anchor behind Jesus Christ.

I ought to belong to the church—Because of the strong men in it who need reinforcing; the weak men in it who need encouraging; the rascals in it who need rebuking. If I say that I am not good enough, my humility recommends me. If I sit in the seat of the scornful, my inactivity condemns me.

I ought to belong to the church—but not until I am ready to join a going concern; not until I am willing to become an active partner with Jesus Christ.—*Golden Rule News*.

Abreast of the Times

Encouraging Immorality

"Even as Sodom and Gomorrha, . . . giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."—Jude 7.

NEW YORK, July 4.—"Nine tenths of all the men I know don't care whether their wives were virgins before they were married," was the assertion made by Dr. Lester W. Dearborn, President of the Massachusetts Society for Social Hygiene, to the two hundred delegates to the Conference on Love and Marriage which came to a close at Teachers' College, Columbia University, today.

The gathering was thrown into an uproar when Dr. Dearborn declared that "continence before marriage, in men or women, does not make for happiness. If my own son or daughter came to me to ask advice I would not advise them against pre-marital relations."

When this open encouragement of immorality was made by the noted hygienist, it was greeted by loud cries both of approval and of disapproval. According to United Press reports of the address, "women in the audience screamed at the physician and shook indignant fingers at him," while others applauded his remarks.

Dr. Robert L. Dickinson, gynecologist, the 70-year old President of the National Maternal Health Association, hurried to the defense of Dr. Dearborn.

"Pre-marital relations," he said, "do not necessarily hurt marriage." In support of his contention he submitted the following results of a national survey: "In 1885 one out of five intelligent men and women had strenuously romantic experiences before wedlock. By 1930 the proportion was one out of three. In 1934, every other young person, man and woman, is not bothering to wait for marriage."

The doctor's bland assertion that such a lowering of the moral standard does not "hurt marriage" is powerfully disproved by the enormous increase in divorces that has taken place during the period cited, 1885 to 1934, many of which can be traced to this cause.

This deplorable condition should stimulate the Church of God everywhere to devote increasing attention to the matter of morality among its own young people—yes, and among the older ones as well. Paul mentions specifically incontinency or unchastity in the long list of sins that in the last days will influence those who "have a form of godliness" but "deny the power thereof."

Immorality and promiscuity have always accompanied the death-throes of a civilization. The warning of James is especially applicable today: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."—James 4:4.

The Nazi Powder Keg

"Then sudden destruction cometh upon them, . . . and they shall not escape."—1 Thess. 5:3.

BERLIN, Germany, July 6.—The vengeance of God is sure to fall upon the persecutors of His people. No nation, however powerful it may be, can long escape the punishing hand of Israel's God, and it would seem that Germany is to be no exception to this rule. Reports continue to pile up of the increasing numbers slain in the so-called "purging" of the Nazi Party. It is reported that 150 have been shot in Berlin alone and 120 in Munich, with many more in other parts of the country.

Germany is a veritable powder keg which may be set off at any moment, throwing all Europe into war. And so closely connected by commercial interests is Europe with the rest of the world that it is exceedingly doubtful if other continents could long keep out of such a conflict.

Protestants Reluctantly Give Way

"They shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. 4:4.

GRAND RAPIDS, Mich., July 1.—The General Synod of the Reformed Church of America, which met recently in this city, voted 141 to 32 to retain its membership in the Federal Council of the Churches of Christ in America, but at the same time warned the Council that "there is a point beyond which the Reformed Church cannot cooperate." This warning was made because of the extreme liberality in doctrinal teaching shown by the Council, and "its pronouncements are not always welcomed among those of stricter theology."

At this same time the Presbyterians seem on the verge of a denominational split over the newly organized Fundamentalist "Independent Board of Presbyterian Foreign Missions," which was formulated to overcome the modernizing tendencies displayed by such missionaries as Mrs. Buck, a Presbyterian missionary to China, who in a book issued a year or more ago advocated complete disregard for doctrinal teaching in missionary activity.

In an official statement issued by Rev. J. McAllister Griffiths, Secretary of the Independent Board, Rev. Griffiths declared: "We are utterly unable to subscribe to the Modernist propaganda now being carried on and fostered by the Board of Foreign Missions. . . . We rejoice in the knowledge that that propaganda is contrary to the dearest convictions of hosts of earnest Christian people in that (the Presbyterian) church, as well as in other churches."

This seems to be the time for the separating of the tares from the wheat in the religious harvest fields.

Berean Department

ARLEN MARSH, EDITOR

Our Language Dies

THE English language came into existence as an aftermath of the Norse invasion of Anglo-Saxon Britain. Through the centuries, the fusion of the three races, the Angles, Saxons, and Norsemen, and their tongues developed gradually the language which now is admitted to be the most facile and best adapted tongue in the world for literature.

The cause for this admission is that English possesses a wealth of synonyms such as no other language on earth can boast. Scarcely a word in the entire English vocabulary cannot be paralleled by a word of approximately the same meaning. Yet at the same time, it is rare that two words mean exactly the same thing; on the contrary, each word has its own shade of thought which can be expressed by nothing except that word.

As time has passed, new words have come into being and old ones have died. Certain colloquialisms, certain phrases of slang, climb to a riotous heyday and slowly sink from use and memory; and simultaneously words which the dictionaries are willing to grant full place within the English language rise into being, while other words are rendered obsolete.

So it has been in the field of religion. Every church has its own peculiar expressions as its distinct forms and services demand them; but aside from this necessary deviation from the common course, there is a clinging to pet methods of putting forth thought that is neither necessary nor altogether desirable.

Take, for example, the common phrase "the soon coming of Christ." That is not grammatical, and a number of ministers in various denominations are attempting to do away with it altogether on that very ground. Properly, it would be stated "the early coming of Christ."

But this is a minor phase of the whole matter. There is a multitude of oddities in the vocabulary of religion. It is not the grammar of the thing which is important; it is the fact that these oddities, these peculiarities of expression, have become, with the progress of the language, so obsolete as to appear more or less ridiculous to those unfamiliar with the church.

There is, in view of the vast number of words in the English tongue, no reason why the church or its teachings should be made to seem queer in the eyes of the outsider as far as the language employed by the teachers of religion is concerned. There is every reason why the church should endeavor to make its language understandable to the ones it is trying to reach.

Paul, speaking of the inspired "tongues" to which the New Testament frequently refers, observed he would rather

say five words in language his hearers could understand than ten thousand words in language they ridiculed because they could not or did not understand.

The same principle holds good today. Although we are not concerned with speaking in the "tongues" mentioned in the Bible, we are concerned with the difficulty of making people outside the church, as well as inside, comprehend the truths taught by the gospel of the Christ.

Men have never been persuaded to follow some one or some creed which they were made to ridicule. Men have followed others whom they at first ridiculed, it is true; but before the leaders' influence could be exerted, it was necessary for them to overcome the laughter and scorn that had been heaped upon them.

As the language of the past has died, the peculiarities in the language of the church should be allowed to die. The church's writing, speaking, and teaching should be done in the language common to the present day, and not in language long since obsolete. The theological twists of speech comprehensible only for the inner circle of the church have no more place with religion's public work.

Illinois Report for May

DIXON: The Dixon Berean Society meets at the Church of God every Wednesday evening at 7:30. The adult class has a membership of 8 and average attendance of 7; the interest is good. The senior class has a membership of 6 and average attendance of 5; the interest is good. The junior class has a membership of 7 and average attendance of 6; the interest is fair.—Mary McClintick, Sec.

MARSHALL: The Marshall Berean Society meets at the Salem Church every Wednesday night at 8:00. We have a membership of 30 and average weekly attendance of 32. The interest is good.—Edna Wood, Sec.

Edna H. Wood, State Secretary.

In Advance of Conference

A business meeting generally is a dry affair. In fact, in the opinion of the majority of people, a business meeting is as dry as a day in the Sahara. But, unfortunately, business meetings are necessary, and some one must attend them.

Elections are important. The people who attend the Berean Day sessions will be obligated to select the best officers to head Berean work for the ensuing year. It is God's work the officers will do, and only the best talent should be employed to guide God's work.

Make up your mind now to have some constructive suggestion ready for Berean Day. And have in mind the ones you feel will best lead your Society.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"What doest thou here, Elijah?"

GOD SPEAKS TO ELIJAH

HOW many of you girls and boys have ever been in a very bad storm? One, I mean, in which trees were uprooted, the waters became a flood, and the very earth seemed to tremble. Elijah was in just such a storm, and let's see what came of it.

You know, Elijah had a big job in life. His work was to try to keep the people faithful to God. In the midst of idols with all the degradation and misery that follows idol worship, Elijah's task was to keep on reminding the people of God's goodness to them so that some of them, at least, would follow the Lord.

Picture to yourselves the land of Israel in Elijah's time. There stood that beautiful temple Solomon had erected in Jerusalem less than a hundred years before, of which they had all been so proud. A temple for the worship of the true God, built by all the people, who gave gladly every penny they could spare. Those who were skilled workmen in gold, silver, or brass, gave of their time and talent. Everyone gave something.

And here they were allowing ugly idols to be erected. Not only allowing, but falling down in worship before them! They had forgotten the true God.

No wonder Elijah was discouraged! He really thought he was the only one left in Israel who served God. For from the king on down to the lowliest servant, it seemed to Elijah they all were exceedingly wicked. When God found out how Elijah felt about it, He told him to go and stand up on the top of Mount Horeb.

Those of you who are so fortunate as to live near the mountains know perhaps how it feels to stand on the top of a peak and look all about you. I can only do it in imagination. But it seems to me that the lesser things in life would fade away. Only the fact that there is a God in heaven who created all this beauty and who cares for all His creation, even me, would seem important.

If you stand on the shore of a great lake, as I have, you feel the same thing. And those of you who have stood upon the seashore, either the Atlantic or Pacific, must feel the greatness and goodness of God even more. We seem to stand before God Himself.

As Elijah stood there thinking of himself and his

troubles, God caused a terrible storm to arise. The earth trembled; great rocks rolled down the mountain side; trees larger than a man's body were bent as little twigs. The lightning flashed; the thunder rolled; but Elijah was unharmed. God was with him.

When the storm had passed and all was calm and quiet once more, God spoke to Elijah and asked him why he had run away from his job. And Elijah told Him there was no use; he was the only one left in all the land who still loved God. Poor Elijah!

But the God who could cause such a storm could also see and care for His own. He told Elijah there were seven thousand who still loved and followed Him, and that Elijah should take up his work once more.

Just picture this man of God now. His step doesn't lag any more. His eyes are bright, and his heart is courageous. Hadn't God shown him His great power in the storm, and yet His tender love in caring for him? Now he could return, remembering that God is always present with those who are true to Him, a very real Helper right by their side.

Hand-in-hand with God Elijah went down the mountain, ready to do his work, which was also God's work. And right then God picked out a young man to help Elijah, who was by that time growing old. You can find out the odd way he was chosen in 1 Kings 19:19-21.

"Far out on the desolate billow
The sailor sails the sea;
Alone with the night and the tempest,
Where countless dangers be.

"Far down in the earth's dark bosom
The miner mines the ore;
Death lurks in the dark behind him,
And hides in the rock before.

"Lord, grant as we sail life's ocean,
Or delve in its mines of woe,
Or fight in its difficult conflict,
This comfort all to know

"That never alone is that true one
Who lives by faith and prayer;
For God is a Friend unailing,
And God is everywhere."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 4. — July 22, 1934

ELIJAH HEARS GOD'S VOICE

1 Kings 19:9-21

Devotional Reading: Psalm 57:1-5

GOLDEN TEXT

Speak, Lord; for thy servant heareth.—1 Samuel 3:9.

A STUDY OF THE SUBJECT

Topic: Elijah Hears God's Voice.

Aim: God encourages those who listen to His voice in the Bible.

Basic Truth: "Draw nigh to God, and he will draw nigh to you."—James 4:8.

I. Elijah Seeks God for Comfort. (1 Kings 19:9, 10.) Discouraged almost to the point of despair because of the widespread idolatry in Israel, Elijah decides to leave his people to their fate. He journeys far across the desert, going for forty days without food, that he may find comfort from his sorrow on the mountain of the law. He makes an effort to "draw nigh to God," believing that he is the only man in all Israel who remains faithful to Him. Reaching the sacred mountain, he creeps into a cave, perhaps the very cleft in which Moses awaited the appearance of Jehovah, to be alone with his heavenly Father. Solitude and prayer and the voice of God out of the stillness have brought comfort and renewal of hope to many.

II. Elijah Witnesses God's Power. (Vv. 11-14.) Elijah remains in the darkness of the cave, cut off from the sunshine of hope by his own action, until God speaks! No man can get away from God who feels the need of the divine presence. All earthly friends may forsake us, but no matter what our condition may be God is "not far from every one of us: for in him we live, and move, and have our being" (Acts 17:27, 28). The Lord's mighty power is exhibited on every side; His tender care surrounds us, if we will but step out of the darkness where we have hid ourselves and listen to His "still small voice"!

III. Elijah Is Comforted by God. (Vv. 15-18.) Discouragement comes from too much thinking about our own troubles. To be given a work to perform that will test our strength to the utmost, and to be assured that our past efforts were not altogether unsuccessful, will do much to drive away the "blues" and send us back into the forefront of the battle with courage to carry on. That was what God brought to Elijah. He ordered him back to his duty in Israel and told him at the same time that there were seven thousand others like himself who had not "bowed to Baal." When discouragement comes, put forth even greater efforts than in the past to press forward in the struggle.

THE GOLDEN TEXT

"Speak, Lord; for thy servant heareth."—1 Samuel 3:9.

It was rare indeed that God spoke directly to an individual. In our lesson it was Elijah who heard the voice, in our text it was Samuel to whom God spoke. Moses also had direct communication from the Father and a voice came from heaven at the baptism of Jesus.

There were others also but this was by no means an everyday occurrence.

These instances are sufficient to convince one that there is a God in heaven who reigns and rules and knows what takes place on the earth. We need not expect such a call but many times in prayer we have the assurance that we have been heard and our petition granted. The closer we live to God the more we realize that He is near and that in some way we are made to know His will.—L. A. R.

PRACTICAL APPLICATIONS

God Speaks

- many times in a mysterious way;
- to those who are in tune with Him;
- today through His Son;
- only through channels of truth;
- when truth is needed.

Faithfulness. The life of Elijah presents many instances of faithfulness. He proved true in face of an overwhelming opposition. His stewardship was well rendered, although at times fear and murmuring took hold of him. One of the requirements of stewards is faithfulness (1 Cor. 4:2). His faith was tried on many occasions. It proved more precious than gold (1 Peter 1:7). Through all these trials of Elijah God was abundantly able to preserve, protect, and keep (2 Tim. 1:12; 4:18). What He did for Elijah He can do for us, yea, He does do! He keeps us "under the shadow of His wing."

Murmuring. Such intense and immense opposition as Elijah encountered discouraged him at times, until he murmured as evidenced in the juniper tree and Horeb experiences. All are so inclined if things don't progress as we wish. David well expressed God's mind in this regard. "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity."—Psa. 37:1. To murmur is to complain against God. "The foolishness of man perverteth his way: and his heart fretteth against the Lord." When we see the wicked "spreading himself as a greenbay tree" we exclaim or so act, "It is vain to serve God: and what profit is it that we have kept his ordinance . . . ?" (Mal. 3:14).
—C. E. R.

YOUNG PEOPLE AND ADULTS

Hearing and Obeying God

Throughout much of the Scriptures hearing and obeying are used as synonymous terms. God does not recognize that one is "hearing" His Word unless he is obeying, or heeding. Knowing this, we can learn a very valuable lesson from Elisha. He was plowing in the field when Elijah selected him for the service of God. He not only accepted the call but he killed his oxen and roasted them over the fire of his burning farm implements. He thus severed his connections with the past so

that the temptation to return to the old would be lessened. When we arise from the waters of baptism we must sever our connections with the old carnal life or we will be overcome by the world again. Peter gives this word of warning to the church in his day. He speaks of some evil persons who will successfully tempt certain ones in the church (2 Pet. 2:18). Those who fall are the ones who do not remove very far from the evil; those who, like Lot's wife, look back with longing eyes to that which they are supposed to leave behind. Peter tells us that those who turn back are fulfilling the old proverb: "The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."—2 Pet. 2:22. These two animals returned to their former ways because their natures were unchanged. Baptism will mean nothing to us unless we arise to walk in a new life. Jesus gave us a good commandment: "Seek ye first the kingdom of God, and his righteousness." Paul stated it differently: "Set your affection on things above, not on things on the earth."—Col. 3:2. If we would hear God we must repent, for God has commanded "all men every where to repent: because he hath appointed a day, in the which he will judge the world" (Acts 17:30, 31). If we will obey, we must "put . . . on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."—Rom. 13:14.—H. A. S.

PRIMARY

Topic: We Again See Elijah.

We'll go to the cave in Mount Horeb and see if Elijah is still there. Yes, there he is, but how sad he looks. Listen, he's talking; perhaps we can find out why he's sad. "The children of Israel have all become very wicked. They are worshiping those idols made of stone and wood instead of God. They are killing all the prophets and I am the only one left who is true to God. And they are trying to kill me." No wonder he looks sad.

Some one seems to be talking to him. Yes, God is. He says, "Go, stand upon the mount."

What a wind! Oh! an earthquake! See, there's a fire! I hear some one speaking very soft and low. Elijah comes to the mouth of the cave. He hears the voice, too. See, he has his face wrapped in his mantle (cloak). He is saying the same thing he said when we first came to the cave.

The voice says, "No, Elijah, you are not the only one left that is true to God. There are seven thousand in Israel who have not worshiped idols but have been true to Me." Sh! It's the voice of God speaking.

How Elijah's looks change when he hears this message! But we must say good-bye, for Elijah must go to see Elisha, another prophet.

—V. C. T.

AMONG THE CHURCHES

CONFERENCE DATES

Illinois Bible School and Conference at Oregon, July 31 to Aug. 12
 General Conference at Oregon, Illinois, July 31 to Aug. 12
 Eastern Nebraska Conference at Omaha, August 12 to 19
 Virginia Bible School and Conference at Maurertown, August 16 to 26
 Nebraska Conference at Holbrook August 19 to 26
 Iowa Conference at Waterloo, Aug. 21 to 26

TWO THOUSAND DOLLARS IN CASH!

More than two thousand dollars in hard cash is what the brethren have now turned into the treasury to be used in the settlement of our indebtedness to the Oregon State Savings Bank. This is truly a remarkable achievement under present conditions and reveals what can be done when all realize the needs of the moment and are willing to "give till it hurts" in a praiseworthy cause.

It is the desire of the Executive Board to keep the brotherhood fully informed of the standing of the Institution in every way. We wish every member of the Church of God to know just what is being done along all lines. It is their right to know—it is our duty to inform them.

It is often difficult, however, to make reports as clear as we would like to have them, and sometimes misunderstandings arise which only personal contact can remove. So we ask that all who can do so will come to the General Conference this year and ask us questions concerning anything which we have failed to clarify in our reports or explanations. The Institution and its records are yours. Come and consult them freely. You will find them completely up-to-date and accessible.

SPECIAL INDEBTEDNESS FUND

Previously reported received	\$1793.35
Interested Members	100.00
Ella M. Siple	10.00
Clifton R. Stearns	100.00
W. A. Reid	10.00
Total	\$2013.35
Pledges previously reported	82.00
Total pledges and contributions	\$2095.35

OREGON, ILLINOIS

A special meeting of the Church of God at Oregon, Ill., was held on July 1, at which time Miss Elizabeth Ordnung was appointed delegate to the General Conference, and a motion was made to invite Bro. G. E. Marsh to remain with us as pastor for another year. This motion was unanimously carried.

(Mrs.) Mabel Andrew, Secretary.

HERALD RECEIPTS

Lena Drew (for another); F. Carpenter; S. P. Dismukes; Stella Pearson; Edna Gruber; Olive Wood; Glenn M. Birkey; John E. Miller; Irvin Lathrop; L. D. Decker; Mrs. M. E. Hatch; George Knife; R. A. Humphreys (for others); H. B. Hathaway; T. B. Conrad; Anna D. Springer; Jesse Harrold; Mrs. Sherman Fauntleroy; E. L. McDaniel.

HAVE YOU APPOINTED YOUR DELEGATES TO GENERAL CONFERENCE?

Many important matters are to be brought before the General Conference this year which are of interest to the Church of God everywhere. Your congregation should be fully represented at the conference. The elders of the local churches have authority to appoint delegates if no general congregational business meeting is held for the purpose, so will all see that their churches are represented.

Among other important questions for consideration is that of the revised constitution of the National Bible Institution. You will want to know about the changes that are made and have a voice in determining what they are to be.

The following excerpt from the constitution pertaining to representation at the conference is republished for your information.

"The General Conference shall be composed of individual members and delegates as follows: Each state shall be represented by delegate or delegates as follows: Where states are organized into state conferences they shall be entitled to vote by delegates appointed by the state conference or its Executive Board 50 per cent of its membership. Each organized church in the state shall be entitled to appoint delegates with power to vote 50 per cent of its membership. Any church or any number of members not associated with a state conference shall be allowed a 100 per cent representation. Any member of any state conference or church who shall be present at any conference session shall be allowed voice and vote, but such vote shall first be deducted from the delegate vote of his church or state conference or both. Any isolated member of the General Conference who is not a member of any state conference or church organization shall, if present, have voice and vote in any conference session.

"The names of members, and if possible, the address of each member, so represented, shall be furnished and certified by the proper officer to the Secretary of the General Conference before the session at which their votes shall be cast."

GRAND RAPIDS, MICHIGAN

Work on the church building is progressing well. Now that the burned material has all been removed and redecorating is under way we can begin to realize something of how pleasant and attractive it is going to be. A number of very desirable changes are being made in the building.

Rededication services were at first announced for July 22, but have been changed to July 29. The whole week of July 22 to 29 is going to be a rededication week with services each day. Bro. F. L. Austin is to be with us from the 23rd to the 27th, and we hope over the 29th.

Our senior, honorary elder, Bro. Richard Skeels, had a very narrow escape in an auto accident June 28. We are all very thankful that he was uninjured.

Srs. Schooley and Thomas have been suffering, but we pray that the Father may give strength and relief to both.

F. E. Siple, Pastor.

APPEAL FROM ARKANSAS CITY, KANSAS

The church at Arkansas City, Kan., are anxious to at least finish their church auditorium. We have sacrificed and worked hard to have a church home here, so that we could better do service for our blessed Lord and Master. I believe the Lord has blessed our efforts in His name.

At the present time we are in need of money to complete the church auditorium, and seat the building. We have the church plastered and the ceiling on. What we need most now is the flooring, window and door casings, and seats. So far the church building is paid for; there is not one cent of indebtedness against it, but we have about reached our limit. Inasmuch as this building is for the Church of God people everywhere, not just for the Arkansas City people alone, this is an appeal to you who love God to help get His house in order so we can go on with the Lord's work as we need to do. You who have met with us so many times in days gone by, it is for you, my brethren. And this is the only building in the states of Kansas and Oklahoma that has been built and financed by the Church of God. Will you help us? God bless each of you. If there should be anyone who would like to help finance the work here, whatever you can give, be it large or small, will be thankfully received. Vernon Chaplin, 914 N. Second St., Arkansas City, Kan., is treasurer. Money sent to him will be promptly acknowledged.

Mrs. A. J. Chaplin, Sec.

ROSA MAE PEARSON

Rosa Mae Pearson was born April 25, 1911, in Washington Township, Miami County, Ohio, and died June 15, 1934, in Concord Township of the same county. The greater part of her life was spent in Miami County near Troy. Having received her education from the public school, she was graduated with her class from Concord Centralized School in May of 1928. She attended the First Christian Church in Troy until her marriage, when she became interested in the Brush Creek Church of God and attended there regularly until her death.

She was united in marriage to Frank Pearson of near Tippecanoe City on March 23, 1934, the two making their home with the husband's parents, Mr. and Mrs. Earl Pearson.

She is survived by her husband; her mother, Mrs. Jennie Russell Pearson, and two sisters, Iva and Goldie of near Troy; and a brother, Marvin of St. Paris, Ohio. She was preceded in death by her father, Ellis S. Pearson, and four brothers, Lee Pearl, Albert, Paul Robert, and Thomas Arthur. She suffered especially the loss of her father, who has been dead the last fifteen years.

Funeral services were conducted by the writer from the home of Bro. and Sr. Earl Pearson and the Brush Creek Church of God Monday afternoon, June 18. The sermon was based upon thoughts from the 146th Psalm, showing the frailty of man but the blessing there is for those who trust in the God of Israel. Burial was made in the Curtis Cemetery near the Church of God. May the eternal God be a refuge to those in mourning.

Sydney E. Magaw, Pastor.

BETWEEN YOU AND ME—

Information reaching General Conference Headquarters indicates that several changes are to take place in various pastorates over the country, some of them being in larger congregations. Any church contemplating such a change of pastor would do well to get in touch with this office, which will be glad to put them into direct communication with ministers who are expecting or desiring to make a change soon.

Bro. L. E. Conner, President and Manager of the National Bible Institution, is to be guest speaker again this year at the Iowa Conference, which meets on the beautiful camp grounds at Waterloo, August 21 to 26 inclusive.

A large audience greeted Bro. S. J. Lindsay in the Methodist Church at Pearl City, Ill., recently. Among those present were delegations from the Churches of God at Plum River and Dixon. Bro. Lindsay leaves this week for Dutton, Mich., where he is to be the chief speaker and Bible teacher at the state conference July 6 to 10.

Pastor C. E. Randall and his wife and son, of Fonthill, accompanied by Sr. Horace Haines of Fenwick, and Sr. MacArthur of Welland, all of Ontario, pleasantly surprised the editor and others of Oregon with an overnight visit last week. The party was on the way to Minnesota for a brief vacation trip to the old home of Bro. and Sr. Randall. During their stay in Oregon they visited Golden Rule Home and were much impressed with its convenience and comfort, and with the splendid care given the "family" by Sr. Mick our matron.

It is reported that owing to the serious illness of his wife Eld. E. O. Stewart of Texas will be unable to make a contemplated trip to the North this summer. Bro. Stewart is one of our most impressive preachers and his absence at northern conferences is greatly regretted.

Attention is called to the editorial on page 2 of this issue in which important information is given concerning several contemplated changes in the constitution of the General Conference and National Bible Institution.

The Niagara Falls, N. Y., church has generously ordered the redecoration of the Niagara Falls Room at Golden Rule Home, an improvement that has been needed for some time. Additions to the Home equipment in the form of small electric fans for each room have just been made which will contribute to the comfort of the family during the hot weather. A new electric table lamp for the sun parlor is also a recent gift from friends.

Reservations are now being made by some who desire private rooms for the General Conference period. Among others who have signified their intention of being in attendance throughout the gathering is Sr. Jessie Kauffman of Riverside, Calif.

Gordon Earl Moore arrived bag and baggage at the home of Mr. and Mrs. E. L. Moore of Boulder City, Nev., on June 30, 1934, and signifies his intention of taking charge of affairs in that house hereafter. The father of the young gentleman is Bro. E. L. Moore, formerly of Niagara Falls, N. Y.

Sr. Mary A. Woodward passed another milestone on the long journey of life on July 5. The prayers of many on her behalf evince the love of those who have known her during her half century and more of Christian service. May she be of that select number changed from mortality to immortality at the Lord's coming.

Attention is called to the special subscription blank in this issue. As indicated on the blank, you can send the paper to a friend for fifteen weeks for the small sum of fifty cents. Fifteen numbers of The Restitution Herald contain about the same amount of reading matter as would three 300-page books. This is surely an easy and inexpensive way of preaching the gospel to your friends.

The sad news reaches us that Bro. Edward Engle, Niagara Falls, N. Y., is seriously ill, and that his son, Edward, Jr., is also in the hospital at this time. We pray earnestly for their complete recovery, as they have both been most faithful members of the Niagara Falls congregation since their baptism in May, 1926.

Monday evening the Church of God at Dixon, Ill., at a special business meeting extended a unanimous call to L. E. Conner to continue for another year as pastor of the congregation.

BLANCHARD, MICHIGAN

It was a day of beauty in Wildwood Park, Six Lakes, Mich., where the crowd gathered for the lakeside open-air Wyman Gospel Mission, July 1. The sky was blue, the air was clear, and our hearts were rejoicing in that eleven more persons were making a declaration of independence, renouncing the shackles of sin. The ones baptized into the all-saving name of Jesus Christ are as follows: Mr. Fred Larson and Miss Gertrude Roomsberg of Wyman; Misses Inez Sheets, Frances Sheets, Winifred Reynolds, Beatrice Bush, Margaret Cummings, Vivian Frase, Wilda Frase, June De Witt, and Mrs. Bertha Lesh, all of Blanchard.

May the Lord bless this new brother and these new sisters in God's family, and may they stand fast in the liberty wherewith Christ hath made them free. Their freedom is a result of the work of the Wyman Gospel Mission, the Shepard Gospel Mission, and the Brick Church Gospel Mission, where these have come to know the Lord.

Besides the ones who were here from these three missions, there were visitors, including the Harold Simpson family of Grandville. We were pleased to have Elder Oscar Allen of Sylvester present to help in the services. He gave a very uplifting talk. Communion was also observed.

Truly, the Church of God in these parts is feeling itself stirred to the very depths of its being as was the lame man sitting in the Beautiful Gate of the temple stirred when Peter said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."

Cecil A. Smead, Pastor.

Fifteen Weeks for Fifty Cents—

Simply fill in this blank and return it to us accompanied by 50 cents for each one to whom you wish THE RESTITUTION HERALD sent for the next fifteen weeks and we will provide them with splendid inspirational reading, prophetic information, and comforting assurances of the Children of God for the summer's reading.

GENTLEMEN:

Please send THE RESTITUTION HERALD to each of the following for 15 weeks. I inclose 50 cents for each subscription.

Sender's Name

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New subscriber for 15 weeks:

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St. and No.

City State

Additional names may be submitted on another sheet.

DEATH

The Bible says: "Man dieth."—Job 14:10. But what is death?

"There is no death! What seems so is transition;
This life of mortal breath
Is but the suburb of the life Elysian,
Whose portal we call death."

These words (by Longfellow) describe the popular, or common, theory. We are told that there is no such thing as death—that we do not really die; that what appears to be death is an illusion; that it is but the passing from this present life to another of greater activity and increased knowledge—in fact a most desirable experience; that it is the gate to glory; that while we are dead, we are alive, and so not dead at all.

But is this true? If death is life, why call it death? If we do not die, who and what are the dead? If death is not a fact, why the signs of mourning—tears, crepe, coffins, hearses, tombs, and cemeteries? And can a man be dead and alive at the same time? While he is dead and in the grave, can he be alive and somewhere else? Is such a claim reasonable? Is it scriptural? What "saith the Lord"? What does the Bible teach about death? That alone can definitely settle the matter.

The Bible teaches the reality of death, but it does not teach that the dead are alive. There is not a single text in God's Word that declares that while one part of man is dead and in the grave, another part is alive in heaven or hell. Such a teaching is unscriptural, and so untrue. It is a physical impossibility for a man to be in two different places at the same time, and we are physical, material beings made of the dust of the ground. See Genesis 2:7.

That death is real is proved by such texts as the following: "Thou shalt surely die."—Gen. 2:17. "And all the days that Adam lived were nine hundred and thirty years; and he died."—Gen. 5:5. "Man dieth."—Job 14:10. "The soul that sinneth, it shall die."—Ezek. 18:20. "Lazarus is dead."—John 11:14. "The wages of sin is death."—Rom. 6:23.

WHAT IS DEATH?

That it is not a friend, nor "the voice which Jesus sends to call us to His arms," is plain from 1 Corinthians 15:26: "The last enemy that shall be destroyed is death." That it is not life, but the loss of life, is clear from Isaiah 38:1: "Thou shalt die, and not live." That it is not a new existence, but non-existence, is shown by Genesis 3:19: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." That it is the result of sin, can be seen by 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." And that it is a state of unconsciousness is taught by Ecclesiastes 9:5: "The dead know not any thing."

WHERE ARE THE DEAD?

The wicked dead are not in hell shrieking and writhing in torment. The Bible says: "Let the wicked be ashamed, and let them be silent in the grave."—Psalm 31:17. "Like sheep they are laid in the grave."—Psalm 49:14. The righteous dead are not in heaven praising the Lord, for the Bible says, "No man hath ascended up to heaven" (John 3:13) and, "The dead praise not the Lord" (Psalm 115:17). The reason is that when man dies (see Psalm 146:4) "his breath (or "spirit," see Job 27:3, margin) goeth forth, he returneth to his earth (cf. Gen. 3:19); in that very day his thoughts perish." According to the Bible, the dead are in the grave. "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—Ecc. 9:10.

These texts are plain enough to be understood, and the reader only needs faith and willingness to believe that they mean what they say, to understand what the Bible teaches upon the subject. Reader, dare you attempt to make void the Word of God by the traditions of men? If you want the truth, believe God's Word.

Some teach that death is the way to God, heaven, and endless joys, but our Lord says: "I am the way, . . . no man cometh unto the Father, but by me."—John 14:6. If death is the way to heaven, and so the way to reach a better and more desirable condition, why do those who profess to believe it make such frantic efforts to get well when they are sick and threatened with death? Why would it not be much better for them to pass through the experience called death? If death is such a friend and blessing as they describe it to be, why are they so afraid of it? The fact is, their actions contradict their words, and prove that after all death is very real to them, and greatly to be dreaded.

The Bible teaches that death is the same to man and beast; that both go to the same place when they die. Proof, Ecclesiastes 3:19, 20: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." Cf. Gen. 2:7, 19 and 3:19.

The system of theology that will put dead men in heaven will put dead beasts there, also. And the theory that death is life, and the dead alive, is unscriptural, and so untrue.

DEATH IS NEAR

"There is but a step between me and death."—1 Sam. 20:3. Reader, do you realize this? Life is uncertain—death certain. "It is appointed unto men once to die, but after this the judgment."—Heb. 9:27. Are you ready for death—and judgment? Truly a solemn question. Death may come to you suddenly—unexpectedly. What if it should come just now? Would you be lost or saved?—*Advent Christian tract.*

THE RESTITUTION HERALD

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While the Church Sleeps

By the Editor

"And a cloud received him out of their sight."—Acts 1:9.

HE was gone! Gone from the earth and from those who stood with straining vision looking into heaven. He was gone! Gone into that far-away mysterious realm inhabited only by God and the angels. *Jesus was gone!* Gone to an indefinite destination for an indefinite period of time, and His disciples were left alone to carry on the great task He had assigned them.

Following the shock of His departure, they remained for the required forty days in Jerusalem until the Holy Spirit of power came upon them to equip them for the work of evangelizing the whole world.

Although He had left them for a time the length of which they did not know, and for a place where they could not follow (John 13:33), they were not wholly without hope of seeing Him again, for had not the two men in white said plainly: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven"?

And so, with a zeal born of that blessed hope, "they went forth, and preached every where, the Lord working with them, and confirming the word with signs following" (Mark 16:20). Peter and Andrew, and James and John, and Stephen and Philip, and later Paul and Barnabas and John Mark, followed by a host of others, forsook their homes and worldly occupations and hurried forth with the soul-stirring message of the coming King.

Christ was coming! He was coming soon! "It was the universal feeling among primitive Christians that they were living in the last period of the world's history." This being true, nothing else mattered.

Speaking of this early and vigorous faith in the Lord's return, Dr. John Fiske confesses that "the early Christians looked forward to a speedy resurrection from Sheol, followed by an endless bodily existence on a renovated earth." They expected the Lord to come at any hour to set up His universal kingdom of righteousness and peace. And be-

The following article comprises the first of a series of studies on the second coming of Christ which the editor proposes to publish between now and the conclusion of the General Conference. They will have to do with the attitude of the church toward the second advent in the past and at the present, and serve to stimulate the disciples to increased watchfulness and service.

cause such was their expectation they cared little for what was happening in the sorry world around them, except as such events pointed to the speedy advent of Jesus Christ.

They were keenly alive to that glorious event, and the hope kept them constantly awake and watchful. It kept them prayerful and active in service. They must preach the glad tidings of the coming kingdom "in all the world for a witness unto all nations," for then should "the end come" (Matt. 24:14).

What mattered it if martyrdom was to be their portion, if the Lord was coming immediately to deliver them from death and crown them with everlasting life and glory? They would but fall asleep for a moment to rise again in the presence of the returning Savior!

Paul reveals his own vivid sense of the Lord's nearness, of the reality and splendor of His return. He asserts that all things pertaining to this life and its enjoyment he gladly renounces that he may "win Christ, and be found in him" when He comes.

The early Christians were not alone in their belief in the coming of a Savior which should be followed by a resurrection from the dead for the faithful ones of God. Neither were they the only ones who have manifested a willingness to suffer all manner of distress, even death itself, that they might obtain a glorious resurrection at Messiah's coming.

Having reviewed the sacrifices and the sufferings of the "ancient worthies," the writer of the Hebrew Letter sums up the entire matter he is discussing with these significant words: "What shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of (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

"We know not what to pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."—Romans 8:26.

THE EDITOR'S PRAYER

O BLESSED FATHER, as we approach Thee seeking to voice the gratitude we feel for the spiritual blessings Thou hast so graciously bestowed upon us, we find the language of men inadequate to meet the needs of our worshipping hearts. We cannot express in the words men use in their material dealings with each other the sense of worship we experience, the depths of love we know, in our relationship to Thee our God. Accept, we pray Thee, the halting thoughts we utter here as but an echo of the profound gratitude we feel.

You Need the General Conference

THE Church of God throughout the world is a united body. "For as many of you as have been baptized into Christ have put on Christ. . . for ye are all one in Christ Jesus."—Gal. 3:27, 28. "So we, being many, are one body in Christ, and every one members one of another."—Rom. 12:5. "And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you."—1 Cor. 12:21.

The various individual units that combined form the body of Christ are as dependent upon each other as are the various members of the human body dependent upon each other. Each part is essential to the efficient operation of the organism. The body could not function properly if any one part was absent, for even "those members of the body, which seem to be more feeble, are necessary" (1 Cor. 12:22).

The General Conference of the Church of God comprises representatively the entire body of Christ, as no other assembly of God's people can do. Here the "many members" are brought into working contact with each other. Here their forces and functions are blended into one united whole. Here the spiritual power of the entire church is focused and brought to bear upon the problems of each locality and of each individual; hence, no member of the body can say, "The others do not need me," or, "I do not need them," for *you* need the General Conference and the *General Conference* needs you!

Come, and give your support and counsel to this great gathering in Oregon, Illinois, this summer!

Pastoral Responsibility

THE responsibility resting upon the pastor of a church equals, if it does not exceed, that borne by any man in the world. The physician is responsible for the health and present life of his patient. The lawyer is responsible for the material security, and frequently for the life and liberty, of his client. The President of the United States is responsible for the political freedom and the economic well-being of the citizens. But the pastor is responsible in the sight of God for the spiritual development and, in a measure, for the eternal salvation of his people.

With tears furrowing his face at the thought of parting for the last time with his beloved brethren in Ephesus, Paul admonishes the elders of the church at that place most earnestly. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."—Acts 20:28. The Apostle then warns them concerning the certainty of the coming of "grievous wolves" among them who will not spare the flock, and quite definitely declares that the pastors will be responsible for the security of those under them.

He further asserts that these teachers of false and dangerous doctrines will actually develop within their own number, thus making the menace of their influence much more destructive than would be the case should they come from the outside world.

That the danger would be doctrinal is also evident. The greatest watchfulness must be exercised by the pastors that the "flock of God" be not led astray.

Peter foresaw the same condition, and predicted that "there shall be false teachers among you, who privily shall bring in damnable heresies, . . . and many shall follow their pernicious ways" (2 Peter 2:1, 2).

Constant watchfulness, thoughtful correction, sometimes stern rebuke, must be exercised and meted out by the faithful overseer of the flock of God if he is to perform his full duty to Christ and to the church.

It is right and natural that the members of the body should have a great deal of confidence in their spiritual leaders, as they generally do; and for this reason such leaders should be exceedingly careful that they themselves do not lead their people astray from the truth and bring upon them eternal loss.

Peter's Problem in Addition

By Lyman Booth

IN all secular computations ten characters are employed, by the use of which all results, either large or small, are obtained. But Peter, as teacher, has given eight, including faith. He uses faith as the base upon which all religious calculations rest. In the first chapter of his second letter he gives full instructions for the solution of the problem, which is to be obtained "through the righteousness of God and our Saviour Jesus Christ." The result of a proper use of his instructions is "exceeding great and precious promises," great in their extent, because they are admirably adapted to every exigency in our affairs. They include all that God can do for the eternal well-being of man. They represent the length, breadth, depth, and height of infinite love—the love of God and His Son, "which passeth knowledge," that love which grants pardon, grace, and eternal glory. Hence, all there is in reserve in the eternal future for man is opened up to him in "the promises of God," and for the benevolent purpose to entice him "to be a partaker of the divine nature," which is the very highest point of development of man's endeavors.

To be divinely endowed with whatever is important to spiritual life and piety, enriched with those precious promises which insure a participation in the divine nature, which is to be derived only from an acquaintance with Him who hath called us to so high a glory (and having, by this same means, gained freedom from the baneful passions of the carnal mind), we are exhorted to conduct our efforts worthy of our vocation, exercising extreme diligence in the pursuit of Christian excellence. Faith in the promises is always associated with active energy, for without this quality of faith "it is impossible to please" God. The faith that is not faint-hearted, but inspired with courage (virtue), of which we be duly informed by evangelical principles (knowledge), and which requires we take heed that our knowledge (of the gospel) be not mixed with licentious deeds, but rather be united and guided by self-control and temperance. Let not the control of the appetites spring from a distorted temper, but rather from humility and childlike submission. Piety should not be unsocial, but fraught with brotherly affection. And lastly, our sympathy toward

our fellows should not be narrow, but expansive; and that is to spring from the fountain of universal love.

Peter uses faith as the foundation upon which the superstructure of a Christian character is to be built. First add virtue to faith. The root of the word is "a chorus." Not a chorus of human voices, but rather a band or company of people composing a group by the taking hold of hands, thereby completing a circle when the last joins hand with the first. In like manner, we are to consider that we have a circle of properties in which each supports and qualifies every other, by beginning with the first joined to the second till the last is joined to the first. As a circle is the emblem of completeness, so these properties, when united in the formation of a character, produce a complete Christian, one that is "neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Since faith is the foundation upon which a Christian life is to be erected, every believer is to build upon it by adding those virtues and excellencies that will beautify such a life.

Virtue stands, according to the original import of the word, for "force," "energy," "manly strength," "fortitude." It implies a readiness for action, the disposition and the power of difficult achievements. Then add "to your faith" force—don't be a weakling; be strong, firm, and steadfast.

Add knowledge to virtue. Let practical wisdom direct force. By the union of energy and wisdom, standing together on the basis of faith, there will spring up within the Christian the harmonious cooperation of great powers and habits, high aims, true thoughts, sound judgment, rectitude of purpose, strong impulses, tact to discern every issue of life in a wise and intelligent course of action.

"To knowledge temperance; and to temperance patience." These virtues present a picture of enjoyment and suffering mingled together. We need them both. We need self-control with the power to resist evil to the limit. That which makes temperance necessary will expose us to that which will require patience. The circle of duty seems to be nearing completion. Energy and knowledge, or the motive force and wisdom. These elements of heroic action, of

The Book—With Them

2 Chronicles 17:9

Oh, to have His blessed message
Hidden in my heart and mind,
Ever living, ever working
In my life, in mercies kind.

Words that work in mighty power,
Saving from the guilt of sin,
Keeping from the blight of evil,
Giving purity within.

Words of joy for times of sorrow,
Words enlight'ning when in doubt,
Words of love when tried and tested,
Words of strength to gird about.

Messages of holy comfort
In the watches of the night,
Giving, in the sorest trial,
From the Book His words of light.

From the Book a bright light streameth
O'er the pilgrim's toilsome way,
Guiding, helping onward, upward,
Till we reach th' eternal day.

And these words can be within me,
Graven in my deepest heart,
Lived and loved, and helping others
To become of Him a part.

—L. S. P.

joy and endurance, based upon faith and embellished and beautified by godliness, would seem to provide for almost all the excellence that could be demanded of men. Men are not now living alone; therefore, goodness in the Christian should have a social and human aspect. Hence, the Apostle says add to godliness brotherly kindness, or the love of the brotherhood, "the household of faith." It is the family affection of Christianity which unites, or ought to unite, all who profess to regard themselves as "heirs together of the grace of life." The feeling that approaches

Add to brotherly kindness charity. Charity in this connection, I hold, signifies "philanthropy," or "universal love"; the love of all mankind. It is not an item of beautiful idealism, a vague, philosophical show of fraternity,

but a deep earnestness as to its nature, and an effective doer of good works as to its expression.

He who is adorned with all these virtues shall be "neither barren nor unfruitful" and has the assurance of an "abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ."

The Christian life begins with faith and ends in love, a complete circle. We begin by believing, and graduate at last in that holy affection which shall make us "partakers of the divine nature." We can advance no higher. Thenceforth we stand on the summit of God's love, and are one with Him. This is the result obtained by the additions. Then how necessary that we "give diligence to make our calling and election sure."

God's Promises

By Anna E. Drew

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature."

THESSE promises are made by One who is faithful (Deut. 7:9); One who will not alter the thing that goes from His lips (Psalm 89:34, 35); with whom there is no variability, neither shadow of turning; who is fully able to perform what He has promised.

If it is through these promises that we may become partakers of the divine nature, it is important that we know what they are. Upon our faith in these, Peter tells us, we are to build, that we may finally obtain that which is promised. We find that Peter and the other apostles, who had been taught by Jesus, based their hope upon the promise made unto the fathers—Abraham (Gen. 13:14, 15), Isaac (Gen. 26:24), and Jacob (Gen. 28:13)—which is that of an everlasting inheritance in the earth, and the coming of One in whom all the nations of the earth shall be blessed. We find the same promise renewed to David (2 Sam. 7:12-17), to which Peter referred on the day of Pentecost.

Paul tells us these worthy ones of old "all died, . . . not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them." They died "in faith"—faith that God would fulfill all that He had promised. They suffered all things that they might obtain a better resurrection. They "received not the promise, God having provided some better thing for us, that they without us should not be made perfect." They looked forward to the promised seed, but saw not the accomplishment: that was left for a future generation. And when Jesus was born at Bethlehem, the faithful ones of that age, who rejoiced that they should behold the fulfillment of the promises when He had grown to manhood, were doomed to disappointment when He was taken from them to the Father. But He left them the promise that He should return and fulfill all things.

They also died in hope, and we, today, have the same promises, and the conditions by which we may claim them, clearly given us. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

Abraham believed God; and the promises to him were made, not through the law, but through the righteousness of faith; and to those who are of the faith of Abraham, the promise is sure—faith in the promised seed, Christ, and in the blessings that shall come to the nations through Him.

To be Abraham's seed, and heirs according to the promise, we must be Christ's. To be Christ's, we must put on Christ. "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."

Our faith is imputed to us for righteousness, as it was to Abraham (Rom. 4:22-25). As he received the sign of circumcision, a seal of the righteousness of the faith which he had, so baptism is a seal of our faith (Col. 2:11, 12).

The "exceeding great and precious promises" are embodied in these made of God to the fathers. To claim them there are conditions, and we can become partakers of the "divine nature" only in God's appointed way. His plan is perfect, His commands not grievous (1 John 5:3).

Having believed His promises and sealed our faith, let us add those characteristics that will make our calling and election sure; not only be conquerors, but "more than conquerors through him that loved us," and obtain an abundant entrance into the everlasting kingdom of our Lord and Savior, Jesus Christ.

(The above article may be secured in tract form from the National Bible Institution at 10 cents a dozen or 30 cents a hundred.)

Everlasting Life—What Is It?

By J. C. Vanzandt

I AM conscious of the fact that the terms "eternal" and "everlasting" as used in the Bible are almost invariably translated from Greek and Hebrew words which do not always indicate endless time, but I shall invariably use these terms to indicate endless time.

Although the term "spiritual life" does not occur in the Bible, the Bible clearly teaches that the Holy Spirit dwells in and leads true Christians (Rom. 8:9, 14). The life of such a person may truly be termed "spiritual life" because it is a fruit of the indwelling Holy Spirit. Such a life is not a personal entity, neither is it a spiritual element planted in the heart at conversion. It is simply a fruit of the indwelling Holy Spirit, and begins at conversion. Spiritual death is that state of life in which a person is not indwelt and actuated by the Holy Spirit—one in which the whole being is dead to God and righteousness. It is in this sense that I shall use these terms. . . .

II

Everlasting life, whatever may be its nature, is absolutely endless in duration; therefore, if it is obtained at conversion, all converted people are eternally saved, regardless of what they may do, for they have a life that is absolutely endless.

If everlasting life is actually received into the heart at conversion, then Judas Iscariot, the traitor to Jesus, is now saved, unless Jesus made the awful mistake of calling and ordaining a sinner to the ministry.

In Titus 1:2 Paul said that when he wrote this epistle he was in hope of eternal life. He had no reason to "hope" for what he already had; hence, if everlasting life is received in conversion, Paul was hoping to be converted, although he had been preaching the gospel for thirty years.

If everlasting life is received in conversion, the theory of "once in grace, always in grace" is irrefutably true; hence, all the Bible warning to take heed lest we fall (1 Cor. 10:12), and that if we do fall away after having known the power of saving grace it will be impossible to renew us again unto repentance (Heb. 6:4-6), is useless. Why all this warning if each Christian has an *endless life* in *actual* possession?

III

I will now show that everlasting life is the life of the being made endless; that it is conditional, and will come to none but Christians, and not to them until after Jesus comes again.

Let us read and consider Romans 6:21-23: "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the

wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Verse 21 says the end, not the beginning, but the end, of a sinful life will be death. This cannot be spiritual death, for all admit that it takes place in the beginning, and not the end, of a sinful life.

Inasmuch as spiritual death occurs at the beginning of a sinful life, and as the death of verse 21 comes as the final punishment for a sinful life, it follows that it has no reference whatever to spiritual death, but to that death which will yet come as the penalty for sin.

If the death of verse 21 is spiritual death, it follows that spiritual death is the end, or penalty, for sin; hence, that all sinners have received their penalty for sin, and that there cannot be any future punishment meted out to them, as they have already received the end—the penalty for sin.

Verse 22 says we must be made free from sin, become servants to God, and have our fruit unto holiness, in order that the end may be everlasting life; hence, the everlasting life of this verse cannot refer to spiritual life. Why not? Because all admit that spiritual life begins at the very beginning of a Christian life—at the moment of conversion—whereas the everlasting life of this verse comes as an end, or a final reward, to none but those who have in this life been made free from sin, become servants to God, and had their fruit unto holiness. In other words, everlasting life comes to none but those who have maintained a spiritual life during this life.

Inasmuch as the everlasting life of verse 22 comes as a final reward, if it is spiritual life and comes at conversion, it follows that all converted people have their final reward—there is nothing more for them.

Having discussed death and everlasting life as ends, or finalities, of sinful and spiritual lives, Paul drew this conclusion in verse 23: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Death as the wages of sin is not spiritual death, for all admit that spiritual death occurs at the very beginning of a sinful life, and not as a final penalty for sin.

If the wages of sin is spiritual death, inasmuch as all sinners are spiritually dead, it follows that all sinners have already received the wages of their sins; hence, there is no future punishment of any kind awaiting them.

Inasmuch as 2 Peter 2:9 says the wicked will be reserved unto the day of judgment to be punished, and as the wages of sin is death, if said death is spiritual death, it follows that none will ever be dead spiritually until the day of judgment.

Spiritual life and everlasting life are both conditional.

A heart repentance and faith in Jesus brings spiritual life; but it takes deliverance from sin, and service to God in holy living, to result in everlasting life. The very fact that everlasting life requires additional conditions to that of spiritual life is positive evidence that spiritual life is not what the Bible calls everlasting life.

IV

Now, inasmuch as the death that comes as the wages of sin will not be inflicted until after the judgment, the question arises: What kind of a death will it be? When sinners appear at the judgment they will be void of all life except the life of the being; therefore, it will be impossible for death as the wages of sin to be other than the death of their being.

Inasmuch as everlasting life comes as a final reward for having lived a devoted Christian life, and does not come until after the judgment, it follows that everlasting life comes to none but those who are in full possession of spiritual life; therefore, everlasting life can be nothing other than the life of the being eternalized.

Because Jesus said: "He that believeth on me hath everlasting life" (John 6:47), it is claimed that all believers are in actual possession of everlasting life, and that as the present life of the being is not everlasting, this statement must refer to spiritual life. A little logical reasoning on the Scriptures will make this point clear.

It is God's custom to speak of those things which He has determined as though they were already accomplished; hence, Paul said that God " calleth those things which be not as though they were" (Rom. 4:17). Before Abraham had a child, God said to him: "A father of many nations have I made thee."—Gen. 17:5. God designed that Abraham's offspring should become many nations, and spoke of it as if it was already accomplished; and this is the sense in which the words of Jesus are to be understood when He said: "He that believeth on me hath everlasting life." God has decreed that all who maintain true faith in Jesus shall have everlasting life; hence, they are spoken of as already having it.

Jesus taught that everlasting life will not be given until after the end of this probationary age. Mark 10:28-30 and Luke 18:28-30 say that Peter told Jesus he had left all for Him and asked what he should receive in return, and that Jesus told him that all who forsake all for Him now shall receive an hundredfold now, "and in the world to come life everlasting." The word "world" is from the Greek word for "age," and the literal translation of the words of Jesus would be: "And in the age to come everlasting life." See the margin of the Revised Version.

Why put off the bestowal of everlasting life until the age to come if we get it in actual possession at conversion?

James 1:12 says: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Jesus said, "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

Jesus and James did not say that God has already put

"the crown of life" upon all who are converted, but they do teach that He has *promised* to do so, provided those who are converted remain faithful during their probationary life. Here is positive proof that everlasting life is *not* bestowed upon us during this probationary age, and also that it is conditional.

Just as sure as man cannot live without life, just that sure he cannot live eternally without everlasting life; and as such a life is conditional, and the conditions cannot have been fully met before the end of this probationary life, it follows that everlasting life does not begin during this age.

If we come into actual possession of everlasting life at conversion, why is it that we must endure temptations throughout life, and be faithful unto death, in order that we may receive everlasting life in the age to come?

From the foregoing we find that everlasting life is the life of the being eternalized; that it is ours by hope and promise (Titus 1:2; James 1:12) and by faith (John 3:16), and that it will be bestowed upon all the faithful in the beginning of the age to come (Mark 10:30).

NEUTRALS

By M. W. Lyon

"**T**HOU art neither cold nor hot." Laodiceans were neutrals devoid of passion, destitute of any enthusiasm, loafing along in moral indifference. In times of great crisis they were "any way," "either way," altogether tepid regarding the issue. And in times of great laxity they maintained the same tepidity, utterly unconcerned with the degeneracy. "Thou art neither cold nor hot."

Now the subtle temptation for characters like these is to regard their tepidity for something better, and to call it by a grander name. Lukewarmness is described as tolerance, or moderation, or charity, or largeness of mind, or breadth of temperament. Dispassionateness comes to be thought of as piety, and moral distinctions lose the sharpness of their outlines.

I am not surprised to find that these "neutrals" were unconsciously losing the truth of moral judgments. "Thou sayest, I am rich, and knowest not that thou art poor." The unexercised powers of discernment had become weakened, and were no longer sensitive to the primary contacts between real poverty and real wealth.

These "neutrals" had forfeited their power to appreciate the ideal. They looked upon trifles, and thought them great. They had ease, and they interpreted it as peace. They had knowledge, and they thought it wisdom. They had many gifts, and they confounded them with grace. They handled ordinances, and they thought they were touching God. And this is always the nemesis which attends the soul that haunts the ways of compromise.

—Golden Rule News.

How a Family Quarrel Was Settled

JACOB, one of the sons of Isaac and Rebekah, seems to have reached mature life with a strong desire to possess the favor of God and the leadership of his tribe, together with a curious twist in his nature which prompted him to plan to secure the first by getting possession of the birthright, which, by the smallest imaginable margin, belonged to his brother, Esau, who seemingly did not regard the honor very highly.

We are familiar with the hard bargain by which Jacob succeeded in purchasing the birthright from Esau (Gen. 25:27-35). We are also familiar with the despicable duplicity of Jacob, in deceiving his blind and aged father into bestowing upon him the birthright blessing which the father expected to bestow on Esau, and which the latter seems to have prized highly.

In the New Testament it is written, "Whatsoever a man soweth, that shall he also reap." This seems to correspond with the Old Testament statement, "He that diggeth a pit shall fall therein." A tracing out of the events in the life of Jacob would seem to indicate that the principle involved was working in his day. He was guilty of shamefully deceiving his father in a matter which was vital to the latter's peace of mind. Later, and in a distant land, he was himself shamefully deceived in a matter even more vital to his own well-being and peace of mind, in that he was led to believe that he was marrying the lady of his choice, when in reality he was taking as wife her sister, for whom evidently he had no high regard. Jacob dug a pit into which the feet of his aged father stumbled; then, as the mills of Justice ground slowly on, another dug an even deeper pit for his feet, into which he stumbled and fell.

Jacob drove an unmerciful bargain with Esau in the purchase of the birthright, and the comeback of this transaction is to be seen in his bitter complaint concerning his father-in-law Laban, when he said: "*He changed my wages ten times.*" Jacob had his own method of seeking to equalize his dealings with his father-in-law; methods which no ethically minded person would even attempt to justify; yet in spite of all, Laban's own words convey the idea that he got good value as a result of his contact with Jacob. He said: "I have learned by experience that God hath blessed me for thy sake."—Gen. 30:27.

Up to the time when Jacob started to return to his old homeland with his wives, children, cattle, and servants, there is hardly a single trait of Jacob's character which could be called commendable; nor a single action worthy of approval unless it be that in which he promised to give a tenth of his increase to God, which promise was made at a time when his only possession consisted of his "staff" (Gen. 32:10). Whether he kept this vow while in a strange land and with an idolatrous people is a matter of doubt; but God seems to have kept in touch with Jacob during all of his wanderings, and Jacob seems to have kept sufficiently

close in touch with God as to allow for knowing when God spoke to him, as He did in Genesis 31:3, and directed him to return to Canaan, the land of his childhood and youth.

Twenty-one years may serve to blot out many hard feelings and to modify rash resolves, made under the pressure of injustice and wrong; but Esau's vow to take the life of his brother Jacob, made two decades previously, seems not to have been forgotten. Jacob also felt, as he turned his face homeward, that he was running into extreme danger, and, like many another, in the hour of felt peril, he turned his face toward the God of his father and pled for protection from the vengeance of his brother Esau; and God graciously heard his prayer.

To sense the situation between the two brothers, we need to understand all that was involved in the ancient idea of the birthright. So long as the father lived, he remained the honored head of the family; but on his death, the headship passed to the first-born son, who became the head of the tribe and the agent, for weal or woe, through whom the destinies of the tribe were to be worked out.

During the twenty-one years of Jacob's absence, the situation regarding the birthright had remained unchanged; for the father Isaac was still alive, so that Jacob had not reaped one iota of benefit from all his hard bargain with his brother, or his pitiless deception of his aged father. Before Jacob asked God for protection on his return journey, he evidently had made up his mind to confess his wrongdoing and relinquish all claim on the birthright, and to freely acknowledge the tribal supremacy of his brother Esau. Hence, in the messages which he sent by his servants to his brother, it is worthy of note that he called Esau "my lord," and referred to himself as "thy servant"; while the magnificent presents sent forward to Esau were such as might fittingly be offered to any ruler. In these three respects Jacob had done all that was humanly possible to remedy the mistakes and sins of his youth.

There remained, however, the attitude of Esau to be considered, and this was the unknown factor in the problem Jacob faced. In his extremity he spent one whole night in prayer to God for protection from the sword of Esau. That night God met him in a special way and when the morning came Jacob faced the day with assurance that all would be well; but the struggle left him a cripple. Jacob could not tell why the sinew of his thigh should shrink that night; but from that day forward he "halted upon his thigh." And when Esau, after receiving the various messages of Jacob as well as the presents sent forward to his camp, saw his brother limping along in his crippled condition, his heart suddenly filled with a great wave of pity; and, dismounting from his horse, Esau met his brother Jacob and "fell on his neck and wept." All resentment swept from his heart. Thus the knight of the sword surrendered to the prince of God. (Over)

The later history of these two brothers seems to convey the idea that Esau was content to roam the ranges of Canaan with his troop of warriors and hunters, leaving Jacob to serve as the tribal head of the family. It is interesting to watch the family develop into the tribe, the tribe

into a recognized people, and they into a great and victorious nation, out of which came an empire and a throne overshadowed by the favor of God and the promise of eternal perpetuity.—Dr. H. E. Thompson in *The World's Crisis*.

Recent Events Fulfilling His Word

“And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming and of the end of the world?”—Matt. 24:3.

THE disciples had listened in wonder as Jesus had told of the coming destruction of the temple and of His coming again sometime with power and glory. But now their question was, Will there be any signs before these things take place? Our question today is not so much, Will there be any signs? as, Have there been any of the signs or are any now being fulfilled?

For years we of the Church of God have preached Christ's soon return and we have pointed to the signs. As each year passes, we are just that much nearer to the great event. And as it approaches, let us not become weary. Let us not be found sleeping, but watchful.

“And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.” Ye shall hear of wars—yes, the history of mankind has been almost continual warfare somewhere on the earth. A war, to be a sign, must be so much greater than anything ever before like it that it may be easily recognized as a sign. And such was the great World War from 1914 to 1918.

But not only were we to hear of wars, but rumors of wars. And surely this is being fulfilled now. Since 1919 there have been a great many peace and disarmament conferences, with the result that the world has now been for some time on the verge of another war, and arms have increased until there never were so many. The world is getting used to being in a critical condition. One crisis follows another, with war seemingly miraculously averted. Reports of new dangers scarcely cause comment these days. But let us as Christians observe and note these things, for we are told to “watch.”

At present, relations are strained between many countries. Japan and Russia; United States and Japan; France and Germany; France and Italy; England and Japan—trouble between any of these might easily start a war which would again involve the world. A disarmament conference has just closed at Geneva—with nothing accomplished. Newspapers spoke of its failure as the “funeral of world peace.” Yes, today there is constant and increasing danger of war, and rumors of trouble are everywhere. Never was there a time when the nations feared and expected war over so long a time. Rumors of war, which Jesus men-

tioned—yes, we hear them, and they are another sign. Not only a sign of a soon coming, for following this we are told that “these things must come to pass, but the end is not yet.” But they are a sign of the truth of Jesus' words and of the fact that He will come.

All the nations justify their continued increasing of guns, airplanes, and battleships by saying that safety and peace will be assured if the nations are strong. And so, while they build the machines of death, they are crying, “Peace and safety,” even as the Word tells us they will do, in 1 Thessalonians 5:3. The constant peace conferences certainly have done very little to help matters. And here we find fulfillment of Jeremiah 6:14: “They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace.” And how very slight has been the healing of the war-weary world. The statesmen have feebly continued to cry peace, peace—when they know there is no peace and will be none!

In the past we have seen events which we took to be fulfillment of the signs of Matthew 24. But as time continues, the signs become more impressive—fulfilled in a more striking way. And I am convinced that we will yet see much greater fulfillment of these signs. Two recent events point that way.

Only a few weeks ago an earthquake of sufficient intensity to rattle dishes and frighten the people occurred in Nebraska. The oldest inhabitants do not remember of such ever happening before. Jesus spoke of “famines, . . . and earthquakes in divers places.” A great earthquake in California or Japan would not be a fulfillment of this, for even small quakes in “divers” or different places, may be a sign. And we may yet see much greater earthquakes in these places where they have never before occurred.

Famines in different places are also mentioned. Famines are frequent in China, India, and parts of Russia. But history does not record a famine in the United States. But present reports indicate that the drought of this year in the great grain producing regions of the Middle West is the worst ever known. While stores of grain on hand are perhaps great enough to prevent any famine this year, we know not but that the drought may be repeated.

And so as we see the signs fulfilled in greater measure,

let us not be troubled. Let us rather take courage as we see the sure word of prophecy fulfilled. Remember that it is he that "endures to the end" who shall be saved. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh . . . Blessed is that servant, whom his lord when he cometh shall find so doing."—Matt. 24: 44, 46.—Stanley J. Kauer in *The Bible Advocate*.

WHAT MUST I DO TO BE SAVED?

By Mildred Huey

"HE that believeth and is baptized shall be saved." Belief in the gospel preached by Christ is the first requirement for salvation. When we learn of His love and mercy, we will repent of our sins and obey by baptism. We are then in Christ, born again, and will make our works harmonize with our faith.

Christ commands, "Thou shalt not murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honor thy father and thy mother. Thou shalt love thy neighbor as thyself." Our neighbor is anyone needing our help. Give material help. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Give spiritual food; preach the gospel. "In all things shewing thyself a pattern of good works." Guard the tongue, being "holy in all manner of conversation."

If we would live in the Spirit, let us walk in the Spirit, bearing fruits of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. Love not the world; endure temptation. "Seek ye first the kingdom of God." Watch and pray, abhorring that which is evil.

ESAU AND JACOB

By J. G. Haupt

IN Genesis 25:25, 26 we have recorded the birth of twin sons to Rebekah, wife of Isaac. The two sons were born practically at the same time, Jacob holding the heel of Esau as they were born. Esau was hairy; Jacob, smooth. There is no mention that this characteristic influenced the characters of the two boys. There was apparently no law of primogeniture involved except as Isaac seemed to regard it as binding. Isaac was blind, and the mother dressed Jacob in the skin of a kid to make him feel hairy as his brother. Upon this ruse Isaac gave his blessing to Jacob, who had secured the esteem of his mother.

We note that God was in agreement with Rebekah, for

in extending the great promise made to Abraham that in His seed should all the world be blessed the promise was renewed to Isaac and for the third time to Jacob. Jacob's behavior in youth doubtless influenced the mother, but it had nothing to do, we may be sure, with God's selection.

The promise made to Jacob and his twelve sons was continued in after years. In the New Testament the twelve tribes of Israel, as the descendants of Jacob were known, were promised a special inheritance in the age to come, because the twelve apostles were to be heads of the twelve tribes of Israel.

Early, Jacob made a magnificent present of livestock to Esau, which made the latter quite a sheik of the desert. The descendants of the two brothers remained friends thereafter. The descendants of Jacob continued to worship Jehovah and to look forward to the promised only begotten Son of God, the Messiah. His brother's descendants remained idol worshippers.

WHILE THE CHURCH SLEEPS

Continued from Front Page

fire, . . . and others were tortured, not accepting deliverance; that they might obtain a better resurrection."—Heb. 11:32-35.

The Lord was coming, the resurrection of the dead was at hand, the immortalization of the living saints was near, and the reward of the righteous of all ages would soon be meted out! Because all this was so true and real to them, because they believed it to be immediately impending, the early Christians remained watchful, wakeful, prayerful, and exceedingly busy in the work of the Lord.

But the months went by. They grew into years. The years into decades. The decades into centuries. *And the Lord delayed His coming!* The hope of the church gradually became less vivid and clear. The coming of the Lord no longer dominated the entire lives of His people. They began to grow cold and indifferent to the thought of His return. Their watchfulness naturally lessened. Their interest in the study of prophecy and in the signs and omens of the second advent succumbed to the enervating influence of repeated disappointment.

The disciples began to embrace the Greek philosophy of the immortality of the soul, and to get away from the doctrine of Christ and of Paul concerning the resurrection of the dead. As Greeks and Romans and Persians came into the church, they brought with them, and were permitted to retain, many ideas concerning God and the future life they had held as pagans, but which were quite out of harmony with the teaching of our Lord and His disciples.

And so the Christian ages passed. The Bridegroom tarried, and "while the bridegroom tarried, they all slumbered and slept" (Matt. 25:5). And so was brought to pass the fulfillment of our Lord's prediction.

Abreast of the Times

Fruitage of Prohibition

"Train up a child in the way he should go: and when he is old, he will not depart from it."—Prov. 22:6.

WASHINGTON, D. C., July 12.—The first year of legal liquor selling has been a keen disappointment both to the Government and to the manufacturers of intoxicants. Dr. James M. Doran, chairman of the Distilled Spirits Institute, distillers' code authority, declares that 36 million gallons of legal liquor will be sold this year. This, he commented, is about half the amount that was used in the leanest of pre-prohibition years.

While it is true that vast quantities of bootleg liquor are being consumed, it is evident that the effects of prohibition on the young people of the country and on some of the older ones was highly beneficial in that it provided a long "breathing space" during which many habitual drinkers lost their appetite for alcoholics, and when the opportunity to indulge again legally was presented they had no desire to do so. As a Government administrator said some time ago, the "American people must be educated again to the use of liquor" if the Government is to derive the benefit in taxes anticipated from the vile traffic. Let us pray that the conditions will never become as bad as they were before the "noble experiment" was put into effect!

Boys and the Crime Pictures

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."

CHICAGO, July 13.—Prof. Howard A. Lane of the Department of Education of Northwestern University recently asked the boys of the St. Charles School for delinquents, St. Charles, Ill., to name the "best movie ever seen." The following five were listed by 605 boys in answer to the question: "Doorway to Hell," "Dracula," "Big House," "Little Caesar," and "Ben Hur." Three of these are gangster pictures, and one a "horror" picture.

"The delinquents have attended movies frequently," said Prof. Lane. "Four fifths have attended at least once a week. It appears the non-delinquent children go to the cinema quite as frequently, however."

Escapes from the school occur often, and generally when they are retaken they are found engaged in the commission of some crime. Prof. Lane was led to undertake the present investigation by Rodney H. Brandon, former State Director of Public Welfare, who in an address to the faculty of the University in 1932 declared that "this training school for delinquent boys, costing a million dollars a year, is not operating to train boys away from crime, but 'we are training them for bigger and better crime.'"

Mr. Brandon said that more than half of the boys who were "graduated" from this school later engaged in the

commission of crimes that landed them in the penitentiaries, and that only 7 per cent of those sent from Cook County (Chicago) succeeded in adjusting their lives to sobriety and honesty.

A further study of the causes that led the boys into criminality reveals the problem of youthful crime cannot be successfully considered in mass. Each case must be studied individually and on its own merits. This is an interesting suggestion that the Christian worker should bear in mind. The transforming power of the gospel is not exerted in mass, but according to individual needs. And again we see that God's way of saving young and old from lives of sin is the only logical one, as it is the only successful one. "The gospel is the power of God unto salvation." It is the Word of God that cleanses the hearts of young and old. Nothing else can do it.

Turkey Defends the Jews

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

ISTANBUL, Turkey, July 10.—Sixty persons were sent to prison by the Turkish Government today for persecution of the Jews in eastern Thrace. According to Associated Press reports, in addition to the sixty convicted of attacks on Jews large numbers of others were arrested and put through grueling interrogation, and the Government demanded that thieves return, under penalty of long imprisonment, goods looted from Jewish citizens. At present the situation seems returning to normal, but some three thousand Jewish refugees still remain in Istanbul, fearing to return to their homes in Thrace.

When the nations are called into judgment before Jerusalem (Joel 3:12; Matt. 25:31-46), and the King metes out punishments and rewards, it will be done on the basis of the treatment accorded by the nations to Jesus' brethren, the Jews. Even the "bloody Turk" will receive consideration in that day because of the favor and protection he has extended to the Jew.

Divorce Advertising

"What therefore God hath joined together, let not man put asunder."—Matthew 19:6.

WASHINGTON, D. C., July 13.—An extensive advertising campaign has been instituted by Mexican lawyers to encourage men and women in this country to procure their legal separations in old Mexico. Attorney General Cummings has ordered an investigation to determine whether the use of the mails to drum up divorce business for Mexico is forbidden by federal law. The investigation of the matter was started by the state authorities of California, which forbids divorce advertising.

Berean Department

ARLEN MARSH, EDITOR

Now We're Thinking

Not long since there appeared in *The American Magazine* a letter from a high school boy. That letter indicated a desire to succeed in life by means either fair or foul, preferably foul. It held up to the light of cold, hard fact the discovery that dishonesty, and not honesty, seems to pay; that the comforts of life cannot be secured by the observance of the laws of the land; and that the only thing wrong with dishonest business practices is getting caught at them. The letter closed with an appeal for advice.

The American considered the request to be sufficiently out of the ordinary and of sufficient general interest to merit a place in one of its frequent contests for letters from the readers. Among the replies received (replies which presumably were for the benefit of the inquiring boy) were arguments ranging from the heaven-and-hell idea to the thought that dishonesty was to be cultivated.

Shortly after the letter had appeared, a communication from a reader in Arlington, Massachusetts, observed, "'A Young Man Speaks His Mind' causes me to lose faith in your magazine. No high school boy of 18 has sufficient background to write a letter like that."

Unfortunately the opinion expressed by this Massachusetts reader is the opinion held by a very large section of the American people who have passed the line that divides youth from middle age. That any high school student is capable of thinking is an idea as foreign to their minds as conservatism to Professor Tugwell.

Every once in a while, however, high school students do think. It's becoming quite a habit with them. There is, of course, the great mass of students that does not think; but there is an equal mass of the middle aged that does not think.

Students nowadays are taught to think. The courses they take in school require them to think. A student simply cannot earn honor grades in economics, social problems, commercial law, literary criticism, debating, public speaking, and essay and story writing without thinking. Students are taking to reading the papers. Frequently they are more thoroughly acquainted with modern philosophy and current events than their elders.

But youth, in all its incorrigible self-esteem, adds to its thinking the idea that its thinking is invariably correct. Consequently, when Mencken's philosophies and Darwin's theories and Ingersoll's agnosticism appeal to youth, youth seizes upon them as absolute fact, refusing to countenance a suggestion that possibly its development of these new ideas through its own process of thought might well be checked.

It is this type that the religious leader must meet. No longer is it possible for the preacher or the teacher to ha-

range an audience with a this-is-the-way-it-is-and-if-you-don't-like-it-you-can-lump-it sort of argument and get results. He must interest his hearers in Christianity on the basis of their current thinking—and that, in view of the indifference wrought by their modern philosophies and sophistries, is the most difficult task in the world.

Bible classes of all sorts, to attract outsiders, must draw for information upon the events of the day, must appeal to their members through the literature those members have been reading.

The average Bible class—and this includes Berean classes, Sunday school classes, and conference and midweek classes—is settled in a groove. The regular church members find something to interest them in arguments about technical interpretations of the Scriptures. "The Bible says this—explain it!" is almost the sole question heard from the leader.

People who think want to know the Bible is true before they accept it as fact. They demand proof of its veracity. And the average Christian can no more prove the Bible is the inspired Book of God than he can describe the functions of the endosperm in seeds.

Not only this, but modern youth must be shown something better than it can receive in the activities it normally would follow before it will accept religion. Youth no longer fears hell; and heaven possesses no appeal. Something concrete and important must be offered to draw the young to Christianity.

Christianity has something concrete and important to offer. Dishonesty never has brought the peace of mind, contentment, happiness, that observance of the laws of God has brought. No reward could be greater than an endless existence on an earth made perfect.

Now that youth is thinking for itself, it must be treated not as freshly graduated from the kindergarten, but as capable of evolving its own ideas. The rewards held out by God to those who are faithful to Him must be described in a way that will appeal to thought as well as to emotion. Blind belief in the Bible merely because it is said to be the Word of Jehovah is no longer the style.

About the Bible

Says Thomas Macaulay: "The English Bible—a book which if everything else in our language should perish would alone suffice to show the whole extent of its beauty and power."

"A matchless temple," exclaims Boyle, "where I delight to be to contemplate the beauty, the symmetry, and the magnificence of the structure, and to increase my awe, and excite my devotion to Deity there preached and adored."



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Speaking the truth in love, (we) may grow up into him in all things, which is the head, even Christ."

A BRAVE PROPHET SPEAKS THE TRUTH

ONE man against four hundred! Do you think it would take courage for one man to stand up to four hundred men and tell the truth? Surely, so many men couldn't be telling falsehoods! Let's see.

Here we have the wicked king Ahab and his four hundred advisers on one side, and only Micaiah and God on the other. But with God on his side he had more than a multitude of men. I'd rather have God with me than any number of men. Wouldn't you?

It was this way. Three years before this time, the king of Syria had taken the city of Ramoth from Israel in war. There had been peace since that time.

Jehoshaphat, son-in-law of Ahab and king of Judah, was on a visit to his father-in-law and was being entertained most royally. The two kings talked over the affairs of their countries as they sat at their rich banquets. Ahab probably felt that his great power was being insulted, having an enemy occupying one of his cities, right in his own borders. So he asked his son-in-law if he would join him in a war against Syria to get back the city. Jehoshaphat told him that everything he possessed was at Ahab's command. But he thought they ought to ask God about it first.

Willing to please him, Ahab called together four hundred prophets and asked them their opinion as to the wisdom of war. Now these men were not true ministers of God, taken from the tribe of Levi, as all God's ministers were in those days. But they were false prophets, probably given their positions by a former king.

Of course they answered at once, "Certainly, go to war, and you will get back your city!" It would have been an insult to a powerful monarch like Ahab to tell him he'd be beaten in battle. Ahab wouldn't like it, and they'd only get their heads cut off for their pains.

So the four hundred false prophets flattered Ahab and told him he was sure to win. But Jehoshaphat, knowing these men were not really God's ministers, asked Ahab if there were not a true prophet of God, one whom God talked to, that they could call.

Ahab's answer was a natural one and one that makes us smile. He said, "Yes, there is one, but I hate him. He never tells me what I want to hear. He never tells me anything good about myself."

You know, when one is in the wrong the truth does seem to make him angry. And you have all seen people who would rather listen to some one that spoke flattering words to them than one that spoke the truth.

But Ahab told an officer to fetch Micaiah, and they would hear what he had to say. Off he hurried to obey the king.

Now just picture these two powerful kings, who wanted to go to war and who had been told by four hundred advisers that if they did they would be victorious. And one lone man coming before them and being commanded to speak just as they had.

But Micaiah wasn't in the habit of speaking just to please men. He said, "What the Lord saith unto me, that will I speak."

Surely, Ahab and Jehoshaphat couldn't have had wiser words given them than those that came from God. And they couldn't possibly have done better than to follow God's advice. But no!

These kings, so great in their own eyes, thought they knew better than God. For God told Micaiah to tell them they would lose the battle, but they went right ahead as the false prophets told them to do.

Brave Micaiah! He got put in prison and was fed on bread and water for telling the truth. But wouldn't you rather be Micaiah than one of those four hundred men who went free, but knew they had told lies to the king?

And how did it all turn out? Were the four hundred right or was Micaiah? Look in the same chapter you have for your lesson, verses 34 to 38, and see.

"I would be true,
For there are those who trust me;
I would be pure,
For there are those who care;
I would be strong,
For there is much to suffer;
I would be brave,
For there is much to dare.

"I would be friend
Of all—the foe, the friendless;
I would be giving,
And forget the gift;
I would be humble,
For I know my weakness;
I would look up,
And laugh, and love, and lift."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 5.—July 29, 1934

MICAHIAH SPEAKS THE TRUTH

1 Kings 22

Devotional Reading: Psalm 119:9-16.

GOLDEN TEXT

What the Lord saith unto me, that will I speak.—1 Kings 22:14.

A STUDY OF THE SUBJECT

Topic: Micaiah Speaks the Truth.

Aim: Only God can see into the future.

Basic Truth: "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them."—Isaiah 42:9.

I. A Rash Promise. (1 Kings 22:1-4.) It is evident from the text that Jehoshaphat recognized that Ahab and his prophets and priesthood had no standing with Jehovah, and that Israel's general course of conduct was contrary to the Lord's will. Hence when he rashly agreed to unite his forces with those of Ahab he committed a sin against knowledge. It was commendable for him to demand that a true prophet be called, but he had already pledged his cooperation, and when Micaiah predicted the disastrous ending of the campaign he felt he could not withdraw. It would have been better for him to have withheld his decision until Jehovah had spoken, and then to have acted in harmony with His revealed will.

II. The False Four Hundred. (Vv. 5-12.) The four hundred prophets of Ahab took the popular side of the question. They spoke "smooth things" that "tickled the ears" of the king. Criticism is seldom acceptable to men in high office, no matter how justified the criticism may be. Ahab's prophets no doubt found it more profitable as well as much more pleasant to encourage the king in his plans. Further, they learned that they could get further with their influence if they issued their advice under the guise of religion. Unbiblical and even vicious purposes are being advanced today under the name of religion because their advocates realize the power of religion over the minds of the people.

III. The Faithful One. (Vv. 13, 14.) Micaiah was one against four hundred. For his faithfulness to truth and to God he was imprisoned and fed on the bread of affliction. But he lived to witness the fulfilling of the predictions God had given him. To be true to God and to one's convictions is a reward in itself. The faithful preacher and teacher for the Lord today should strive with Paul to say "none other things than those which the prophets and Moses," together with the apostles and Christ, "did say should come" (Acts 26:22).

THE GOLDEN TEXT

"What the Lord saith unto me, that will I speak."—1 Kings 22:14.

Micaiah was a prophet in Samaria and a man of God. He lived so close to the Father and communed with Him in such a way that he was guided by Him, and that was why he could say, "What the Lord saith unto me, that will I speak."

All true prophets were of God and gave

forth the things that He gave them to tell the people. That was why they could prophesy. God directed, the prophets obeyed, so the Father's messages went forth to whomsoever He willed.

We are not prophets, but we are His children and we should live so close to Him that we may be directed by Him. Every true child of God endeavors to do the Father's will, just as much as Micaiah of today's lesson did His will. Who can do more?—L. A. R.

PRACTICAL APPLICATIONS

Truth

- is priceless, buy it;
- is not usually popular;
- makes us free;
- is the only standard of true judgment;
- is fallen in the street.

Speaking the Truth. It always pays to speak the truth, though oftentimes it means persecution and tribulation. It cost Micaiah dearly in telling the truth. He was smitten, then cast into prison. People hate to be told the truth, especially when it conflicts with some sinister or selfish plan they have in mind or operation. Truth as it is in Christ Jesus is seldom popular. As we near the end of Gentile times this condition will be more prevalent (2 Tim. 4:1-4). Knowing that there will be many who will not speak the truth we must ever be on our guard and prove the teachers whether they are of God (1 John 4:1). We must be established in the present truth, else we will be carried about with divers and strange doctrines (Heb. 13:9).

Power of Truth. Truth is powerful. It has saving power (John 8:32). Through it we are set apart or sanctified (John 17:17). The truth takes us toward and to Jesus, for He is the "way, the truth, and the life." God's mercy is linked together with God's truth. "Mercy and truth are met together." If we are to be recipients of God's mercy, we must be possessors of God's truth. Acceptable worship must be in truth (John 4:24). When we worship in truth and obey the truth we are thereby purified and made meet for the Master's service (1 Peter 1:22).—C. E. R.

YOUNG PEOPLE AND ADULTS

Courageous Truth-Telling

Man, in his insane desire to follow the promptings of his heart (see Jer. 17:9), has often found himself in direct opposition to God and His righteousness. This has made it necessary for God to warn, and in some instances to severely punish, man as a means of redirecting his efforts. This has never been pleasant to carnal man and in his resentment he has often taken vengeance upon the messenger of God whose duty it was to warn of or to pronounce judgment. The prophets were stoned, cast into prisons and wells, beaten, and murdered. It took courage to

be a prophet of God. Small wonder that Jonah fled from Nineveh.

Paul said that the elders of a church were to be overseers of the body and Peter said that they should accept the oversight thereof "not by constraint, but willingly." As an overseer Paul directed Timothy not to neglect his work but "them that sin rebuke before all, that others also may fear" (1 Tim. 5:20). Again he directed: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. . . make full proof of thy ministry."—2 Tim. 4:2, 5. We have had ministers confide to us that they did not dare to rebuke as strongly as they should because they would lose their jobs, and the clothing and food of their little children depended upon retaining their pastorates. It is sad, but true, that many ministers are afraid to rebuke their friends or wealthy supporters of the church. Many professed followers of Jesus will not tolerate rebuke. Human nature has not changed and those who would do the work of an elder must expect persecution. Samuel pronounced judgment upon Eli, his friend and tutor; Jesus rebuked His followers and Paul rebuked his friends, even Peter himself. John might have had some noted rabbis as his followers had he not called them a generation of vipers. He chose rather to rebuke sin though it cost him his life. God expects the same loyalty today.—H. A. S.

PRIMARY

Topic: We Meet Micaiah, Who Tells Only the Truth.

We are to see and hear two kings. The king of Israel and the king of Judah.

Both kings are in Samaria. They seem to be plotting or planning something. Let's see what it is.

"I think we should make war with Syria and take Ramoth-gilead," says Ahab, king of Israel. "Will you go with me?"

"Yes, but let's see what the prophets say we should do."

Ahab's prophets say, "Go." Jehoshaphat, king of Judah, says, "Isn't there another prophet we could ask?"

"Yes," says Ahab, "there's Micaiah. But I don't like him. He's always saying evil things are going to happen to me."

"Let's send and see what he says and let's hope he says the same as the other prophets," says one of the kings.

Let's see what Micaiah says. He says, "If Ahab goes to fight he will be killed."

No, Ahab and Jehoshaphat don't listen to Micaiah, for there they go to battle. We don't want to watch this battle, for we know Ahab will be killed, as Micaiah is God's Prophet and speaks only the truth.

Put a dot on your road for our visit today.—V. C. T.

AMONG THE CHURCHES

CONFERENCE DATES

Illinois Bible School and Conference at Oregon,	July 31 to Aug. 12
General Conference at Oregon, Illinois,	July 31 to Aug. 12
Eastern Nebraska Conference at Omaha,	August 12 to 19
Virginia Bible School and Conference at Maurertown,	August 16 to 26
Nebraska Conference at Holbrook	August 19 to 26
Iowa Conference at Waterloo,	Aug. 21 to 26

MARATHON, IOWA

I must tell you of the wonderful meetings we are having in this community. Owing to sickness, Sr. Anna Fales could not have the meeting announced for her home on June 17, so we met at our home instead. Sunday school was held at 10 o'clock, followed by a sermon by Bro. Arthur M. Jones at 11. A picnic dinner was served, and we then drove to Pickerel Lake, where Bro. Jones assisted Harold Smith and his wife Edith to put on Christ by baptism. I am very happy to tell you this, for they are very fine young people and well able to carry on a successful Christian life. On our return from the baptismal service we partook of the Lord's Supper, after which Bro. Jones gave us another good Bible lesson.

July 1 we met at the home of our new brother and sister, Mr. and Mrs. Harold Smith, where we had an unusually large attendance, and were very glad to have Bro. and Sr. T. J. Ellis of Waterloo with us.

We are having such good fellowship at these meetings held in our various homes, and I am sure many of our neighbors and friends who attend them would never come to our church building.

On August 5, the Lord willing, we shall meet with Sr. Anna Fales at Storm Lake, Iowa.
Anna Boyanovsky.

RIPLEY, ILLINOIS

At our morning services, on Sunday, July 8, our hearts were again made glad when three young people came forward and accepted Jesus as their Savior. They were James and Maxine McClain and Lillie McClory, all of whom live near here. The baptismal service was held at the close of the services.

Bro. and Sr. McClain are a young married couple; and as they start their life together in the Christian way, we pray they may be guided at all times by our heavenly Father. Sr. Lillie is at the tender age of 12 and may her life be one lived to the glory of God.

When Bro. Lapp extended the invitation Sunday evening, Clarence Maddock came forward and confessed his faith. The baptismal services will be held at a later date. We pray that God will bless him in his new walk of life.

We had the pleasure of having with us Sr. Mauvine Greene of Quincy, Ill., and Sr. Lola Clark of Mt. Sterling, Ill. As they are both from a distance, they enjoyed meeting again with those of like precious faith.

We feel the Father has poured out great blessings upon us, and we pray that we all may remain faithful until Jesus shall come.
Ednah Cooper, Secretary.

BEAR, ARKANSAS

A joyful meeting was held at Bethaven recently.

Sunday the 24th at 11:00 a. m. the Antichrist was ably discussed by our pastor, Bro. Shelton. See 1 John 2:18, 22; 4:3; 2 John 7. He showed that the Antichrist and antichrists have already made their system of religion.

In the afternoon Bro. J. M. Dorris, with Bro. Shelton and the writer, led the way to a lake and into the water that he might seal the faith in order to have, as Peter words it, "the answer of a good conscience toward God." He is now 63 years of age and, like the writer, had been baptized while in his teens.

The Lord's Supper was served anew to remind us of how our Savior had loved and suffered for His church.

2 Peter 1:1, 10, 18 was read and expounded by Bro. Shelton. He then asked Bro. Jesse Humphreys to take the lead; so after some humble and appropriate words in the same manner Bro. Humphreys read Luke 22:1-30.

On the afternoon of June 15 we had a glad surprise when our son-in-law, Bro. Golie B. Sprinkle of Cheyenne, Wyo., came to see us. He was on his way home from Jasper, Ala., where he had been called to the bedside of his father. He arrived in time to be of much comfort to him and left him much improved. He was also of much comfort to us. He left us June 18.

Kittie C. and R. A. Humphreys.

ARKANSAS CITY, KANSAS

An old adage says, "Better late than never." Therefore, I am sending a belated report of a meeting held in Arkansas City, Kan., over the weekend of June 10.

The weather was extremely hot and it was harvest time, one of the busiest seasons of the year. Nevertheless, we had the pleasure of speaking to fair-sized crowds at each service.

What an inspiration it was to us to meet those good people and see the work they are doing. For these brethren during the hard times we have been experiencing have been building a house for God which is now nearly complete and, best of all, free from debt.

What they have done any consecrated group can do. For they are not large in numbers nor rich as this world reckons riches. But they have been willing to make sacrifices, and now they have a meeting place of which they can be justly proud.

The day after returning from Arkansas City we left for a two weeks' vacation in Nebraska. While there, it was our privilege to speak twice at Blair and to teach several classes. It was good to meet with the home folks again.

After being gone for three weeks we are back at work here in Helena. Things are rather quiet now, but we are praying that with cooler weather may come increased interest and attendance.

Lucille LeCrone.

CONTRIBUTIONS TO N. B. I.

Mrs. Orval Shepherd	\$1.00
Ontario	2.00
Roscoe F. Dunbar	3.70
Mr. and Mrs. Howard H. Moore	2.50
Anonymous	5.00

NORTHWESTERN CONFERENCE

The Northwestern Conference closed a 5-day session, Sunday evening, June 24, at Corvallis, Ore.

The opening services were conducted by Bro. A. L. Corbaley of Puyallup, Wash., who spoke on "The Second Coming of Christ." Bro. Corbaley led the singing during the meetings and conducted two Bible studies. We certainly appreciate his willingness to serve where he may be most needed.

We were delightfully surprised when, around dinner time Thursday evening, Bro. and Sr. E. C. Railsback and Bro. and Sr. Norman J. MacLeod and sons Kenneth and John, Jr., drove in.

At the Friday morning service A. W. Darby of Gresham, Ore., spoke, taking his text from 1 Timothy 3:15. This was a very interesting discourse.

The weekly Bible study of the local church was led by Bro. MacLeod, the subject being Revelation 13. At the evening service Bro. MacLeod gave the first of two interesting discourses on "History and World Events," the second talk being given Saturday evening.

The business meeting was held on Saturday morning. Election of officers for the coming year resulted as follows: M. W. Woolf, President; Minnie Rogers, Vice President; Mrs. James Galbraith, Treasurer; Minnie R. Kerr, Secretary. No definite decision has been made in regard to selection of a minister for this district yet.

A general meeting was held Saturday afternoon with Sr. Railsback in charge. The subject, "Worldly Pleasures," was well handled by the leader, who advised us to let go of the world and its lusts and give our time to more profitable things.

Sunday was a day filled with food for both the natural and the spiritual man. Sunday school was held at 10:00 o'clock. Bro. MacLeod spoke at 11:00, giving a very interesting talk. A basket lunch was served at the city park beneath the shade of giant black walnut trees. At 2:30 Sr. Railsback conducted a social meeting, each one present giving a testimony or a scripture reading. The Lord's Supper concluded this service. Supper was served cafeteria style at the home of Sr. Flora Hogue. Bro. MacLeod delivered the closing discourse, admonishing the church to work together and to build up in faith and works.

"The Glories of the Kingdom," a sermon by Sr. Railsback, was given especially for the young people on Thursday evening.

Words cannot express our sincere appreciation of the wonderful spirit of service and brotherly love displayed by the California brethren in driving so far to help make this conference a success.

The work done by this organization is to strengthen the brethren in the faith, and to bring others into a knowledge of the truth.

May God bless our efforts, and we will give Him the praise and honor.

I wish to thank the brethren of the Northwest, and those whom I know only through correspondence, for their wonderful spirit of cooperation and for their confidence in me during the past six years during which I have served as secretary of this conference.

Gladys Barber, Secretary.

MARSHALL, ILLINOIS

Services are held the second and fourth Sundays of each month, Sunday school every Sunday, and Berean each Wednesday night. Everyone is cordially invited to attend these services.

Good interest and fine attendance continue to prevail at our preaching services, for which we are thankful. At our last service there were more than one hundred in attendance, of whom the great majority were young people.

One of the most encouraging features of our activities this summer has been the growth of our Berean class. Inactive for over a year, we reorganized this year and the interest and attendance have been steadily increasing. Our largest attendance numbered 46 and the smallest 18, with the average hovering around 35. We sincerely trust that this interest will continue to prevail throughout the summer.

Harry Goekler, Pastor.

BRUSH CREEK AND LAWRENCEVILLE, OHIO

Services at the Brush Creek Church of God were cancelled on Sunday morning, July 8, to assist in making a more profitable day of services at Lawrenceville, where the brethren were having their regular annual gathering with picnic dinner served on the church grounds. Elder James A. Patrick of Ashland, Ohio, delivered splendid sermons, in the morning on The Beatitudes, and in the afternoon on The Importance of Christ's Return. Two of his children, Ione and Carrol, accompanied him. Though there are not many brethren of the Lawrenceville congregation, it is a pleasure to meet with them and to witness their loyalty of service and to enjoy their hospitality.

The usual evening service was held at Brush Creek, and it was gratifying to see the number who attended their third service of the day. At the close of the service two came forward for baptism, Mr. Ellsworth Routson of Dayton, and Mr. Jesse Pensyl of West Milton, R. F. D. Mr. Routson is a young man who has attended our services frequently the past two years. He may be addressed this summer at Troy, Ohio, care Harold Kessler. Mr. Pensyl is a middle-aged man, and the head of a family of five. He has attended our services the past three years. Without waiting, a baptismal service was held at about 10:00 p.m. in Brush Creek on the farm of Bro. and Sr. Charles Doll. A flashlight illuminated the sacred page as we read of the baptism of the jailor and his family, also held in the nighttime, as recorded in Acts 16. Auto lights shone over the water as the candidates were immersed. We trust the blessing of Jehovah will be theirs in this life and that they may receive eternal reward in the soon coming kingdom of our Lord.

Sydney E. Magaw, Pastor.

OREGON AND WASHINGTON

Mr. and Mrs. Hal Gross arrived recently in San Francisco, Calif., after spending some time in Honolulu.

Members who have been on the sick list recently are Srs. Sarah E. Smith and Alice Darby Prior of Portland, Ore.; Srs. R. E. Nugent and Elsie Galbraith, Vancouver, Wash.; and Sr. W. I. Barber, Corvallis, Ore. Sr. Prior recently submitted to a major operation and is a patient in a Portland hospital. Sr. Galbraith, who is Treasurer of the Northwestern Conference, was unable to attend the annual meeting.

Out-of-town brethren who attended the Northwestern Conference at Corvallis, Ore., were: Bro. and Sr. E. C. Railsback, Bro. and Sr. MacLeod and sons Kenneth and John, Los

Angeles, Calif.; A. W. Darby, Gresham; Bro. J. C. Wilson, Lebanon; Sr. Minnie Rogers, Berdina Smith, Bro. C. H. Belshaw, and Mr. and Mrs. E. C. Fisher, Eugene; Bro. and Sr. A. L. Corbaley, Puyallup; Sr. Riley Arthand, Aberdeen; Bro. and Sr. Edward L. McIrvin, and Bro. and Sr. Wallace Woolf, Vancouver, Wash.

The quarterly Northwestern Conference will be held September 7, 8, and 9 at Felida, Wash.

Drop the Secretary a card letting her know that you plan to attend, and when you will

arrive. Ask her for names and addresses of members along the route, if you are driving through.

The new Secretary is Mrs. Minnie R. Kerr, and her address is 1662 Harrison St., Corvallis, Ore.

Brethren of the Northwest, give her your hearty cooperation.

One of the small daughters of Bro. and Sr. D. H. Hathaway underwent a tonsillectomy recently.

Gladys Barber.

BETWEEN YOU AND ME—

"The Bible and the Present Political Outlook" is the fascinating general subject announced by Norman John MacLeod for his Bible school lessons in Oregon, Ill. You will not want to miss this splendid series.

With much regret we learn of the sudden death on July 3 of Eld. L. H. Shelton, who has been doing such excellent evangelistic work in Arkansas. Bro. Shelton was to begin a series of meetings on July 20 near Bear, Ark. We hope for a complete obituary soon.

Bro. and Sr. Charles Gesin, Oregon, Ill., are moving to a farm about three miles from Mt. Morris, Ill., but not too far away from Oregon to make it impossible for Sr. Gesin to continue her splendid work in the church and Sunday school, for which we are thankful.

"Germany and the New Age" was the subject that called out a large and attentive audience at the church in Oregon, Ill., last Sunday night. The pastor's theme next Sunday evening will be "Labor and the New Age." These discourses are parts of a series on the new age of glory which is so soon to come.

There is still time to appoint your delegates to the General Conference and to offer your pastor a two weeks' vacation on pay so that he can attend that great gathering and bring its inspiration back to you. Make up an auto party and come with him.

Bro. Eldridge Ellis of Waterloo, Iowa, son of T. J. Ellis, Treasurer of the National Bible Institution, is now in Washington, D. C., where he was called to accept a position in the near future.

Fifteen Weeks for Fifty Cents—

Simply fill in this blank and return it to us accompanied by 50 cents for each one to whom you wish THE RESTITUTION HERALD sent for the next fifteen weeks and we will provide them with splendid inspirational reading, prophetic information, and comforting assurances of the Children of God for the summer's reading.

GENTLEMEN:

Please send THE RESTITUTION HERALD to each of the following for 15 weeks. I inclose 50 cents for each subscription.

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PRACTICAL PROJECTS

TEACHERS in the church school have often been reproached by specialists in the field of religious education for what they claim is the absence of vitality in their teaching. It seems that lesson after lesson is taught in many cases without some obvious and objective effect being noticeable in the life of every class member. The specialist wants to be able to measure objectively the value of instruction. Is it possible for us to adjust our lesson programs in such a manner that an outward effect in everyday life will become evident?

It has been suggested that practical projects be launched by classes in the church school in order that the truth learned in the lessons during the class sessions can be definitely practiced in life. For example, in a lesson on Ruth, it is claimed that the class should take an active interest in interracial relationships at home, or in missionary projects, both domestic and foreign. They can either send gifts to support the missionaries or actually participate in efforts of an evangelistic nature in communities in their city unoccupied by the church at the present time.

But there is danger here that even the practical man may overlook. He may seek to *do things outwardly*, while being wholly unaware of the greater need of *being changed himself inwardly*. How often some of us delude ourselves,

thinking that we are satisfying the Lord's requirements by outer acts of charity or seeming goodwill to others, whereas, in actuality, these acts constitute nothing but bits of ritualism. They may be mere formal expressions which fail to measure the actual inner condition of the soul!

The Apostle Paul said that nothing availeth except a new creature. Unless the inner change takes place, unless all of our motives are actually molded by the divine will at work within us, unless our desires are brought into harmony with the will of God so that we will be prompted to do that which is well pleasing in His sight, all of these outer acts by which some people would try to measure the religious personality and test the value of church school instruction, become as mere clanging cymbals and sounding brass—or, to put it in modern language, nothing but "a big noise"!

It is well that classes in the church school attempt to find means whereby the truths learned in their lessons may be expressed in action. It is noble indeed to launch forth with worthy projects in which class members may participate and cooperate. But, in doing so, let us be sure that this fundamental requirement in the changed life of the individual (changed on more than the surface or on the basis of mechanical reaction) is never overlooked. Otherwise we shall miss the supreme goal of our effort and fail in realizing the most important purpose to which the church school itself is devoted.—*Standard Bible Teacher*, copyrighted, 1933; published by permission.

General Conference Representation

EXTRACT from the Constitution and By-Laws:

VIII. (13) The General Conference shall be composed of individual members and delegates as follows: Each state shall be represented by delegate or delegates as follows: Where states are organized into state conferences they shall be entitled to vote by delegates appointed by the state conference or its executive board fifty per cent of its membership. Each organized church in the state shall be entitled to appoint delegates with power to vote fifty per cent of its membership. Any church or any number of members not associated with a state conference shall be allowed a 100 per cent representation. Any member of any state conference or church who shall be present at any conference session shall be allowed voice and vote, but such vote shall first be deducted from the delegate vote of his church or state conference or both. Any isolated member of the General Conference who is not a member of any state conference or church organization shall, if present, have voice and vote in any conference session.

The names of members and, if possible, the address of each member so represented shall be furnished and certified by the proper officer to the Secretary of the General

Conference before the session at which their votes shall be cast. (As amended August 12, 1926.)

The General Conference
Oregon, Illinois
G. Eldred Marsh, Secretary:

This is to certify that have been appointed delegate... to represent the conference church at the General Conference to be held at Oregon, Illinois, July 31 to August 12, 1934. The conference church has members which the above delegate is authorized to represent.

(Signed)

..... Chairman
..... Secretary

Dated, July, 1934.

Names and addresses of members follow:

THE RESTITUTION HERALD

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NUMBER 43

The Promises Made Unto the Fathers

By Lyman Booth

THIS subject presents to our minds two important questions. First, what were the promises? Second, who were the fathers? Because they are so closely related, it is to be expected that the answer to one will lead to the answer of the other.

First, who were the fathers? In Exodus 3:15 we find that God told Moses to say to the children of Israel, "The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you." And in Acts 3:13 Peter said, "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus." In Galatians 3:16 Paul plainly states that "to Abraham and his seed were the promises made." Because those promises which were first made to Abraham were repeated, in substance, to Isaac and Jacob, they are called "the promises made unto the fathers." By this testimony we learn who were the fathers.

What are the promises made to them? We find that when Abraham came into Canaan the Lord said to him, "Unto thy seed will I give this land."—Gen. 12:7. "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever."—Gen. 13:14, 15. Later the Lord made a covenant with Abraham, saying, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."—Gen. 15:18. In speaking of this promise Paul said in Acts 7:5, "And (God) gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child."

In Romans 4:17 Paul, in speaking of the surety of the promise, said, "(As it is written, I have made thee a father of many nations,) before whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were." Again the Lord said, "I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I

will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."—Gen. 17:7, 8. "Thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed."—Gen. 22:17, 18. The promises which the Lord had made to Abraham were repeated to Isaac, who also was dwelling in Canaan: "Unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; . . . and in thy seed shall all the nations of the earth be blessed."—Gen. 26:3, 4. To Abraham's grandson, who also was dwelling in the same land, the Lord made the same promise, saying, "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; . . . and in thy seed shall all the families of the earth be blessed."—Gen. 28:13, 14.

From the foregoing we learn that God made the promise of a land estate extending forever, which implies a life of equal duration. If the possession of the land is an eternal possession, it could not be enjoyed except by those in possession of eternal life.

Who are the heirs of the promises? Where is their inheritance? How long will they possess it? How certain or sure are those promises?

How may men secure an interest in those promises? We have shown that Abraham, Isaac, and Jacob are the heirs named in the promise, which promise was made sure by the Lord's unbreakable oath. Now who or what people constitute the seed referred to in the promise is not so easily determined, although it is not left to guesswork, for Paul settled that question when he stated, "To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."—Gal. 3:16. It is evident that Paul referred to land because he called it "the inheritance" (v. 18), and "the inheritance" refers primarily to the possession of the land of Canaan. Since the inheritance involves so many other promises, it may appropriately be called "the promises." In like manner the (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

"Be ye also ready: for in such an hour as ye think not the Son of man cometh."—Matt. 24:44.

MY DAILY PRAYER

Just for faith that will not waver,
 Just for truth, great All-in-all,
 Just to serve Thee, O my Savior,
 To be ready at Thy call.
 Just for better understanding,
 Just to help some one in need,
 Just to calm myself in silence,
 Just to hear Thy voice I plead.
 Just to sing when storms o'ertake me,
 Just to love when hate is near;
 To be brave when fears assail me,
 Just to trust Thee, Father dear.
 Just to know when tasks are over
 That my best I've given Thee,
 Just to hear Thy sweet voice murmur,
 "Well done, child, rest thou in Me!"

—May Moore.

PREPARING CANDIDATES FOR BAPTISM

FOR some years several of our churches have maintained classes for the instruction of those who have contemplated baptism in the near future. Regular weekly sessions are generally held, at which time plain and convincing lessons on the gospel and Christian conduct and responsibility are given by the pastor or by other competent instructors, so that when this most vital and important step is taken the individual doing so understands thoroughly the deep spiritual significance of the service.

Such pre-baptismal study under leaders of ability serves a most desirable purpose. In the first place, it impresses upon the mind of the candidate for baptism the great importance of the solemn act he is contemplating. It causes him to feel that on his understanding and response to God's gracious invitation rests in part the possibility of his eternal salvation.

In addition to this, such careful instruction tends to unify the church body in doctrine and practice. After taking a course of this kind no one would have occasion to say in later years, as some have done, "If I had known the Church of God believed so and so I would not have been baptized!" The immersion of one who has no clear knowledge of the gospel is of doubtful value.

"A LITTLE CHILD —"

A MOTHER came to the pastor of one of our churches recently and told him the following touching story. She said her little boy, not yet in school, but who is a most observing little chap, when he is prepared for bed at night, will say, "I'll take Jesus' hand in one of mine and Brover ———'s (naming the pastor of the church) in the other and walk in the beautiful garden."

The pastor could not at first think just what his little friend could mean by this expression, until suddenly it occurred to him that many months before he had talked to the children of the Sunday school about walking through the beautiful garden of life, hand in hand with Jesus Christ, the children's Friend!

For nearly a year that idea had been imbedding itself in the child's mind until at last it found expression in words, and more than words, in actual living, comforting faith! That little lad went into the darkness of

"Sleep, sweet counterpart of Death,"

each night without the slightest fear, trusting himself to the protecting care of his own best Friend, and, humbling and yet ennobling thought! to the guidance of the pastor's hand!

O that we who are pastors might realize how powerful and how lasting is the influence we wield over the little ones who sit so apparently impatient before us for an hour or two each week!

When a trusting child associates in his mind his own father and mother, the pastor of his church, or his teacher in Sunday school, with the blessed Son of God; when, in the vivid imagination of childhood, he sees them walking in sweet and close communion with Jesus Christ "through the beautiful garden of life," how can they who walk before him all the time fail to strive humbly and prayerfully to be that which he believes them to be, the constant companions of the children's Friend?

Some day that little lad will have grown to manhood—still, we trust, hand in hand with Jesus Christ. In the course of time he will obey the gospel call in baptism, dying to the world and its deceitful allurements, and arising hand in hand with Christ to carry on our tasks. And then may come the sleep of death, but he will not fear to enter the darkness, for he will be walking hand in hand with the Light of the World! And after the Master comes he will walk hand in hand with Him throughout eternity!

While the Church Sleeps

II

By the Editor

FROM the time when the hope of the Lord's coming was lost in the mists of the Dark Ages to the present moment, the church has not regained fully its intense vitality and zeal which rested upon that hope. To realize the possibility of Christ's immediate presence in the affairs of earth arouses a deeper sense of individual responsibility in the disciple's heart than any other incentive could possibly do.

But it is not so much of this *lost hope* of the church that I wish to speak as it is of the events that have transpired, and are now transpiring, *While the Church Sleeps*.

Perhaps I should explain first what I mean by a sleeping church. I can do no better than to call your attention to the warning voiced by Paul so long ago, as recorded in 1 Thessalonians 5:1-11.

The Apostle's opening words are far from applicable to the nominal church member today, I am afraid. "But of the times and the seasons, brethren, ye have no need that I write unto you." How few Christians there are who know anything "of the times and the seasons" of prophecy! And that is what Paul is talking about. How equally ignorant are many of their religious leaders concerning these things! It is evident that not only are the laymen asleep, but their pastors and teachers are generally "slumbering and sleeping" also.

No doubt if Jesus were here today He would address the church with the very words He used in speaking to the Pharisees and Sadducees who asked Him for a sign from heaven, when "he answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. 16:2, 3).

The nominal church is awake, fully awake, to many of the dangers that threaten the world on every side. Its leaders are aware that the world is sick, with a grievous and lingering disease that fills

the lives of men with pain and their minds with increasing fears. The church, I say, is awake to the sad conditions that prevail among the peoples of all nations, and no doubt the directors of religious thought have rightly diagnosed the cause of this universal distress.

The pastor of the First Presbyterian Church in Nashville, Tennessee, Rev. James I. Vance, said recently in a published sermon:

"It is bad for a nation to lose its money, to go bankrupt, to lose its trade, to see its prosperity depart, to be swept with famine and disaster. But it is a thousand times worse for a nation to lose its soul. Can it be possible," he asks, "that this is the trouble with our country today? America is a nation whose soul is sick. Unless its people repent of their sins and return unto the Lord, America will be a country with a lost soul."

The clergyman calls attention to the efforts being made to bring the country back to prosperity. "The nation is feverishly at work attempting to meet the economic crisis, to find work for the unemployed, and to bring back business. To accomplish this purpose it is pouring out money like water."

It is, of course, right that the nation should do this. Such is the duty and function of government. And it is also right that the church should take an active and encouraging interest in all these things. But after all, economic recovery will not cure the cause of the disease that is sapping the strength of America. It cannot do that. We may put all of the men of this country back at work at the highest wages they have ever received. We may place them in beautiful and commodious homes of their own. We may shorten their hours of labor and give them an abundance of leisure to enjoy as they will. We may send their children through the grade schools, the high schools, and the state universities at public expense. But do what we may for the economic recovery and for the material prosperity of America, there will yet remain the problem confronting us of curing

Do Not Judge Too Hard

Pray don't find fault with the man who limps,
Or stumbles along the road,
Unless you have worn the shoes he wears
Or struggled beneath his load.
There may be tacks in his shoes that hurt,
Though hidden away from view,
Or the burdens he bears placed on your back
Might cause you to stumble, too.

Don't sneer at the man who's down today,
Unless you have felt the blow
That caused his fall, or felt the shame
That only the fallen know.
You may be strong, but still the blows
That were his, if dealt to you,
In the selfsame way at the selfsame time,
Might cause you to stagger, too.

Don't be too harsh with the man who sins,
Or pelt him with words or stones,
Unless you are sure, yea, doubly sure,
That you have no sins of your own;
For you know, perhaps, if the tempter's voice
Should whisper as soft to you,
As it did to him when he went astray,
'Twould cause you to falter, too.

—Selected.

the disease that brought about this state of suffering and want.

Let us make no mistake! The cure of the disease will not be found in the halls of Congress! It will not be located in the Chief Executive's chair in Washington! It will not be discovered by any "Brain Trust," however able it may be. The cure for the world's anxiety and pain will never be effected by the legislative enactments of any one nation or of all nations combined, for the cause of the disease is not political nor economic, but spiritual! And spiritual ailments are beyond the reach of material physicians!

The church, and the church only, possesses the remedy that can reach the heart of the disease and remove its cause. For the disease is *sin*, and the only remedy for sin is found described in the Bible, in the gospel of God's dear Son!

The church nominal is asleep to the fact that she has in her keeping the most powerful cure for depression in all the world. She is asleep to the fact that she possesses in the gospel of Christ the most potent antitoxin that was ever produced. Yet here she lies slumbering nervously, and dreaming of relieving the world's distress by *law, man-made law!*

A Fast Age

A FEW days ago David Jack of Peru, Nebraska, made a round trip by air between Omaha and Chicago. His wife traveled with him. Many years ago they traveled from Chicago to Omaha in an ox wagon. In the plane they traveled nearly three miles a minute; in the ox wagon they probably made about three miles an hour.

A few months ago Ezra Meeker, a well known pioneer in the State of Washington, drove an ox team from the Pacific Coast to the Middle West, traveling practically the same route (the Old Oregon Trail) he traveled more than a half century before. The journey east in the ox-drawn wagon took about three months, but he flew back to his home in Washington in just a few hours.

While reading the historical records of the Bible, we marvel at the rapidity of the rise and fall of leaders and kings. We look back at those people as being easily persuaded; we conclude that they yielded to their immediate desires, and failed to look into the future for the results of their actions. But let us look at the age in which we live. Surely there never was an age when nations tottered more or governments fell faster.

Look at the nations of Europe and Latin America. Kings have fled and Governments have changed hands so fast the past decade one can hardly keep informed as to what form of government the nations have. You cannot go to the library and take down a history and learn, for the chances are there have been several changes since the history was published, though it be a late one. One day a nation has a king; the next day the nation sends the king into exile and declares itself a republic. Then to the astonishment of all a dictator arises; all eyes are turned to him and kings and presidents are practically forgotten.

We readily concede that the prophets of God prophesied of these conditions hundreds of years before Christ, but the question is asked, "Does the Bible speak of our nation, too?" We answer in the affirmative. The same Spirit that moved the prophets of old prompted the Apostle Paul to say, "In the last days . . . men . . . shall be heady," or rash, hasty (2 Tim. 3:1-4).

This nation has rushed along so fast the past ten years that some of the diplomats actually called for application of the "emergency brake." They, like Daniel of old, have said, "O my Lord, what shall be the end of these things?"

The nation seems in a rash, hasty, unsettled state of mind all the time. When production was good they plowed under parts of the crops. A drought struck most of the nation and immediately famine was feared and cries for relief are everywhere.

A few years ago the people selected a man for the highest national office, and he gained the support of the majority of the people of the nation: four years later he seemed utterly forsaken. People said, "Give us a 'new deal.'" Now they seem like a boy with a new toy: he plays with it for a while; but soon he wishes to take the wheels off, set it down, and go to get another. Are we, as a nation, hasty?

A few months ago the people asked for the repeal of the Prohibition Amendment; there was an overwhelming wet vote, and now the nation is disappointed with the results. They asked for 3.2 beer, then they wanted 6, then they wanted hard liquor. Accidental deaths caused by drunken drivers have increased to an alarming degree. What the next wild dash will be no one ventures to say.

There will be no national, or international, "cure-all" remedy until the return of Jesus; however, it is to be hoped that those in authority will strive to lead the nation, and nations, to higher planes of living. But you and I need not wait for a national movement. Jesus did not wait to be endorsed by the Sanhedrin council. He knew and obeyed the call of His heavenly Father.

The call of the Master today is to go to the closet and "shut the door and pray." Let us ask God to help us to slow down to where we can hear His voice. He is calling for men and women who will lead a quiet and peaceful life and be an "example of the believer." Shall we "slacken our pace" and learn to spend more time at the feet of the world's greatest teacher, Jesus, who said to the storm, "Peace be still," and who is to return and be the Prince of Peace?—Roy Dailey in *The Bible Advocate*.

Peter and the Resurrection

THIS is more of a study of this subject, and from a standpoint not often taken. We will endeavor to take up this subject as connected with Peter's life and teaching. First, we will notice that the Apostle Peter personally was opposed to this very important message when it was first taught by Christ our Lord. Matthew records its first mention by Jesus (Matt. 16:21) thus: "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee."

It was at this time that Jesus said unto Peter, "Get thee behind me, Satan." Mark also mentioned the same thoughts in Mark 8:31-33. Up to this time in the ministry of our Lord, the disciples had been proclaiming Jesus as the Christ, the covenanted King of a kingdom promised to the Jews "at hand." But now Jesus makes a change in His teaching. Read again Matthew 16:21, 22. You notice, do you not, that Peter rebukes Jesus by saying, "Be it far from thee"? Then Jesus had to call Peter down. He spoke very sharply to him, calling him "Satan." Did you ever think or wonder why Jesus called Peter "Satan"?

The way marked out by God for Jesus to come to victory was by the way of the cross, and through the tomb. But Satan in His temptation had suggested to Jesus an easier way to the kingdom. His suggestion was, "Bow down to me and all these kingdoms of the world will be yours without risking the way of the cross or tomb." Jesus did not take the bait. Jesus answered the arch fiend just as wisely as He answered all His enemies, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." After this the devil left Him. But the echo of that temptation came again to the ears of our Master, and this time it came from the very mouth of one of His disciples. But Jesus was not deceived if Peter was, and so He answered the words, or second temptation, of the evil one coming through Peter, by saying, "Get thee behind me, Satan." Here is a lesson for all of us. Let us not be surprised, or deceived, if the devil sometimes uses some of our dearest friends to tempt us in going wrong. That is why we should begin every day by praying the prayer that Jesus taught His disciples, saying, "Lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen."

Said Jesus to Peter, "Thou savourest not the things that be of God, but those that be of men." The real message of death and resurrection of Christ is not the popular Easter message of today. The popular Easter message that is being sounded from most pulpits does not emphasize the

death and resurrection of Jesus, nor does it recognize that there is any death at all, really; but it insists that immortality means the conscious continued existence of the natural life of man under far better conditions. "There is no death; what seems so is transition." So says the poet. But the message of the Bible is that immortality comes through our connection with Jesus Christ by faith, and is to be received through a resurrection from the dead at the last day. Christ demonstrated the possibility as well as the how, by His own resurrection. When He appeared to John on the Isle of Patmos, He said, "I am he that . . . was dead; and, behold, I am alive for evermore." He had even before His death said to His disciples, "Because I live, ye shall live also."

Let us now consider Peter's experience with Christ's resurrection. You remember that Jesus told the women to tell His disciples, and *Peter*. Read Luke 24:12; John 20:6. According to 1 Corinthians 15:5 we would infer that Peter was the first of the apostles who saw Jesus after His resurrection.

It is certain that the first sermon preached after the day of Pentecost was an Easter sermon, and Peter was the Apostle who preached it. You will find it in Acts 2:24-32. There are two things about this sermon that should characterize every gospel sermon. 1. It was biblical. 2. The preacher had experiential knowledge in the matter treated. Peter quoted from Psalm 16:10. Peter had not only seen the empty tomb and the linen cloths laid by themselves, but he had seen his Lord. We find that Peter in his second sermon, as reported by Dr. Luke (Acts 3:15), speaks again of the resurrection, and further he says, "We his apostles are the witnesses of that fact." Then in the fourth chapter of Acts in his address to the Sanhedrin, verse 10, he again speaks of Jesus' resurrection. Peter is no longer afraid to stand before the rulers and give his testimony of the fact of Jesus' wonderful triumph even over death. Peter is not only the first to preach of the resurrection of Christ to those of the Jewish race, but he is the first to preach it to them of other races. It was in Cæsarea in the house of Cornelius (Acts 10:40, 41). We find that Peter not only preached about the resurrection of Christ, but he wrote very eloquently about the subject. In his first letter, the first words after his introduction, he gives utterance to such beautiful thoughts as these, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

I will now close with this illustration. A little boy, on seeing the sun rise, dashed into his grandmother's room, put his hand on her shoulder as she lay sleeping, and shrilled, "Wake up, Grandma, the world's begun." Peter must have had something of the same experience when he saw the empty tomb, and afterwards saw Jesus himself.

His hopes had been dissolved, and his dreams had been shattered. Then he heard the glad news. Then he saw for himself his Lord. For him the world had begun anew. Does it mean any less to you and me? We read Christ's resurrection was the "firstfruits," "then they that are

Christ's at his coming." When Christ comes again and all His followers are raised from the dead to die no more, it will certainly be as the little boy said, "Wake up, Grandma, the world's begun."—S. J. Boy in *The Messiah's Advocate*.

Experience

By Emma C. Railsback

THE knowledge gained by practice, trial, or exercise we call "experience." The Apostle writes, "Tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed." In the daily walk experience giveth confidence while inexperience often maketh ashamed. In my youth my mother often made use of the old adage, "Experience is a dear teacher, but children and fools will learn by no other." I can testify from experience to the wisdom contained in this pithy saying. Some are able to learn from the experiences of others and often save themselves much annoyance and grief by close observation of and by heeding the advice of their elders. In the business world most of the avenues of employment require experienced help. The first question to an applicant for a position is, "How much experience have you had?"

Advanced years do not always indicate a rich experience in the ways of life; yet in the main, the experience of age is one that can be depended upon. The Apostle writes that 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. By reason of use or experience, therefore, those of full age have better discernment. This is quite generally conceded to be the truth not only in the Scriptures but in the business world as well. Yet we see a tendency today to discount the wisdom gained by experience and to exalt the young with only theoretical knowledge.

Attending lectures at teachers' institutes with our daughters, who were teachers, some ten or twelve years ago, I was surprised to hear the educators advise the teachers to "give youth his liberty; do not restrain; allow him to give full expression to every impulse," etc. I sensed a danger to the rising generation then and there. This instruction is contrary to every precept of Scripture. These lecturers were not the only ones to voice this sentiment of "no restraint" for the young. We see it in the popular columns of the daily papers and in the magazines. We are now seeing the results of such teaching on every hand. It is one of the causes of the present demoralized condition of society, of government, of business, of religion. Everywhere we find it bearing fruit. Quoting from *The Pathfinder* on causes of the depression:

"The younger generation thought they knew it all and insisted on taking charge of business all along the line. All 'men over 40' were blacklisted and told to go away and stay away, as they were too ancient for this new generation. New ideas and schemes, as crazy as anything that ever came out of bedlam, were brought forth and adopted. Of course the young squirts who took command of business during those times were not spending their own money or they would have done very differently. In fact few of them had ever actually earned a dollar by honest work and hence they could not be blamed for having no notion of the value of money."

This writer sees conditions as they are today, and he is not praising the younger generation that has taken command in the business world. There is rather a note of criticism throughout the article.

In every phase of life we see the results of pushing youth to the front before he has gained experience to qualify him to occupy the front of the stage. In religion the elders are informed that they are a hindrance to the young; step down, give way! We see godly parents almost driven to distraction trying to hold their children in restraint from their evil associates in school who are permitted every license. Lack of chastisement by parents according to scriptural instruction is the primary cause for the present lack of reverence for parents and the demand for them to take a back seat and allow the young to have full sway. Poor, misguided youth: he lacks experience; he is impulsive; crimes of every description are laid at his door, and who is more responsible than those who have agitated to "restrain him not"?

This is a part of the perilous last-day conditions; and the church should be on her guard lest she, too, be found promoting the same false principles. Let us not sleep, but let us watch and be sober, being continually on our guard against conformity to the world. Rapid changes are taking place, and there is great danger of being caught in the whirlpool of popular public sentiment. Another danger which I wish merely to mention is the great sacrifice being paid on the altar of vanity. In this, too, there is great danger of the church losing sight of her opportunities of transformation to the likeness of the Son of God.

TO A YOUNG PASTOR

I REGRET exceedingly and am ashamed to realize that our younger ministers should receive such a small wage as to make it necessary for them to economize to the extent that they are unable to furnish their families with a little necessary protection. I trust this will not always be thus. I know your church is a young church and doubtless doing what they can toward your support. But why should our denomination open up a work and be unable to finance it; and expect some young man whom God has called to preach to go and make all the sacrifice himself?

I know our church for years held a pastor to about two thirds of what a pastor should receive. But thank the Lord! one day we got our eyes opened and now we pay our pastor \$35 per week and furnish him a parsonage and pay his telephone bill; and about once a year give him an extra token of our love and affection. This is not an enormous salary, but it keeps him from financial worry, and gives him enough to pay his bills, including insurance protection for his family.

Perhaps I should have told you one of the secrets of how we do it. Well, we organized a Tithing Class, and each member pledges to bring all his or her tithe into the class. "Bring ye all the tithes into the storehouse" (church). From this class we vote ninety per cent of our income to church support. Say, you just ought to attend one of our class meetings and hear of the blessings spiritually and financially which come to those members. We have now thirty-five or thirty-six members, and they pay about seventy-five per cent of the bills of the church. Our church membership is around one hundred and twenty-five. We put an envelope in the regular church offering marked, "Tithing Class," and our class Collector and Treasurer handle these envelopes. Not a soul knows what another gives, as all envelopes are marked alike, "Tithing Class." We have for a class song, "My Cup's Full and Running Over." We meet once a quarter. No money can be paid out except by a majority of the whole class membership.

—Carl S. Magoon in *The World's Crisis*.

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EVOLUTIONARY DOCTRINES

EVOLUTION destroys faith in the Bible as an infallible guide. It destroys faith in God as the Creator of the universe. It discredits belief in the fall of man. It discourages faith in Jesus Christ as Lord and Savior. It denies the reality of prayer to a heavenly Father. It ridicules the thought of life beyond the grave. . . . This ought to be enough for any true Christian. We are either Christian or evolutionist. There is no middle ground. There is no such thing as a Christian evolutionist. Let every saint of God beware. It is one of Satan's end-time delusions. To conscientiously accept the doctrine of evolution is to refuse Christianity. We have been warned of God to watch for these frightful signs of the end. Evolution is a lying system, hiding behind the mask of science.—*Selected*.

CONCLUSION RESPECTING HELL

WE have examined all those words that are translated "hell" and all others that bear any relation to the word "hell"; and the result is, the Bible does not teach that there is any place now in existence where the wicked dead are in torments. Nay, that neither the wicked nor the righteous are collected in one common receptacle, except so far as all of them who have died are in the dominion of death—that is, in *sheol*, or in *hades*—in a state of entire unconsciousness; of destitution of all life, and not in any particular place. Further, that none of the terms referring to the future punishment of the wicked imply that the wicked will be *tormented forever*; but that many of these terms do most emphatically teach their utter extermination.

These facts, taken with the mass of direct, positive, and plain testimony that the wicked will be so destroyed as to be entirely put out of existence, as living beings, make assurance doubly sure that the universe will be entirely purified of all wicked beings; not by rendering them holy, but by their annihilation. Rejoice, every creature, that universal holiness and universal happiness will ultimately prevail.

We have seen, too, that as the word "hell" conveys an entirely different meaning now from that which it formerly bore, the word "hell" should be entirely blotted out of any revision or new translation of the Scriptures, there being no Hebrew nor Greek word that corresponds with it, or indeed that bears the slightest affinity to it in its present acceptation.

The ideas that are now so prevalent respecting hell have been necessitated from the erroneous belief that has increased of late years of the immortality of the soul, the consciousness of the dead, and the everlasting misery of the wicked; which three errors have well nigh subverted the gospel of the Son of God. The words from which "hell" is now rendered should either be Anglicized and left untranslated, as in "baptism," or should have a corresponding English synonym, as *sheol* and *hades*, death, and the dominion of death; *Gehenna*, the Valley of Hinnom; *Tartarus*, the outer regions, or regions of darkness; and *Abussos*, an abyss, an abyss of waters, or a profound deep. Nothing can be more absurd than to translate all of these words by the word "hell," burdened as it is with its present theological definition.

The terms applied to the ultimate destiny of the wicked are utterly at variance with the fable of "eternal misery" and of the present suffering of the wicked dead in any place called a hell of fire; as these terms all imply the extinction and not the preservation of life and consciousness; and no honest interpreter of the Scriptures will henceforth attempt to reconcile these terms with eternal life in misery.

Consider a few of them: Death—second death—perish—utterly perish—devour—destroy—cut off—burn up—consume—utterly consume—destruction—perdition—corruption—they shall be as though they had not been—and

annihilation. The fire that will consume the wicked will be "a fire that consumeth to destruction" (Job 31:12). The theologians that are determined to sustain their tottering sectarian creeds must invent some other words more pliant, and now less known, than the terms we have examined.

May we not indulge the hope that some of these professed teachers for the sake of honesty and the truth will abandon their vain traditions for the teachings of the Bible? Who is on the Lord's side? *Who? Who?*—Aaron Ellis and Thomas Real in *Bible vs. Tradition*; selected by R. A. Curtis.

THE FIRST SUNDAY SCHOOL

ONE Sunday morning, over a hundred years ago, a working man, carefully dressed in his best suit, came out of his house on the main street of the old English town of Gloucester and strolled leisurely down the hill. The New Inn was fronted then, as it is today, by a square garden overhung by the carved galleries of the tavern. There was a moss-clad well in the center, and about it were beds of sweet-smelling pinks and columbines.

But the calm of that Sunday morning was destroyed by a crowd of street boys who fought over the flower beds, making the day hideous with their noise and coarse talk.

The printer—for printing was his work on weekdays—stopped in the midst of the crowd and looked steadily at the boys. Presently he said to himself: "At this rate those boys will soon go utterly to the bad. That must not be! There are good possibilities in them. Here boys," he called aloud, "come with me!"

He led them, yelling and pushing, down the street into his own quiet house, planning, as he went, how to keep them there.

"I am going," he said, presently, "to start a school for you—now and here. It shall be a free school; I will be the teacher."

The boys received the news with shouts. They were too ragged and grimy to go to church on Sunday. No other decent place was open to them.

The next Sunday his house was crowded with the same class of children.

The idea of a free school on Sunday appealed to every Christian as a most hopeful plan for the rescue of children from wickedness. It spread through the town, through the shire, through England. It was adopted in France and Germany; it made its way to Australia and to the United States. Now, in every country in the world, and in every sect, there are these schools in which every Sunday morning the Bible story is told without money and without price.

In the staid old city of Gloucester they still show you the New Inn and the garden where the boys played, and the old brown house with its peaked roof in which Robert Raikes, that long-ago morning, taught the first Sunday school.—*Selected.*

THE BASIC THING

THE acid test of a nation is its capacity for unselfishness, and America more than once has met that test and emerged from it unscarred and clean. The trouble with the world is broken brotherhood, and the answer to the present world emergency is the manifestation of an enlarged allegiance to the vital principles of religion on the part of the moral leaders of mankind.

ACID TEST OF CHRISTIANITY

If General Wood tells us that we need to return to the faith of the fathers and founders of our country; if old Henry Waterson, writing in *The Saturday Evening Post*—almost his final message to America—could say, "Never in the history of the world was Jesus of Nazareth so interesting and predominant"; if the former President of the Chinese Republic, admitting that he was not a Christian, but a follower of Confucius, confesses that Confucius is not strong enough for the crisis that is now upon us, and advises China to try Christianity; if a prominent banker openly declares at a banquet in a great American city (as one did in my presence not long ago) that America and the world need now more than anything else the religion of Jesus Christ, shall not the church of Christ with enlarged vision and enlarged allegiance interpret the moral issues of this portentous hour to a wearied and worried world, and do her best to bring all the rushing rivers of human life into one central stream of blessing and benediction to mankind?

ACID TEST OF THE INDIVIDUAL

If America forgets the high ideals upon which the nation was founded and slips from them, the world will slip. And America will slip when Americans slip! It comes back to the individual. The redemption of the world rests upon the redeemed man. Jesus Christ is not now saving this world—He has saved it; and upon you and me rests the responsibility of putting the world on the clue to its own salvation.

COSMIC STEWARDSHIP

This is stewardship in a cosmic and in an individual sense. And no man can discharge his obligation toward it by dismissing it. A Christian is a saved man under orders. He cannot choose to be interested in the work of human redemption—he is chosen for that blessed work. Violence and war will never be removed and peace reign in the world merely by the conversion of implements of warfare into implements of agriculture, but by the enthronement of the Prince of Peace in turbulent hearts.

THE BASIC THING

The basic thing in Christianity is the sacrifice of Christ on the cross, and the basic thing in Christ's service is sacrificial stewardship—stewardship in life, of time, of talents, of money. This is the simplest test of the Christian life—and the severest. I knew personally a trustee of a church in a great Eastern state whose net profits from his business

in one year were \$100,000, and his pledge to missions that year was \$5.00. The rich fool of the Bible story was not condemned for making money, but for acting like a fool with the money he had made. There was an Old Testament steward who won distinction and condemnation as a money maker (Gen. 47:14), and there was a New Testament steward who was condemned for not making money (Luke 19:22-24). God is not poor. He simply has a hard time getting what belongs to Him from some of His stewards.

My money is myself. If I work in a steel mill and make \$7.00 a day, the \$42.00 I receive at the end of the week is simply my own muscle converted into cash. It is I myself put into my pocket and walked home with. If I work as a stenographer and get \$150 a month, that \$150 is just myself reduced by shorthand to pocketable size. If I work as a bank clerk and get \$200 a month, that \$200 is just myself changed into some of the currency I have been counting. The sweat of my body, or the sweat of my soul, will always be found sticking to the money in my pocket. Money making is the soul's unveiling of ethical evaluation—money giving is the photography of the spiritual life.

THE STEWARD'S MINIMUM DUTY

The minimum duty of every Christian is to give not less than one tenth of his income to God's work. This is God's law. It isn't the law of Moses; it was instituted before Moses was born. This law has never been abrogated (Deut. 14:22; Mal. 3:10). This law, Christ sanctioned (Matt. 23:23). Being not under law, but under grace, the saved man is not under less, but under greater, privileges of liberality. Law demands more of subjects than grace demands of sons, but grace requires more. The basic thing requires that our Lord be obeyed and followed in all His program concerning a saved world by His saved people.—John Snape in *Present Truth Messenger*.

THE PROMISES MADE UNTO THE FATHERS

Continued from Front Page

word "seed" may be used with reference to a single person, as in Genesis 3:15, also in 2 Samuel 7:12, which is clearly shown by the pronoun "his," which in both instances refers to Christ. We find that the inheritance promised to Abraham, Isaac, Jacob, and to Christ will be the land of Canaan for an everlasting possession. We also find that none of them have ever been in possession of any portion of the land. Abraham never received enough of it upon which to place his feet. Neither did Isaac nor Jacob. Jesus said concerning Himself, "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. While they were poor, yet they were heirs to an eternal inheritance in the earth. In fact it will include the whole earth.

The prophets speak of a time when Jesus shall sit upon the throne of His glory and will establish His kingdom in

the Promised Land, a kingdom which will break in pieces all forms of human government and fill the whole earth; for His dominion shall be from sea even to sea, and from the river to the ends of the earth (Matt. 25:31; Zech. 9:10; Dan. 2:35). The full import of the promises to Abraham and his seed includes the entire inheritance. Paul called it the promise of the world (Rom. 4:13).

What better thing could God in His mercy provide for His creatures? Christ is the heir of the world, and through Him every obedient believer becomes a joint heir with Him. Paul said to the Galatians, "As many of you as have been baptized into Christ have put on Christ." "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." Heirs of God and joint heirs with Jesus Christ

There is a golden thread of prophecy woven into the Scriptures from Genesis to Revelation relative to the "seed" of the woman, which also refers especially to Christ, as the "seed" of Abraham. The joint heirs are reckoned by adoption as one in and with Christ. So intimate is their union with Him that they are called "the body of Christ." "Now ye are the body of Christ, and members in particular."—1 Cor. 12:27. "For we are members of his body, of his flesh, and of his bones."—Eph. 5:30. Because of this relationship John employed a figure of speech and called this great company "the bride, the Lamb's wife" (Rev. 21:9).

We have shown who are the heirs, and the promises show clearly where the inheritance is located, which is on the earth. It is a land estate, as shown by God's promises to the fathers. "Unto thy seed will I give this land." "To give thee this land." The land "from the river of Egypt unto the great river, the river Euphrates." "I will give this land to thee, and to thy seed after thee, for an everlasting possession." Five times the promise of land. See Genesis 12:7; 15:7; 24:7.

How may one obtain a personal interest in the promises? Or what must one do to become an heir and also obtain that eternal inheritance? Paul described the process briefly to a few who had complied with the requirements. He said, "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "Heirs of God, and joint-heirs with Christ."—Gal. 3:26, 27, 29; Rom. 8:17.

First, faith in Christ Jesus. To have faith in Him is to believe whole-heartedly the doctrine He taught, which is "the gospel of the kingdom of God" (Mark 1:14). He who truly believes His gospel message is prepared for immersion into Christ. By being immersed, he is counted a child of God and becomes a new creature in Christ Jesus and can rejoice in the hope of realizing a share in the "exceeding great and precious" promises of God made unto the fathers (2 Peter 1:1-4).

In view of these things one can joyfully sing that sacred hymn, with the spirit and the understanding, "I am standing on the promises of God."

Abreast of the Times

General Strike Ended

"Woe unto him . . . that useth his neighbour's service without wages."—Jeremiah 22:13.

SAN FRANCISCO, Cal., July 19.—The general strike that has held this city in its relentless grip for seventy-seven hours was called off at one o'clock today. The longshoremen led by Harry Bridges, an Australian radical, said that the strike of their union would continue, however, regardless of the action of the general union of longshoremen which opposes it.

The waterfront employers who deal with the longshoremen agreed to arbitration weeks ago, and the agreement was signed a month ago by the national officers of the longshoremen's union, but was repudiated by the radical element in this city led by Bridges.

Foodstuffs and other necessaries are being moved rapidly into the city and business is once more resuming its customary appearance. Strikes of waterfront workers at other Pacific Coast ports continue, and it is to be doubted that a lasting and satisfactory peace can be brought about for some time.

From other parts of the country, both North and South, come reports of bitter strikes and labor troubles of a harassing nature. These things of course are to be expected with increased frequency and marked by unusual violence as time goes on.

Jewish Archeological Discoveries

"Thou shalt be brought down, and shalt speak out of the ground, and . . . whisper out of the dust."—Isaiah 29:4.

JERUSALEM, Palestine, July 15.—Dr. E. L. Sukenik, archeologist of the Hebrew University at Tel-Jeriseh, reports the recent discovery of a "heart-scarab," the first of its kind to be found in Palestine. The find was made near the Yarkon River. The stone is an unusually large one, dating from the XVII dynasty (Egyptian), and is called a "heart-scarab" because it was placed over the heart of the mummy, and bears a hieroglyphic inscription from the *Book of the Dead*, the Egyptian sacred book.

The *Book of the Dead* predicts the coming of a messiah, Osiris, who died, but who is to be resurrected at a future time and restore certain favored ones to life with him.

Jewish Day at the World's Fair

"They traded in thy fairs."—Ezekiel 27:12.

CHICAGO, Ill., July 20.—The great Jewish day at the Century of Progress that aroused so much favorable interest in Jewish progress and culture last year is to be re-

peated Sunday, July 29. According to the sponsors of the effort, the program this season will be even more interesting than that of last year. Max Shulman, President of the Zionist Organization of Chicago, has announced the determination of his group to cooperate actively in the presentation. The Zionist group is one of more than one thousand Jewish organizations working together to make this year's observance of Jewish Community Day a success. According to the *Jewish Courier* the day will "be climaxed with a gigantic dramatic musical, dancing, and athletic spectacle in Soldiers' Field, which will be attended by an anticipated crowd of 100,000 persons."

Blood Money

"Your hands are defiled with blood."—Isaiah 59:3.

WASHINGTON, D. C., July 20.—A sentiment is growing throughout the country in opposition to what has been aptly termed "Dividends of Death," i. e., profits derived from the manufacture and sale of munitions of war. The American Legion has expressed itself very forcibly with regard to the matter, advocating the total elimination of the profit motive in connection with manufacture of war material. In a recent address before the Army Industrial College Bernard M. Baruch, who was chairman of the War Industries Board in 1918 and 1919, and therefore in a position to understand the matter thoroughly, advocated not the entire extirpation of personal profit but the "elimination of profiteering, and, above all, the profit incentive to war." All industry, he said, "must be denied the right to indulge in a joy-ride at the expense of the nation."

One of the most repugnant things that the returned soldier met upon his homecoming was the fact that those who had remained in safety on the American shores had reaped a great harvest of wealth as a result of his self-sacrifice. He had placed his life upon what he thought to be the altar of patriotism, and for that sacrifice he had received the insignificant wage of approximately one dollar a day, while those who had faced none of the dangers of the battlefield had been paid from ten to twenty times as much.

There is little real justice to be looked for until He shall come who is "to judge the world in righteousness"!

War to Burst Like Thunder

"A day of the trumpet and alarm."—Zeph. 1:16.

SAINT MALO, France, July 22.—Marshal Henri Petain, Minister of War, addressing a congress of reserve officers of the French Army today, declared that the "next war will burst like a clap of thunder." He urged upon the officers the necessity of preparation that they might be ready for "conditions of surprising brutality which will mark the beginning of future conflicts."

Berean Department

ARLEN MARSH, EDITOR

Faith and Works

"For as the body without the spirit is dead, so faith without works is dead also."—James 2:26.

It is not possible to deceive any but ourselves if we claim to believe a faith whose precepts we do not fulfill. "But be ye doers of the word, and not hearers only, deceiving your own selves."—James 1:22. We are judged by our actions, not by what we think or intend to do. In the eleventh chapter of Hebrews, Paul tells how the patriarchs of old proved their faith by their actions. "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

It is true that we are saved by faith, but it is imperative to a Christian to prove that faith by works. Indeed, we cannot become Christians without showing our faith by being baptized, and afterwards proving our trust in God by our actions.

Faith without works is worth nothing. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"—James 2:15, 16.

If we profess to have faith in God and unlimited trust in His goodness, how can we help doing as He has commanded us? The slightest deviation in our actions from those prescribed by the Word of God proves us unfaithful and unbelieving of His promises.—Laura Marie Bleasdale, Los Angeles, California.

A Suggestion to the States

The accompanying report was received by the Secretary of the National Berean Society from Mrs. Blanche A. Harland, Cedar Falls, Iowa, in charge of the Cradle Roll Committee of the Iowa State Berean Society. It provides an excellent suggestion for possible use among other state organizations.

The Cradle Roll Department was planned for children up to 6 years of age. When a child is enrolled, he is given a cradle roll certificate and a bank. We record his name and date of birth on our cradle roll and keep a card index file showing birthdays. We try to send a birthday greeting to each child.

Just before conference time we remind each member to bring or send the pennies he has saved for the children's offering. Last year eleven children who could not attend conference sent their offerings and their mothers sent their

greetings. Two of these mothers have not been at conference for over ten years, but they are still interested in the work and may be able to come when the children are older. We feel that in some cases the parents are kept interested through their children. The funds received from the children's offering go into the general Berean treasury, and the Berean Board decides how they are used. One year part of the amount went toward the new church building (in Waterloo).

We have twelve children on our cradle roll now who will be 6 years old by conference time. We plan to promote these children to be junior Bereans as a part of the Berean program. After this year we hope to make this promotion an annual affair.

We are also starting to organize our junior Bereans in much the same way we have organized our cradle roll. Our work has been somewhat hampered by the lack of suitable supplies. All forms for cradle roll certificates seem to be planned for Sunday schools and the wording has to be changed.

The Cradle Roll Department described was organized in August, 1931. It now possesses a membership of 33, 12 of whom are eligible for promotion to the status of junior Bereans. There were 12 members present at the Iowa Conference of 1933, and 23 members took part in the children's offering.

Golden Rule Berean Society

We have now, with our last meeting of June, brought to a close another quite successful year. As an appropriate ending to a year of work, mingled with pleasure, an outing was held at the home of Bro. Tomlinson. Fifty-six were present, and it is quite fitting to say that a good time was enjoyed by all.

For the 39 meetings held during the year, an average attendance of 50 was maintained. Our record attendance for the year was 74.

At the election, which was held on June 8, the following new officers were chosen: M. Milburn to succeed D. Swartz as President; A. Hollinshead to succeed M. W. Lyon as Vice President; E. Crossley to succeed M. Milburn as Secretary; W. McMurtrie to succeed E. Swartz at Treasurer. Mrs. Richter was reelected Pianist.

The above officers were duly installed at a very effective and inspiring candlelight service on Sunday evening, June 24. Bro. Don Swartz, the retiring President, was in charge of the service.

—Mary Milburn, Retiring Secretary.

The Golden Rule Berean Society belongs to the Golden Rule Church of God, Cleveland, Ohio.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again."

HELPING OTHERS BRINGS JOY TO ELISHA

YOU have often heard it said that one can tell what sort of person anyone is by the way he treats his father or his mother. And I believe that is true, don't you? Look around you among those you are acquainted with and see if it works out that way.

We don't need to wonder what sort of person Elisha was, for we know that everywhere he went he did some kind deed for some one. And if we turn back to the first book of Kings, we will find out how he felt about his parents, and how he treated them.

You know, the stories of the Bible, many of them, are told in a very few words. And we must use our best judgment in supplying the details. But when we read that a certain young man who was out in the field plowing for his father felt that he must go home and bid his father and his mother good-bye before taking up a greater work, we know he loved his parents.

Just think of it! A simple farmer lad, accustomed to the humble tasks of the farm, chosen to be the assistant and successor of the greatest man in the country, not even excepting the king himself. And he wasn't in such a hurry to assume his new and very important duties but that he wanted to bid farewell to his parents and also his friends properly.

Surely all of this gives us a glimpse of the tender heart of Elisha, and we are not disappointed in him later. He didn't become so puffed up with his own importance that he forgot he was once a humble lad and belonged to humble folk.

Every one of the miracles Elisha performed, excepting only one, was done for some one in need. His kind and loving heart caused him to go about everywhere doing only good. What greater person was he like that way? I'm sure all of you know.

Now let's look at some of the kind deeds Elisha did that are like those our own dear Savior did. In our lesson today Elisha helped a poor widow pay her debts, when she and her sons were in danger of being sold as slaves. Did Jesus ever help a poor widow? Think hard!

If you can't recall, turn over to Luke 7:11-17. Now you remember, I'm sure. But see how much greater Jesus'

miracle was, for this poor widow had only one son, the support and comfort of her old age. He was dead, and she must finish her days alone, depending on others for the care he would have given her. Jesus met the sad procession and turned it to one of joy.

Well, let's see what else Elisha did. Fed one hundred men, you say, on only twenty loaves of bread? Yes, Jesus fed the hungry, too, and every one of you knows the number of people He fed and the number of loaves He used. There are two such miracles. I wonder how many know the number in both of them.

All right, let's look further. Here in 2 Kings 5, we read a most interesting story of the great general of the Syrian army being stricken with leprosy, the most dreaded of all diseases. Elisha heals him, that is, he tells him just what to do to be healed, and after he has followed directions exactly the disease is gone.

Did Jesus ever heal leprosy? More than once, we know. And Luke tells us of His healing ten lepers at the same time. Who can find the story? You'll remember, I know, how only one of them returned to thank Him.

And so we could go on through the kind deeds of Elisha and compare them to those of our Lord, always remembering that our Lord was greater, more powerful, more loving, and more merciful than any other person who ever lived. For He was the Son of God.

Though He was the only Son of the great Ruler of the universe, He, too, was kind and loving to His mother and obedient to His Father. You recall how He asked John to care for His mother when He was hanging on the cross, breathing His last breath. You also know how at all times He asked His Father just what He wished Him to do, and then He tried to do it.

Doesn't all of this make us want to try to be a little like Elisha and also like our dear Savior even more? I hope each one of you will read these stories we have just touched upon today. If they were written in modern speech and printed in the popular style of book, you would all read them over and over again. You couldn't get enough of them.

Won't you take my word for it that they are more interesting than any other stories you ever read? Not only more interesting and more thrilling, but they're true, every word. And that is more than we can say about our popular stories today. For the stories found in the Bible are the words of God.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 6. — August 5, 1934

ELISHA HELPS THE NEEDY

2 Kings 4:1-44

Devotional Reading: Psalm 41:1-4

GOLDEN TEXT

Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Matthew 25:40.

A STUDY OF THE SUBJECT

Topic: Elisha Helps the Needy.

Aim: God is able to supply our every need.

Basic Truth: "My God shall supply all your need according to his riches in glory by Christ Jesus."—Phil. 4:19.

I. A Widow's Appeal Granted. (2 Kings 4:1-7.) One of the outstanding facts in the life of Elisha is found in the miracles he performed. With a single exception the wonderful power manifested through this prophet was used in helping those in need. The one exception is the case in which Elisha smote Gehazi with leprosy in punishment for his sin (2 Kings 5:27). In this Elisha provides a type of Jesus "who went about every where doing good." The sons of this woman were threatened with slavery for debt. For such was the cruel custom of that time. The mother naturally turned for counsel to "the man of God," whom she had already learned to trust. He did not fail her. It will be noticed that he required that she should do all that she could to relieve her distress by giving her scanty supply of oil, providing the vessels to contain the increase, and then to take the Lord's bounty and dispose of it in such a way as to meet her financial needs. When she had thus met the condition imposed by the Prophet, God rewarded her faith by giving her enough not only to pay the debt, but to support her family in the future. God does not stop in the blessing of His people when He has given them all for which they ask, but He provides for needs which they cannot foresee.

II. A Hundred Men Are Fed. (V. 42-44.) In this second miracle of our lesson appears a striking parallel to two of those performed by Jesus in the feeding of the multitudes. The man from Baal-shalisha brought an offering to the Lord, but it served to feed one hundred hungry men. It was no less acceptable to God because it was used for this practical purpose than it would have been had it been sold and the proceeds devoted to the beautifying of a temple of worship. So it is with the money we give in tithes and offerings. One man gave—a hundred men were blessed. One disciple may present a small gift to the Lord, and by the blessing of the Almighty it may be made to increase greatly to the saving of many from the fearful results of sin.

THE GOLDEN TEXT

"Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."—Matt. 25:40.

The wise man said, "He that oppreseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor."—Prov. 14:31. The words of our text were spoken by our Savior. Notice how closely they link to-

gether. Elisha, a man of God, ministering to those in need, Jesus teaching that doing good deeds for others was the same as doing them for Him.

A good deed done will have its reward whether it was done in Old Testament times, New Testament times, or the present time. It is not always the poor who need help; many times those in better circumstances need something that money cannot buy. It is to them also that the Christian can minister, doing for them as nearly as possible what we think Christ would want us to do.—L. A. R.

PRACTICAL APPLICATIONS

Helping

- the needy is enjoined in the Golden Rule;
- others brings real joy;
- in the hour of need is the time to help;
- for reward is selfishness;
- is a habit worth developing.

A Christian Neighbor. Every Christian should be a good neighbor. Obedience to the Golden Rule will make him a good neighbor. It is a sin to take advantage of a neighbor. "Devise not evil against thy neighbour."—Prov. 3:28, 29. Don't use a neighbor's services without pay (Jer. 22:13). Help your neighbor. "Let every one of us please his neighbour."—Rom. 15:2. Be careful not to speak evil against your neighbor. "Let none of you imagine evil . . . against his neighbour."—Zech. 8:16, 17.

A Christian Helper. It is wrong to see our fellow man in need of assistance and stand by without extending a helping hand (Jas. 2:15, 16). However, a Christian's duty is twofold in this respect. While it is his duty to look after the temporal welfare, he must also look after the spiritual welfare of those needing assistance. Oftentimes one can best help temporarily by aiding spiritually. Poverty of bread and poverty of spirit generally go hand in hand. As a rule the greatest need of those requiring aid is Jesus Christ. We must always bear in mind Paul's admonition, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Rom. 15:1. "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."—Jas. 1:27.—C. E. R.

YOUNG PEOPLE AND ADULTS

Our Responsibility for Others

Christ commanded us to preach the gospel to every creature admonishing them to repent and be baptized. This is a responsibility which we cannot escape without judgment coming upon us. We must train up the children in the way they should go. Jesus, the lover of children, told us not to place a stumblingblock in their way.

We have a very clear and obligatory responsibility to the unfortunate and destitute, but even then our duty consists largely in enabling these people to make their own living. God commanded the Israelites not to glean their fields too closely, neither to pick all of the grapes, but to leave some for the poor; but these people were supposed to do their own gleaning and picking whenever physically possible. On the seventh year the land owners were to do no harvesting but to leave all for the needy. This would teach us that each class has a responsibility before God. The needy must help themselves whenever they can and we must give them the opportunity. God never intended any person to live without work.

Paul instructed Timothy to "charge them that are rich in this world, . . . that they do good, that they be rich in good works, ready to distribute." The reason for this instruction is "that they may lay hold on eternal life." 1 Tim. 6:17-19. Christ's instruction to the rich young ruler was to sell all that he had and give to the poor. While this drastic order was given in this instance to meet the case of a particular individual and was not given as a command to the church, yet it does show that Jesus wanted the poor to be remembered.—H. A. S.

PRIMARY

Topic: We See Elisha Help a Widow.

Wouldn't you like to go see Elisha, the prophet who took Elijah's place? Very well, to Samaria we go. He has other company. It looks like some poor widow. She seems to be in great trouble.

She is saying, "My husband is dead. I owe a man. I cannot pay, so he is coming to take my two sons."

Elisha asks, "What can I do for you? What have you in your house?"

She answers, "Nothing but a pot of oil."

"Go borrow all the pots you can find. Take them to your home, and shut the door. Your sons must be there, also. Take what oil you have and pour into these vessels."

Let's see if she does what Elisha told her. Yes, she does. More and more oil keeps coming. Why, she has enough to fill all those vessels.

Where's she going now? To Elisha? She is telling him about the oil. He says, "Go, sell your oil and pay the man."

We've only a short time to visit Elisha, but let's see what good thing he is doing now. There are a hundred men. They look hungry. But there are only twenty loaves of bread to feed them. But Elisha is having that passed to each one. Well, well, there is plenty for all.—V. C. T.

AMONG THE CHURCHES

CONFERENCE DATES

Illinois Bible School and Conference at Oregon, July 31 to Aug. 12
 General Conference at Oregon, Illinois, July 31 to Aug. 12
 Eastern Nebraska Conference at Omaha, August 12 to 19
 Virginia Bible School and Conference at Maurertown, August 16 to 26
 Nebraska Conference at Holbrook August 19 to 26
 Iowa Conference at Waterloo, Aug. 21 to 26

SPECIALIZED WORKERS' CLASS

There will be a special "Ladies' Day" at Illinois Bible School this year. One session of the Workers' Class will be devoted entirely to a discussion of the organization and work of Dorcas Societies. This lesson will be under the able leadership of Sr. Conner, and we are sure there will be a great many interesting and helpful suggestions brought out relative to Dorcas work.

All workers interested in the recreation and entertainment of our young people will find much of interest and help in Bro. Clyde Randall's lesson on "Supervised Recreation."

We are all anxious to learn how we can interest others in the gospel and bring them to share in our church fellowship and activities. There will be some practical tried and tested suggestions along this line in Bro. M. W. Lyon's lesson on "Systematic Evangelism." "The Berean Worship Service" will be the subject of one afternoon's lesson in the Workers' Class, and will contain suggestions for building up and stimulating interest in Berean work through the worship service.

Besides the subjects mentioned there will also be lessons for teachers of various-aged pupils, namely, primary, junior, intermediate, and young people.

Esta Starbuck.

VIRGINIA

The meeting at the Maurertown Church of God on July 8 was very much a success as far as attendance and enthusiasm were concerned. Both morning and afternoon services were well attended. After the morning sermon Sr. Cecil Baggarley, whom Bro. Sheets recently baptized, was received into the church. A short business session was also held and a delegate to the General Conference was appointed. A basket dinner was served and as usual all enjoyed this part of the day's activities.

On Wednesday, July 11, the Stonewall District Sunday School Convention was held at our Maurertown church with speakers from seven other churches present. The ladies of the church entertained all present at noon with a fried chicken and ham dinner, plus all the extras that go along with it. About one hundred were present in the afternoon, a few coming after the noon hour.

Our Dry Run appointment on July 15 was very encouraging. The morning service was well attended, and at the evening service we spoke to a comfortably filled house with several remaining outside by the open windows.

V. Earl Thayer, Pastor.

GRAND RAPIDS, MICHIGAN

When these lines appear we expect to be in the midst of our special week of consecration leading up to the rededication on the 29th. Bro. Austin is the speaker helping to make these meetings a success, and we pray that they may be just that.

The building is finished and ready for use at last, and is very beautiful in its clean appearance.

On Wednesday night, July 18, more than fifty of the church folks gathered at the Annex for a shower and social evening in honor of our newest newly-weds, Mr. and Mrs. Robert Townsend. Many fine gifts were received, and a very pleasant evening enjoyed.

And while these lines are being written God is blessing us with a most seriously needed and refreshing rain.

F. E. Siple, Pastor.

RIPLEY, ILLINOIS

We are glad to report that Sunday, July 15, proved to be another day long to be remembered by the church people here. Sr. Ruth Allen, her husband, and two of her daughters were with us. The daughters came forward and confessed their faith in Jesus and were baptized into His all-saving name. Their names and addresses are: Helen and Dorothy Allen, Adair, Ill. Clarence Maddock of Raritan, Ill., was baptized at this time. We are thankful to God that these have given their lives unto our Savior. We pray the blessings of our Father may always be upon them.

Several members of our Sunday school are unable to attend services, being kept out with the whooping cough. We pray they can soon be with us again.

A few are planning to attend the General Conference at Oregon. We pray for the success of each meeting.

May we all be kept true to the cause until Christ shall come.

Ednah Cooper, Secretary.

SOUTHERN CALIFORNIA

The Los Angeles church has indeed been fortunate in the large number of visitors who have attended recently. They have been visitors who have brought a great deal of joy to our hearts, for two have taken advantage of being near church by being baptized into the one and only saving name. Sr. Hazel Burk, daughter of Sr. E. R. Burk of Tacoma, Wash., was baptized by us at Long Beach, Calif., on July 8. One week later, at the same place, Sr. Vivian Beach, of Hillsboro, Ore., a daughter of Bro. and Sr. Rich of Long Beach, Calif., was buried in the waters of baptism by Bro. J. E. Hammond of Anaheim. May they both grow in the grace of our Lord Jesus Christ until full stature is attained.

Norman John MacLeod.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Silas M. Claypool; Mrs. Ray Maysilles (\$3); Lillian A. Greiner (\$2); N. Goodreau (\$3); Anna Mae Bottolfs; Ruth and W. S. Tomlinson (\$10); W. A. Reid (\$2); Helen M. Chisholm; Eva H. M. Fletcher; Mr. and Mrs. Glenn M. Birkey (\$5).

ST. CLOUD, MINNESOTA

The work here is interestingly growing. Attendance at all services keeps up splendidly for summer. The Bible school is growing steadily; many new scholars are coming. Last Sunday the attendance was 76; a year ago it was 67. Morning worship shows increasing attendance. We have our regular midweek prayer meetings.

Thursday the 12th a Sunday school picnic was held in Wilson Park on the banks of the beautiful Mississippi. There were sports for all, and lunch in the evening. Mr. and Mrs. Dutton furnished home-made ice cream for the occasion. It was a splendid day.

Sunday the 8th, I baptized Bro. Roy Doble, 427 21st Avenue N., in the Lord Jesus. Opening our morning worship, then we went out to the river, where I spoke previous to the baptism. May Bro. Doble find the new life a happy one is our prayer.

Sunday, July 1, in the home of Bro. and Sr. Stowe, Oak Park, we held services with an audience that would please any. Following, they generously served lunch. I have been asked to meet with them once a month. Sunday the 15th I shall speak in the home of Bro. and Sr. Carlson. Pray for the work there.

We are pleased to report the work at the Graytown, Wis., church is doing nicely. They are having Sunday school each Sunday, and the Ladies' Aid is working again. We expect to hold services at this place soon. We are waiting for the epidemic of diphtheria to subside.

We pray for the work everywhere and especially our General Conference. May definite plans be under way to evangelize over this country of ours.

A. E. Hoskins, Pastor.

HALL - TOWNSEND

At a lovely home wedding Tuesday evening, July 10, Miss Elizabeth Hall, daughter of Mr. and Mrs. Fred Hall of Hillcrest Ave., became the bride of Robert Townsend, son of Mr. and Mrs. Arlie Townsend of Allen Road. Both bride and groom are members of the Grand Rapids Church of God.

The wedding party proceeded down the open stairway to the strains of Mendelssohn's Wedding March, played by Mrs. Harry Hotchkiss, and took their places before an improvised altar of ferns. Rev. S. J. Lindsay of Tempe, Ariz., performed the ceremony.

The bride was attired in white organdy and carried a bouquet of pink and white sweet peas with fern, tied with white tulle. She was given in marriage by her father.

The bride's sister, Miss Zoe Hall, was her only attendant. Richard Townsend, brother of the groom, was best man.

A wedding reception was held immediately following the ceremony, at which time ice cream and cake were served.

Out-of-town guests were from Battle Creek, Wayland, Woodland, and Grandville, including Rev. Cecil Smead from the Blanchard Church of God.

After a few days the couple will be at home to their many friends on Berkshire Blvd., S. E., Grand Rapids, Mich.

THANKS

For what? O so many things; especially just now, while I am rounding out my 84th year, I am so very thankful for the dear friends who have stood by me through sickness, sorrow, and pain. The death of many makes the days long, and I have seemingly had to walk almost alone; but through the darkened shadows came a voice fraught with wonderful peace and joy: "Be not afraid, for I am with thee." And looking up, I could see through the darkness the pitying gaze of my Redeemer, who was saying, "I am the resurrection and the life."

How well Jesus knew what would bring comfort, and He gave the very message we would all need. For this I am very thankful, and my daily prayer is, "Dear Lord, always give me the joy of believing and trusting Thee."

I want especially to thank the Dutton Sunday school for the kindly words sent me. Yes, I love every one of you as well as though I were with you; and some glad day, if we are all true to God and His Word, we will all meet again in God's beautiful kingdom.

Again, how thankful I am for the cheering words from dear Sr. Eyers, whom Bro. Woodward baptized many years ago, and who has been faithful and true to God all these years. Several years ago I spent many hours with her in her Florida home.

I am thankful for such words from Sr. Clara Chaffee of the Golden Rule Home, Oregon, Ill.; for the dear son and daughter who very kindly care for me; and for the hope bright with anticipation of the future kingdom home. What more do I need as I journey through the remaining years?

Mary A. Woodward.

CHARLES MOORE

Following four years of illness Bro. Charles Moore entered the last long sleep at his home in Elizabeth, N. J., July 9, 1934. Bro. Moore, whose wife Abbie is a daughter of the late John O. Woodruff, whose writings are well known to many of our people, had been a believer in the things concerning the kingdom of God for more than fifty years. His occupation was that of a stairbuilder, at which work he was employed in one shop for forty years. He was in his 77th year at the time of his death.

May the solace of the blessed hope sustain and comfort his beloved wife, who is his only immediate survivor.

HERALD RECEIPTS

Lula Williams; George Willis; Mrs. A. M. Siple (for another); Charles Anderson; Willis Stedman; Luella Caples; Mrs. I. E. Brown; Nolan B. Orr (for self and another); Mrs. Irvin Ferguson; D. S. Kirkpatrick; Mrs. T. B. Boyd; Ida F. Orem (for another); Sarah E. Smith; C. E. Lapp (for others); Mrs. O. J. Dorsey; Sylvester Logan; Janet Nicholson; Eva L. Page; E. C. Railsback; G. A. Boyer; W. E. Boyer; Mrs. H. H. Kent; Bettie Michaels; Esther Bartmess.

Rosa McCurry; Abbie H. Fiske; Mrs. O. J. Dorsey; F. H. Knodle; R. H. Judd; Peter Bylsma; Mrs. Charles E. Page; Mrs. John H. Long; Mrs. George J. Rahn; Emily Blackwell.

CONTRIBUTIONS TO N. B. I.

E. S. Logan (Spec. Indebtedness Fund)	\$25.00
J. M. and Pauline Prime (Spec. Indebtedness Fund)	25.00
Mr. and Mrs. Russell Harman	5.00
Cecil A. Smead (Spec. Indebtedness Fund)	5.00
Arlen Marsh	4.79

BETWEEN YOU AND ME—

The sad news reaches us through a Cleveland newspaper of the death of Sr. Minnie Burnham of Mantua, Ohio. Sr. Burnham had been a beloved member of the Cleveland church for many years, as had her father and mother and her brothers and sisters. Particulars will follow.

A training class in fundamentals has again been opened by M. W. Lyon, pastor of the Golden Rule Church of God in Cleveland, Ohio. It meets each Thursday night for the purpose of instructing those who are preparing for baptism. An editorial in this issue is based on this excellent idea.

An air mail message from Sr. Norman John MacLeod brings the announcement of Bro. MacLeod's serious illness and the consequent cancelling of his conference and Bible school engagements in the Middle West and East. Bro. MacLeod underwent an emergency operation for the removal of his appendix last Thursday. He was resting easier at the time of his wife's writing, but of course would not, under the most favorable circumstances, be able to make the long trip to the East in time for conference. The brethren will be greatly disappointed, and the prayers of all will be offered for his complete recovery.

Encouraging reports come from Eld. Clarence E. Lapp, whose wide circuit of usefulness covers congregations at Ripley and Eldorado, Ill., and St. Louis, Mo. In his bulletin, "The Beacon," Bro. Lapp reports nine baptisms in the last two months, and remarks that "it is gratifying to know that God is still on His throne and is fulfilling His promises." "Nothing today can substitute in any way for God's Word!"

Our President, L. E. Conner, who stopped over for a short time at the Indiana Conference, reports a splendid meeting was in progress and that the attendance was the largest in years.

Some forty brothers and sisters from Rockford, Rochelle, Dixon, Plum River, and Oregon churches laid their dignity aside with their good clothes last Thursday and, donning suitable garb, armed themselves with mops, brooms, cleaning cloths, hammers, saws, carpet beaters, etc., and made a concerted attack on the dust and needed repairs of the Illinois State Conference building. They returned to their homes victors, but proudly bearing the scars of battle in the way of blistered hands and aching muscles. It's ready now, folks, for "you-all."

Fifteen Weeks for Fifty Cents—

Simply fill in this blank and return it to us accompanied by 50 cents for each one to whom you wish THE RESTITUTION HERALD sent for the next fifteen weeks and we will provide them with splendid inspirational reading, prophetic information, and comforting assurances of the Children of God for the summer's reading.

GENTLEMEN:

Please send THE RESTITUTION HERALD to each of the following for 15 weeks. I inclose 50 cents for each subscription.

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City State

Additional names may be submitted on another sheet.

WHEN DO WE TRUST?

HE was sitting uncomfortably in an easy chair. Uncomfortably because he was ill, and should have been in bed. But there were reasons. He was troubled and worried, as was his weary companion. Through long years he had earned a living wage. But job and wages were gone and now sickness had come, and dire want would soon be knocking at the door. The weather was severe, but there was still a little coal in the cellar, and friends had sent in something for the table.

The conversation had touched on various sick room topics, among them the religious, and divine care. Then the man in the chair, after a short period of thoughtfulness, said, "Well, I am trusting, and that is about all I can do now."

Later, I, too, fell to meditating, and it was thus, over the sick room lesson: Are plenty and rejoicing one extreme in religious experience, and do want and trust make up the other extreme? One hardly need ask which experience is best. At least there is little doubt as to which we all should choose. But from the viewpoint of universal need, and the suffering of Him who had not where to lay His head, which extreme has the largest possibility of the deeper lessons that light up an experience of real trust?

These times of depression, of illness, possibly of want, may be the season for mounting fears. They may be also

the opportunity for new experiences in trust. And if we can marshal our reserves of trust over against our daily fears, we may be living again over the experience of nearly three millenniums ago, and touch the chords that vibrated to David and to Isaiah: "What time I am afraid I will trust in the Lord." "I will trust, and not be afraid: for the Lord Jehovah is my strength."—F. L. Piper in *The World's Crisis*.

To THE minister who spends little time in preparing his sermons and lessons: "Shall I offer unto my God that which hath cost me nothing?"—Harvey Krogh.

NEW DEMAND FOR ONE-CENT COINS

THE Government of Canada has been compelled to coin an additional 34,000,000 one-cent coins to meet a new demand. One of the churches is requesting each family to place a coin box on the table into which a cent shall be placed at each meal during 1934. Applications have been made for 150,000 boxes. Each box, if the appeal is faithfully followed, will bring in \$10, or a grand total of \$1,500,000. Much is hoped for the plan. But the diversion of pennies into these boxes has created a serious shortage and the Government mint has had to add a new supply.—*Evangelical Messenger*.

General Conference Representation

EXTRACT from the Constitution and By-Laws:

VIII. (13) The General Conference shall be composed of individual members and delegates as follows: Each state shall be represented by delegate or delegates as follows: Where states are organized into state conferences they shall be entitled to vote by delegates appointed by the state conference or its executive board fifty per cent of its membership. Each organized church in the state shall be entitled to appoint delegates with power to vote fifty per cent of its membership. Any church or any number of members not associated with a state conference shall be allowed a 100 per cent representation. Any member of any state conference or church who shall be present at any conference session shall be allowed voice and vote, but such vote shall first be deducted from the delegate vote of his church or state conference or both. Any isolated member of the General Conference who is not a member of any state conference or church organization shall, if present, have voice and vote in any conference session.

The names of members and, if possible, the address of each member so represented shall be furnished and certified by the proper officer to the Secretary of the General

Conference before the session at which their votes shall be cast. (As amended August 12, 1926.)

The General Conference
Oregon, Illinois
G. Eldred Marsh, Secretary:

This is to certify that have been appointed delegate.... to represent the conference church at the General Conference to be held at Oregon, Illinois, July 31 to August 12, 1934. The conference church has members which the above delegate is authorized to represent.

(Signed)

..... Chairman
..... Secretary

Dated, July, 1934.

Names and addresses of members follow:

THE RESTITUTION HERALD

VOLUME 23

OREGON, ILLINOIS, JULY 31, 1934

NUMBER 44

WHILE THE CHURCH SLEEPS

III

By the Editor

THE last article closed with the assertion that the nominal church is slumbering nervously and dreaming of relieving the world's anxiety and pain through the enactment and enforcement of man-made law. In her restless sleep she is still moved by Christ-implanted sympathy for the suffering, but is insensible to the life-giving power God has placed in her keeping. While with tender hand the church washes away for a moment the trace of tears from the face of the sorrowing, she fails to provide them with the truth which alone can free them from the cause of sorrow. In her praiseworthy social service activities the church helps to feed the hungry and clothe the naked even as Jesus would do if He were here, but neglects to preach the gospel which alone can effect the permanent cure of sin.

The example of our Lord must ever be our guide in Christian service. And it is true, as Peter affirmed, that "Jesus of Nazareth . . . went about doing good, . . . for God was with him" (Acts 10:38). Much of His reputation rested upon the miracles of material blessing that He wrought. This may not be overlooked. Yet we know that Jesus never performed a miracle simply for the purpose of astonishing the observer, or even primarily for the relief of suffering. All the wonders of healing He accomplished were done for the advancement of the gospel of the kingdom of God which He preached. It was the gospel that was uppermost in His mind and heart; for the gospel alone could bring eternal salvation. It alone could bring the forgiveness of sins. It alone could reconcile iniquitous men with the righteous God.

In these days, *While the Church Sleeps*, she dreams of performing but half the task Christ gave her to do, and that the less important half. She gives her time, her attention, her efforts, and her money to relieve the physical and material needs of men. That is a great work, a Christ-like work; but if the church could be aroused from her slumber, if she could be awakened to a sense of her real historic purpose in the world—her chief purpose in the world—if she could be inspired again, as she was in the

beginning of her career, with a zeal for the salvation of men through the gospel, the disease of sin which is sapping the world of its strength might be stayed.

But this may not be! The Scriptures declare that it will not be! That is, that the church at large will be fully revived and restored to complete usefulness in the service of God and of Christ before the Lord comes.

Listen to the warnings of the Spirit! Warnings that are almost altogether overlooked or disregarded by the church today, *While the Church Sleeps*.

Peter speaks! "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."—2 Peter 2:1, 2.

I repeat this passage, which was quoted in part earlier in this series, in order to direct attention to several significant facts.

The Apostle speaks of "damnable heresies." There are few recognized heresies today. One hears of Jews, Mohammedans, and Buddhists like Ghandi, people who have shown a degree of charity and humanity in their dealing with others, referred to indiscriminately as "Christians."

There are but few churches left that stand on a definite doctrinal basis. A man can go into the pulpits of almost any Protestant denomination today and present almost any kind of a discourse on any subject without fear of protest from the congregation or reproof from the ministry of the church. It has come to pass that anything that by a stretch of the imagination may be looked upon as intellectually stimulating, morally uplifting, or of a reformatory nature is denominated "Christianity," and often referred to as "gospel."

To return to the text of the series, the language of Jesus in Matthew 25:5: "While the bridegroom tarried, they all slumbered and slept."

Please observe the context (Please turn to Back Page)



EDITORIAL



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

G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

"If any man be in Christ, he is a new creature."—2 Corinthians 5:17.

COME, BLESSED LORD!

Come, blessed Sun, in love,
Shed on us from above,
Thine own bright ray!
Divinely good Thou art;
Thy sacred gifts impart
To gladden each sad heart:
O come today!

Come, tenderest Friend, and best,
Be our delightful Guest,
With soothing power:
Rest, which the weary know,
Shade, 'mid the noontide glow,
Peace, when deep griefs o'erflow,
O grant this hour!

Come, Thou almighty King,
Eternal life to bring,
O Lord, we pray!
Grant us Thy saving grace,
That we may see Thy face,
And find with Thee a place
In that glad day.

—Adapted.

—0—

OUR PECULIAR MESSAGE

THE Church of God, which is now engaged in the opening sessions of its General Conference, has a distinctive message for the world. It has an essential, inspiring, and timely message for the world. And, most important of all, it has a divine message for the world. This fact provides the only justification for its existence and should be kept prominently and constantly before both minister and layman: *The Church of God has an essential and distinctive message for the world!*

The great outstanding religious ideas upon which we base our unity as a people are familiar to us all. No appreciable changes have been found necessary in the statement of these fundamentals since the organization of the denomination more than a century ago. And it is doubtful that the necessity for basic alterations will be encountered in the future. This fact speaks well for the biblical

scholarship and unity of thought which characterized the religious reformers to whom we look as the rediscoverers of primitive Christian teaching.

Among the doctrines emphasized by this denomination and which distinguish it the most clearly from other religious bodies are the following: The natural mortality of man which makes him wholly dependent upon a Savior for eternal life; the identity of the physical body with the "soul"; the literality of the resurrection of the dead at the Lord's coming; the second advent of Jesus as the central hope of the church; the establishment of the kingdom of God upon the earth, together with the associated thought that this earth is to be the eternal home of the redeemed; the joint rulership of Christ and His saints over the conquered nations, which will include restored Israel, during the millennium; an intelligent faith in the gospel of the kingdom of God, followed by immersion into the one name for the remission of sins; after which the "new creature in Christ Jesus" shall wholly consecrate his life to the service of God.

These, together with "kindred truths," as the Declaration of Understanding of the General Conference expresses it, constitute the unit message and the unit faith of the Church of God.

But why call these doctrines distinctive to our denomination, or peculiar to us as a people? Do not thousands of Christian people in other churches also believe and frequently emphasize these things?

Certainly they do! We rejoice to know that such is true. But the Church of God is the only organization of which we know who teaches as a body that an understanding, belief, and obedience to these elements of revealed truth is *necessary to salvation!* In this lies the most vital point of difference between us and other somewhat similar Christian bodies. As a people we have ever looked upon these things as constituting the gospel message of Christ and the apostles, which alone is "the power of God unto salvation to every one that believeth."

This being the case, we do not generally accept into our membership those who have not been thus instructed and their faith sealed in baptism. Unless these truths are essential, if people may be saved without knowing and obeying them, we should drop our organization and blend our resources and activities into other and stronger bodies which teach the same truths we hold dear, but do not consider them of vital saving importance.

CONFERENCES

By Alta King

IN a recent editorial concerning conferences, Bro. Marsh called attention to a fact that is well worth consideration. The record of the first conference reveals that it was called to consider a question, the answer to which was vital to the salvation work of Jesus the Christ among men. It reveals also that the answering of the question was taken over entirely by the apostles and the elders. "The apostles and elders came together for to consider of this matter."—Acts 15:6. The record reveals further that in the final decision the testimony of the apostles only was considered and accepted, and that the testimony they rendered was drawn from what had been done through them under the power of the Holy Spirit, and from the Hebrew Scriptures interpreted and applied by this same power.

The Holy Spirit as it was vested in the apostles and active through them in miracles and in interpretation of the Hebrew Scriptures was the authority in the first conference and in the decisions that were rendered to send forth and to establish the power of the living Christ among men.

The Holy Spirit thus vested in the apostles is the only authority in such work even today. This authority is with believers today as much as it was when the apostles were living, not through their physical presence, but through the record of their work and words. No leader nor set of leaders today has the authority to render decisions concerning the work of the Christ, when those decisions have to do with the way of salvation. The Holy Spirit through the apostles has rendered all decisions necessary to the work of taking out a people for His name and to the edification of this people into the fullness of the knowledge and grace of their Lord and Master, which is the salvation work of Jesus during this age. Present-day leaders can exercise no authority concerning this work. They can, however, come together as believers and seek the united decision of the apostles, and continue seeking until those decisions are discovered. It is only as believers seek together these decisions on questions concerning the way of salvation upon which there is not agreement that there can be a conference comparable to the conference recorded in Acts 15.

Conferences that are being held are not comparable to the Jerusalem conference. They are held to consider finances, leadership, organization, methods of work, and for social intercourse. "Laymen" have foremost in their minds the thought of hearing a favorite speaker or teacher. "Leaders" come to be heard and to get assurance of finances for the work during another year. Finances, leadership, organization, and social intercourse are matters which should receive due consideration, and conferring to-

gether for these purposes is necessary. But such conferences cannot take the place of the kind of conference that is recorded in the Scriptures.

In such a conference believers, both laymen and leaders, especially leaders, would meet with the purpose of definitely hearing the apostles' testimony drawn from their work and from their opening up of the Hebrew Scriptures under the dispensation of the Holy Spirit that was given to them as the foundation of the church. Leaders would realize that before the apostles they are laymen in the absolute meaning of that word. Seeking to hear the testimony of the Holy Spirit speaking and working through the apostles, each would be humble in presenting whatever bit of their testimony he had gleaned through study, and humble in hearing whatever bit had been gleaned by another. They would realize the truth of Paul's statement in 1 Corinthians 12:22-25 that "those members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another." And realizing this truth, they would use care that the bit of testimony that even the most "uncomely" member of the Christ's body, who might be among them, is able to bring forth should not be overlooked. The complete testimony of each apostle and prophet on a given question would be sought and carefully considered as a whole, until their unified decision stands forth for acceptance.

There is the same need for conferences with the apostles as there was during the time of Paul. Believers need to seek their unified decision on questions that are troubling them. As surely as there are on record the decisions of the Holy Spirit through the apostles on all questions that are of vital concern to the growth of believers in the knowledge and grace of Jesus the Christ and of vital concern to the outgoing of that knowledge among unbelievers, so surely will believers discover those decisions as they seek together to know them; and thus they will grow into the unity and oneness that is in Jesus.

Believers need to seek apostolic authority. No other authority is to be recognized. Their unified decision is the only basis of unity, and that decision will be rendered to true seekers as surely as it was rendered at the close of the first conference to consider a condition that was hindering the salvation work of Jesus,

The Coming King in Prophecy

HUMAN government is a failure. This may be stated as the reason for the last great war. Ever since man fell, attempts have been made to institute permanent and successful governments, but without avail. At the present time, political philosophers all over the world are planning something new in the form of government. We hear a great deal about a "league of nations" to enforce universal peace. We hear men of great intellectual power talk of a world-democracy based on the so-called "brotherhood of man." And some others are devising other schemes for the successful regulation of the affairs of men. All these plans are commendable in purpose, but leave out of account the plans of the Almighty, the "governor among the nations."

At a time like this, the message of the coming King ought to be sounded out as never before. That coming will be the sure solution of the governmental problems of old earth, and not any form of world or nation union which man may devise. When people in every walk of life are looking forward eagerly toward a world-democracy; when the church as a whole is accepting and promulgating such views, it becomes our duty, as a people, to make use of the opportunity to impress upon inquiring minds the truths that have to do with the kingdom of God.

Never before has the opportunity for presenting the kingdom message been so great as it is right now. And why? Many see in the present set-up an omen of sure and approaching calamity of an uncertain character. Many of our church friends who expect the second coming of Jesus are ignorant as to the real purpose of that coming. The idea that our Lord is to reign on the earth as King is to them "crude." But, dear readers, what do the Scriptures tell us right along this line? What is the divine plan? It is our purpose in this article to tell our readers just what the Book says about it. In this article I do not attempt to discuss questions that have to do with "controverted" questions in the study of prophecy.

THE FIRST DOMINION

In Micah 4:8 we read: "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Now what was the "first dominion"? If we will turn to Genesis 1:26, we will find that the first man, Adam, was given dominion over every created thing upon the earth. There was a divine purpose here. "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain; he formed it to be inhabited: I am the Lord; and there is none else."—Isaiah 45:18.

There is every reason to believe that if man had stood the test this dominion would have been retained. God gave

Adam a chance to choose, and he fell. Satan entered the world, and man's dominion was lost; and Satan has ever since been a usurper of God's territory. In fact, the whole world lieth in the wicked one's lap (1 John 5:19; see your Revised Version). Out of the darkness, following the curse upon man, came the promise of the "seed"—posterity—of the woman, that should crush the head of the serpent—devil (Gen. 3:15; Rom. 16:20). God thus and there instituted a plan for man's deliverance, and provided for the final "restitution of all things." So in Matthew 25:34 we are told of the "kingdom" for the saints which was "prepared" for them "from the foundation of the world."

THE ABRAHAMIC PROMISE

Through the centuries that followed, the promise was kept before God's people. Thus to Abraham was given the promise that to him and his God-selected "seed" all the land that he should see should be given (Rom. 4:13). The Great Apostle tells us that this "seed" is the Lord Jesus Christ. He says that this inheritance in Christ belongs to all who belong to Christ. See Galatians 3. As Abraham never received any of this land promised, it is evident that his possession of it can be obtained only by a resurrection, and that the title is due when Christ returns. The promise of territory for the "King" is found in this covenant with Abraham. Now, what about the throne?

DAVID'S THRONE

The children of Israel became a great nation, and clamored for a king. God was their King. But He gave them what they asked for—a king. Saul was crowned. He reigned for forty years, and the reign was a sad failure. At the close of that reign, God selected David. He was God's divinely appointed king. God also made a covenant with David: "Thine house and thy kingdom shall be established for ever."—2 Sam. 7:16. The same covenant is mentioned in Psalm 89:3, 4: "I have made a covenant with my chosen; I have sworn unto David, my servant, Thy seed will I establish for ever, and build up thy throne to all generations." It will be noticed that the word "seed" used here is singular, and refers to a particular person. Attention should be called to the fact that this is unconditional. There are no conditions attached to the promise. It is absolute.

But there was also a *conditional* promise made: "The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore."—Psalm 132:11, 12. The same condition is also mentioned in the 89th Psalm, 29th to 36th verses: "His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; . . . then will I

visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me."

It is thus evident that had the successors of David ruled righteously, the throne might have been perpetual. As it was, the rulers became more and more sinful until God sent the Prophet to King Zedekiah with the message, "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21:25-27. Let it be noticed that the throne of David was thus destroyed. The reigning king was blinded and led captive with his people to Babylon. Thus their transgression was visited with the "rod" and their iniquity with "stripes." After the return from that captivity, no prince of the royal blood appeared upon the throne of David, and that throne has been vacant ever since, and will remain without an occupant until "he come whose right it is." . . .

DAVID'S HEIR ON DAVID'S THRONE

The conditional promise needs no further consideration, for the conditions were not kept and no resumption of the kingly line is due in this world. But God had promised, "Thy seed will I establish for ever, and build up thy throne to all generations." Who is the "seed"? The Scripture makes this plain. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting (marginal reading, "From the days of eternity")."—Micah 5:2. This last thought is in accord with other scriptures. Christ said: "Your Father Abraham rejoiced to see my day: and he saw it, and was glad . . . Before Abraham was, I am."—John 8:56, 57. The Apostle Paul wrote: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."—Col. 1:16, 17. Christ is the "seed."

The angel Gabriel speaks of Christ to Daniel as the "Messiah, the Prince." What throne was He predicted to occupy? The same angel answers this question in speaking to Mary, "The Lord God shall give unto him the throne of his father David."—Luke 1:32. In a passage already quoted Christ is referred to as the "tower of the flock," unto whom the first dominion is to come. He is the "seed" of the Abrahamic promise. There is much Scripture along this line, but a few texts only will be mentioned. Peter refers to God's oath to David as follows: "Men and brethren, let me freely speak unto you of the patriarch David,

that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."—Acts 2:29-31.

In the eighth Psalm, the Psalmist sings: "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." The Apostle to the Hebrews refers to this passage, saying, "For in that he put all in subjection under him, he left nothing that is not put under him. . . . 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."—Heb. 2:8, 9. There is a dominion spoken of here. What is this dominion to be over? "All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas" (Psalm 8:7, 8) are to be subject to Christ. While on earth among men, Christ gave illustrations of His power over nature. His power as so exercised was the power Adam lost as a result of his transgression. From this hasty survey we see that Christ is to be the King on David's throne, and is to reign over the first dominion restored to its original glory.

CHRIST'S MINISTRY

The ministry of Jesus throws much light upon His kingship. (1) At His birth the angel announced Him as the successor to the throne "of his father David." Herod attempted His destruction for fear He would take the throne. (2) His victory over Satan in the wilderness revealed Him as the one who was to conquer the destroyer of the race. (3) He entered Jerusalem as a king, thus fulfilling the prophecy—"Behold thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." He came, and made claim to the throne of David amid cries of "Hosanna to the son of David! Blessed is the king of Israel that cometh in the name of the Lord! Blessed be the kingdom of our father David!" The people heard the message preached that the kingdom was at hand, and "some thought that the kingdom of God should immediately appear" (Luke 19:11), and believing Jesus to be the King, they were determined to "take him by force, to make him a king" (John 6:15). Yet the mass of the people said, "Who is this?" and Christ was rejected as their King. Had the Jews any longer any exclusive right to the throne? (4) Christ showed His kingly power in the cleansing of the temple. (5) The miracles of Christ showed His power over every force of nature. "They were the credentials of a divine message and an example of His power in the kingdom." (6) The transfiguration was a vivid picture of the King in His kingdom. (7) Christ's death and resurrec-

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God's Promises

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow."—Isaiah 1:18.

ISAIAH was the evangelist of the Old Testament. He was married, lived in Jerusalem, was a favorite at the court of Hezekiah, had two sons. God has spoken to all men through him. The promises which he gives are just as good today as they ever were. They are for all of God's children.

Shall we examine a few of these wonderful promises, which cover every possible phase of life?

1. Do you sometimes doubt?

"The Lord shall guide thee continually, . . . thou shalt be like a watered garden, . . . like a spring of water."—Isa. 58:11.

"Be not faithless, but believing," said Jesus. Over and over again it is said, "Believe, believe, only believe." It is easier to believe God than it is to believe the fables men would teach us. "Stand still, and see the salvation of the Lord."

Are there honest doubters? Yes. Thomas, one of the twelve, was hard to convince, but when he saw and touched the Lord he believed. Gen. Lew Wallace was an honest doubter, but when he really investigated he became convinced of the truth of Christ and wrote *Ben Hur*. Sir William Ramsay was another honest doubter, but because he searched for the truth he found it. William Miller was a doubter, but God revealed Himself and Miller became a great power for God and truth.

Dr. Torrey gave this advice to a doubter. "Go and pray: Oh God, if there is a God, reveal Thyself and Thy Son to me," and he did.

2. Are you sometimes tempted?

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee."—Isa. 41:10.

No person may escape being tempted. Lot was tempted to pitch his tent toward Sodom. He yielded and got into trouble. Esau was tempted to sell his birthright one day when he was hungry. He fell and afterward regretted it, not being able to find repentance when he sought it carefully with tears. Achan was tempted by the gold and the beautiful garment. He appropriated it, but it cost him his life. Gehazi was tempted to run after Naaman and ask for a present. He did so, but brought leprosy upon himself as a result of his sin.

No person needs to fall in temptation. Abraham was tempted to accept reward from the king of Sodom, but he refused. Elisha was tempted to take money from Naaman, but he refused. Job was tempted by his wife to curse God and die, but he refused. Daniel was tempted to be like the other men of Babylon, but he refused to drink the king's wine. Peter refused the offer of Simon for purchase of the

Holy Spirit. These men were victorious in temptation.

3. Are you anxious?

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."—Isa. 26:3.

Worry and trust are the antithesis of each other. They just will not live together. Take your choice, then. The world can't understand the Christian's peace, because the things of the spirit are not discerned by the natural man. They are real, nevertheless.

Trials often help the growth of character. They bring out many things which prosperity does not develop.

4. Are you discouraged?

"They that wait upon the Lord shall renew their strength; . . . they shall run, and not be weary; and they shall walk, and not faint."—Isa. 40:31.

Paul Rader's mother used to say: "Paul, mind the potatoes a bit while I go and pray." In ten minutes she would return to her duties fresh and rested by contact with the Spirit of God.

Once there appeared an advertisement for a lighthouse keeper on the lonely Maine coast. Over one hundred replies were received. Why? Solitude.

Nothing is better to quiet the soul than going apart, alone with God. Many people realize this is true. Jesus practiced it constantly. If it helped Him it will help us. Try it next time.

5. Are you hungry?

"He shall feed his flock like a shepherd."—Isa. 40:11.

This is true both physically and spiritually.

Think of the way Elijah was provided for. First there was the angel, then the ravens, and then the widow's oil and meal. Think how the Israelites were provided with manna and quail.

Many are hungry spiritually and do not understand the symptoms. They don't know just what the matter is with them. It is the business of the Christian to look after such cases and lead them into light.

6. Are you thirsty?

"I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed."—Isa. 44:3.

Samson was thirsty, but God provided water. Israel was thirsty, and the Prophet brought water from a rock at God's command. Ye shall "spring up as willows by the water courses." Water to a thirsty soul—what is better?

7. Are you an unbeliever—a sinner?

"Come now, and let us reason together, . . . though your sins be as scarlet, they shall be as white as snow."—Isa. 1:18.

Think of the prodigal son. When he came to himself he said: "I will arise, and go unto my father." That is all you have to do. God has agreed to blot out your sins as a thick cloud (Isa. 44:22); He will bury them as in the depths of the sea—He will remove them as far as the East is from the West.

Friend, why not avail yourself of these precious promises of God? No life is full and complete without Christ enthroned. No life is really happy without Christ. Just accept Him now and enjoy the real fellowship, guidance, and provision that God wants you to have.—C. V. Tenney in *The World's Crisis*.

A Bit of History

ONE of the outstanding teachings of the Scriptures—of the New Testament—at which our Modernist friends hold up their hands in well-feigned horror and disgust, is "the abnormal emphasis placed upon the cross"—the blood of Jesus—and bloody sacrifice, or, as a writer in *The Christian Register* expresses it—"the obnoxious exaggeration of the uplifted Christ."

With a coarseness we should not look for in persons of their superior "culture" and "refinement" and "esthetic sense," and with a hardihood that causes us to stand aghast, they do not scruple to characterize it by such coarse phrases as "A Gospel of Gore"—"A Slaughterhouse Religion," etc.—thus "counting the blood of the covenant," "the precious blood of Christ," "an unholy thing." It is "grossly repugnant to their esthetic taste"—it is "a relic of barbarism"—"of heathenism"—it "smacks of the Druids, or the Aztecs"—"of paleolithic ages." It is in the Bible, to be sure—they admit that—but "modern thought has outgrown all such primitive religious concepts."

As one who for many years was an able, brilliant, well known, and justly honored minister—quoting 1 John 1:7—"The blood of Jesus Christ his Son cleanseth us from all sin"—said with a deprecatory wave of his hand: "Nobody believes that sort of thing nowadays." It is "unworthy of God as we now know Him, that He should need to be so appeased." It is "a reflection upon ourselves that we should tolerate such representations—such misrepresentations—of God," etc., etc., *ad nauseam*. And this—they say—is "modern"!

How history doth repeat itself! A number of years ago a man who has attained some celebrity in history, holding similar views, came to grief. He, too, "took no stock" in bloody sacrifices. They were revolting to his esthetic nature. Why should the life of an innocent lamb be sacrificed to "placate and appease Deity"? Why should the sweet morning air, laden with a thousand perfumes, be polluted with the smell of blood, or the stench of burning flesh? Bah! It smelled of the shambles. It was repulsive. He would have none of it! Nor did he so conceive of God. True, his parents indeed did so; and his brother was a "traditionalist" and accepted and approved such "antiquated," "primitive" notions without protest. But he—he was "progressive"—"modern"—of more "advanced thought and higher conceptions of Deity."

He was a farmer—a gardener, a horticulturist. He

was fond of fruits and flowers; they appealed to his sense of the beautiful—the uplifting, etc. He was proud of his success, recognized and rejoiced in the abundant gifts of the bountiful Father and Giver of all good. He would offer, therefore, appropriate expression of his dependence and grateful appreciation of God's favor. So he "brought of the fruits of the ground an offering to Jehovah," and regarded with undisguised disgust and pity his brother, who still stuck to the bloody sacrifice, and in blind adhesion to traditions which "outraged every sense," "offered of the firstlings of his flock, and the fat thereof."

But, somehow, his fine theory did not work. How, we are not told, but in some way he was made to feel that his offering was not acceptable—that it met neither the requirement nor the approval of Jehovah. Of course that stamped him as a "savage deity," unworthy of recognition as a fit object of worship by souls of refined sensibilities—but nevertheless—the esthetic protestant was angered. "He was wroth, and his countenance fell." His resentment was the greater because his brother's revolting sacrifice seemed to receive more favorable consideration.

The brothers had words over the matter. The "liberal" lost his temper, and the "conservative" was "effectually squelched." In that discussion the Modernist and not the Fundamentalist "won." The "progressive" in thought and practice triumphed over the adherent of "traditionalism"—and to all appearance, finally.

But Jehovah took up the controversy; and with the cry which has rung down through sixty centuries—"My punishment is greater than I can bear!"—Cain "went forth from the presence of Jehovah" with "the brand of Cain" upon him; while the faith of Abel remains to this day, and "he being dead yet speaketh." And his message down the ages has been, and still is—not human opinions, nor tastes—inferences, nor theories—nor philosophical speculations—however elaborate, however alluring, and consonant with the more refined sentimentalism of "the modern"—(Paul would say—"the carnal") mind—but that which God has revealed is the only safe rule for our faith and conduct.

Therefore we continue to preach Christ, and Him crucified, and His blood shed for the remission of sins and "redemption through his blood"—to the Jews a stumbling-block, to the Greeks foolishness, but to us—Christ, the power of God, and the wisdom of God.—*Bible Faith Mission Standard*.

THE COMING KING IN PROPHECY

Continued from Page Five

tion revealed the power of the Christ to lay down even His life. The sin of Adam brought death. The death of Christ—the second Adam—brought life and immortality to light through the gospel. Consequently Christ could say, "I am he that liveth, and was dead; and, behold, I am alive for evermore, and have the keys of hell and of death." And the Apostle says, "For as in Adam all die, even so in Christ shall all be made alive." Christ not only conquered death, He conquered the Roman Empire. "And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it" (resurrection). (8) Several of the parables of Christ were given to show Christ as the coming King. The parables of the treasure hid in a field and of the merchantman seeking goodly pearls are illustrations.

WHEN WILL CHRIST REIGN ON DAVID'S THRONE?

It is future. Why? (1) Christ is now on the mediatorial throne for only a limited time, and will vacate it soon. When He takes the throne of David, His reign will be "as the days of heaven." He is to occupy the Father's throne until God makes "thine enemies thy footstool" (Psa. 110:1). (2) Christ's reign is to be endless, and there can be but one endless reign. As this reign is to be future, it must be the reign on David's throne. It is to commence at the sounding of the seventh trumpet. Revelation 11:15: "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." This is literal if the wrath mentioned in the eighteenth verse is also literal: "Thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them that destroy the earth." When are the dead to be judged? "At his appearing and kingdom," says Paul. The recompensing of the righteous is to be at the "resurrection of the just" (Luke 14:14). When does punishment come? "Who shall be punished" when He (Christ) "shall be revealed from heaven with his mighty angels" (2 Thess. 1:7-9). The reign is to commence when Christ comes. The parable of the absent nobleman shows this. (3) Christ locates the kingdom at the time "when the Son of man shall come in his glory" (Matt. 25:31-34). (4) The throne of Christ in heaven cannot fill the bill, as this was never David's throne and was never overturned. (5) Christ is not now on David's throne, as He cannot exercise the functions of judge and mediator both at once, and it is necessary for men to be judged *before* entering the kingdom.

We can thus locate the reign as due (1) at the day of wrath; (2) at the coming of Christ; (3) at the resurrection of the saints; (4) at the time of judgment; (5) after the destruction of the wicked.

The reign is to be endless. It is to be a reign of right-

eousness. It is now imminent. How important that those bearing this message press the heralding of it in these last days, that the wicked may be warned and the righteous purified and made white! "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21.—B. Ray Bowden in *The Messiah's Advocate*.

A TALK ABOUT JESUS

IN making an effort to induce our children to become religious, which is the greatest problem before us, it is not worth while to discuss the similarities and differences of all the great religions of the world, "for there is none other name under heaven given among men whereby we must be saved." No other name but that of Jesus Christ of Nazareth. That was settled on the day of Pentecost for all people, for all times.

What think ye of Christ? It is utterly beyond my comprehension how any person of average intellect can face the facts of history for the last nineteen hundred years and fail to think seriously about Him.

Here is One who has made His supposed birthday, though born in the manger of a stable in a small village in an obscure province of the Roman Empire, the starting point from which all leading nations of the world reckon time. Nineteen hundred and thirty-four we say—it is just that long since He was born in Bethlehem of Judea! Here is One who has taken the moral government of the world upon His shoulders, fulfilling exactly the prophecy of Isaiah, uttered seven hundred years before Jesus was born. His "sayings," principles, and spirit have won for themselves a more general acceptance and higher appreciation by the world than those of any other person. He has shown Himself able to meet and satisfy the longings of the human heart as no other person has in the whole history of the race.

Now it must be admitted that there is something wrong with every one of us. We have all failed, morally speaking—you in your way, I in mine; the man who works at my side, and the neighbor who lives across the street. Not one of us could stand up and say, "I am everything a man should be—always have been! I have always done those things that please God. No unjust, untrue, or unkind word has ever fallen from my lips. No one has ever heard me utter a profane or vulgar word. I have never laid violent hands upon anyone. My feet have never walked in forbidden paths. No dishonest or unholy purpose has found place in my heart." Such words coming from anyone whom you know would be considered extravagant and ridiculous. The fact of moral failure is universal; it is written across the whole history of the race in bold characters.

Then there are thousands of people who commit crimes and find themselves behind the bars, and other thousands who are helpless slaves of the coarse sins of the flesh, drunkenness, licentiousness, and the like. And other thousands still who are moral defectives and delinquents who, though

they may not be guilty of crime, are nevertheless a menace to society. There are multitudes of people who are selfish, greedy, and inconsiderate of others. Generosity and self-sacrifice for the good of the unfortunate have no place in their philosophy of life. Their motto is to take care of number one. There is no more help in their philosophy of life than would be found in a wet paper bag.

If keeping one's own nest were all that there is to life, we could get along without religion. We could do that little job ourselves. But that is not all there is to life! On everyone of average intelligence and fair physical development there rests a heavy obligation to aid in caring for the less fortunate. The strong ought to bear the infirmities of the weak. To whom much is given, of him will much be required. When one dismisses his share of that larger obligation with a shrug of the shoulder and a heartless laugh—"No affair of mine"—he shows himself a moral coward and a quitter. There is something fearfully wrong with all such people.

And now what is the remedy? It is not education, it is not artistic culture, it is not wealth, it is not society. All these are good in their place, if properly used, but it is a fatal mistake to put them in Christ's place. There is but one Savior and He is Jesus of Nazareth.—J. H. Van Dever in *The Bible Advocate*.

FOR THE STUDENT'S NOTEBOOK

"SATAN, the name applied to the personification of an evil power opposed to God; the great adversary of man; the devil. Satan is mentioned but three times in the Old Testament, once each in the books of Job, Chronicles, and Zechariah. In fact the doctrine of one who works evil in opposition to the Lord, or the doer of good, is not taught in the Old Testament. The Old Testament Hebrew doctrine of Jehovah is given in the book of Isaiah as follows:

"There is none beside me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things."

"The doctrine of Satan as an evil power contending with the power of good finds its counterpart in the theologies of Babylon, Persia, and other eastern nations, where a plurality of supernatural powers was an article of belief. The Anglo-Saxon race inherited from ancient sources, no doubt, a similar belief in adverse powers—'For Satan finds some mischief still for idle hands to do.' . . . The Satan of Milton's *Paradise Lost*, who was cast out of heaven, appears to be a modern idea for which little foundation is laid in the Old Testament.

"High on a throne of royal state, which far
Outshone the wealth of Ormus and of Ind,
Or where the gorgeous East with richest hand
Showers on her kings barbaric pearl and gold,
Satan exalted sat, by merit rais'd
To that bad eminence."

—*Standard Reference Work*.

TO PROFESSING CHRISTIANS

DO you use tobacco? It is a bad habit, unholy, unclean, expensive, injurious. It pollutes the breath, injures the nerves, benumbs the brain, and sometimes causes cancer of the mouth or throat.

In view of these facts, can a man who claims to be a Christian be consistent with his profession and use it? "What?" saith the Scripture, "know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—1 Cor. 6:19, 20.

Can a man glorify God in his body with his mouth full of tobacco, spitting out the filthy stuff for somebody else to clean up? Read God's command: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. 10:31.

Can a man go around with a cigar or cigarette in his mouth, compelling those about him to take into their lungs what he has had in his mouth, and at the same time glorify God?

We are exhorted in the Scriptures to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1).

Remember, God says, "Whatsoever a man soweth, that shall he also reap."—Gal. 6:7. No matter who does the sowing, this will prove true. The man who sows the habit of using tobacco is certain to reap the harvest. God cannot lie. "He that soweth to his flesh shall of the flesh reap corruption."—Gal. 6:8.

Many have been hurried to their graves and great numbers are in the insane asylums today from the effects of this poisonous weed.

He who is addicted to the use of tobacco is not free; but "if the Son therefore shall make you free, ye shall be free indeed" (John 8:36). Hence, do not try to overcome the practice in your own strength, but seek the help of Him who is "mighty to save."

Brother, if you are indulging in this awful habit, quit it for Jesus' sake, for the sake of others, and for your own sake, and "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

"Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Heb. 12:1.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—2 Cor. 5:17.

"Blessed are the pure in heart: for they shall see God."—Matt. 5:8.—*Selected*.

Abreast of the Times

Pope Orders War on Protestantism

"And they overcame him by the blood of the Lamb, and by the word of their testimony."—Rev. 12:11.

VATICAN CITY, July 22.—Seriously stirred by the rapid progress of Protestantism in Italy Pope Pius has called upon all Catholics to rally to the defense of the doctrines of the Roman Church by supporting a campaign to stamp out what he termed "Protestant propaganda" in that country. Delegates to the Italian Women's Catholic Action Society convention who called on the Pontiff were asked to cooperate in the effort. The Pope declared that Protestant proselytism had filtered into almost every diocese of Italy.

Those who have watched conditions most carefully during the past few years have been impressed with the fact that Roman Catholic influence is declining everywhere. The Roman Church no longer controls the politics of any country in the world. While her influence is still strongly felt in some quarters, most of the former so-called Catholic countries have entirely withdrawn their support from the Church of Rome, and in many instances have forbidden the free exercise of the Catholic religion. While this decline in Catholic power is not without its benefits, nevertheless, it is to be regretted that no purer form of Christianity is taking its place, but that the former communicants of that church are embracing communism with its godless teaching.

The Secret Is Out!

"Who is this that darkeneth counsel by words without knowledge?"—Job 38:2.

BILLINGS, Mont., July 22.—At last the secret is out! The extinction of the entire order of dinosauria came as the result of a terrible drought that occurred 125,000,000 years ago! No longer need the perplexed scientist wrack his brain and "imagine a vain thing" concerning the sudden disappearance of those mighty beasts of the Predelugian Period! It is all accounted for, and "appears as plainly as a printed obituary," declares Dr. Barnum Brown of the American Museum's dinosaur expedition at Greybull, Wyo.

"We see a flat land, rich in vegetation and dotted by countless shallow lakes, swamps, and rivers," he said. "The climate is tropical. Pines, cycads, figs, and bananas cover the uplands. Thick grass grows along the banks and rank vegetation thrives in the water. In time creatures from 15 to 20 tons each and measuring nearly 50 feet, with ridiculously small heads, float, swim, and feed in the waters by the tens of thousands."

The scientist accounted for the disappearance of these strange and fearful monsters by asserting that after a long

lapse of time during which the larger part of the earth was covered by water (Gen. 1:2-7?), a dry era succeeded and these great creatures, which depended for their lives upon the rich vegetation of the almost universal swamps, perished and sank beneath the surface of the last remaining mudholes. Some, he said, struggled to solid ground, only to be killed by the saber-toothed tigers and other flesh-eating monsters that skulked around the pools to live high for a little time. This theory, he declared, accounted for the fact that most of the remains of these animals were found imbedded in slime pits or mud into which they had stumbled in their fruitless search for water.

Jewish Rock of Offense

"Gather yourselves together, yea, gather together, O nation not desired."—Zeph. 2:1.

BERLIN, Germany, July 28.—The rapid spread of Fascism and Nazism in Europe has greatly increased the interest of the student of prophecy in these political systems, and many have questioned the nature of the two parties and the difference between them. The Associated Press has recently pointed out both the similarities and the dissimilarities, from which the following conclusions are taken.

"Fascism and Nazism have much in common. Both are based on the concept that the State completely transcends the individual. Both operate through strong central authorities. Local home rule is distasteful to both. Each holds that parliamentary government and other machinery of republicanism or democracy may be dispensed with if they stand in the way of the objectives of the central authority."

The difference between the two is found principally in the stress placed upon the racial issue by the Nazi credo. Nazism started in Germany with the formation of the National Socialist Party by Adolf Hitler in 1920, and the word "Nazi" is coined from the name of the party. In Hitler's small, early group of followers there was a strong anti-Semitic element which grew with the increase in party membership and with the increase of power. The Nazis advocated a policy of "Germany for the Germans," placing particular emphasis on the importance of maintaining the purity of the national blood of the country.

On the racial issues Fascism differs sharply from Nazism in that Mussolini has never regarded the racial issue as of very great importance. The Jew is thus seen to be the "rock of offence" on which the two political orders break. The Nazis are bitterly opposed to permitting the Jews to become an influential element in the life of the nation, while the Fascists do not concern themselves with the question to any extent. This tendency to divide on the Jewish question will continue to increase.

Berean Department

ARLEN MARSH, EDITOR

The High Calling

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. 8:28.

PAUL is speaking of those who are "called out" by the gospel, called out of darkness into God's marvelous light. They are living by faith, looking forward unto the wonderful promises made by God through His Son.

In 1 Thessalonians 2:12 we are exhorted to walk worthy of God, who hath called us unto His kingdom and glory. His calling is a special one, and God has made exceeding great and precious promises to those that prove faithful (2 Peter 1:4).

Things do not happen by accident or chance in God's plan, for He is working through His "called out" ones. In 2 Timothy 1:9 Paul tells us that God hath called us with a holy calling, not according to our words, but according to His own purpose and grace, which was given us in Christ Jesus before the world began.

Peter's exhortation should be heeded by every Christian. The story of Joseph and Jacob is an example of this truth. Joseph was sold into bondage, and Jacob suffered for many years by the loss of Joseph. But God took this means to make him ruler of Egypt and savior of his sorrowing father and his household. 2 Peter 1:10, 11: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—Charlotte Rahn, Los Angeles, Calif.

The Coming Monday

THE next Monday, August 6, will be National Berean Day. The succeeding Saturday, August 11, will be Illinois State Berean Day.

Each of these days deserves special attention by every Berean and particularly every young person in the Church of God.

The work the Berean organizations have accomplished has been an important one. It must be encouraged. Encouragement comes only through the interest of its supporters.

Those in charge of the two correspondence committees of the National Berean Society have succeeded in winning an enviable reputation among an astonishing number of people. Their letters have comforted the mourning, enlivened the dreary days of the sick, encouraged newly baptized, and bound more closely together the isolated church members. The various isolated and sunshine committees of

the state Berean societies have done the same. It is a work fostered by Bereans, maintained by Bereans, and paid for by Bereans.

The two home study committees of the National Berean Society, together with such committees as the Cradle Roll Department of the Iowa State Berean Society, have brought isolated groups and members into closer touch with the main body of the church and have instructed such groups and members in the essential beliefs of the church. It, too, is a work fostered by Bereans, maintained by Bereans, and paid for by Bereans.

The Publishing Committee of the National Berean Society outlines and prepares the Berean lesson books. This alone is sufficient excuse for the existence of the Berean organization. The lessons it prepares teach in detail the great truths taught by the Christ and His apostles.

None of these activities can accomplish its fullest possibilities unless it is given constructive criticisms. The coming Monday is the time to give them. So is Saturday, August 11. So is the Berean Day at any conference.

Attend the Berean Day program of the conference you attend or support. At least, provide the Bereans of your society or state with your ideas on methods, teaching, doctrine, improvements in organization. It is your duty to do so. It is the duty of every Christian to support and aid in every possible way the church that offers him eternal life.

The Purpose of an Editor

AN EDITOR leads a hard life. His editorials indicate radicalism. His editorials indicate conservatism. His editorials indicate an ineffective middle course. His editorials are highbrow. His editorials are lowbrow. His editorials are splendid. His editorials are a blot on the pages of an otherwise good paper.

The editor's duty is to serve the reading public. In a religious journal, it is his problem to present something of value to religiously minded people in every issue of his paper. He must find material that will interest some; he must find other material that will interest some; he must find still more material that will interest the remaining element of the readers.

He can fill his pages week after week with something he feels will be of interest. But he cannot be sure that material will be of value to his audience unless the audience responds.

The problem is not, Do the readers like the paper as a whole; but, Do the readers like this piece or that piece? The editor's job is to publish only the things that are interesting and at the same time valuable. And to do that, he needs the criticisms of those who read his columns.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"All things whatsoever ye would that men should do to you, do ye even so to them."

GOD SPEAKS THROUGH AMOS

AS you study your Sunday school lessons for this quarter you will often read the words, "In the way of Jeroboam, who made Israel to sin." Jeroboam was the first king of the divided kingdom of Israel, and he led his people away from the worship of God into the worship of idols. And so he was held responsible for the wickedness of Israel in after years. Just as they do today, people follow a good leader into noble actions, or a wicked leader into evil actions.

The lesson for August 12 brings us to the time of another Jeroboam, called the Second. You will find the story of his reign in 2 Kings 15, and you will notice that the same words are used of him as of his predecessor of the same name. Verse 24 tells us that he followed in the footsteps of the first Jeroboam, "who made Israel to sin."

How many of you boys and girls are the leaders of the little group that you know and with whom you associate? If you are not the leader, think for a moment of the one who is the leader. There is always one who is the first to think of doing a certain thing, the first to act. How easy it is for all of the rest to follow, just like sheep.

Now if you are the leader, I'm sure after reading how the kings of Israel and Judah did, you will want to be a little more careful about how you lead. Because the leader is responsible, it should make him more careful and more thoughtful. Don't you agree with me?

What would be more natural after years of evil leadership than that the people should be in the condition Amos found them? Led off into the worship of idols, they easily drifted in more and more evil ways year after year, until they forgot God and His commandments entirely.

Here was Amos, reared in the country south of Jerusalem, a bare and rocky wilderness. Everyone had to work very, very hard for his living. No one even thought of stealing from his neighbor because he knew just how hard his neighbor had to work to obtain his daily bread. And God had a special work for this man to do.

Up north of Jerusalem God sent him, to the city of Bethel, and here he found the people doing things he had never dreamed of doing. Selling the poor for a pair of shoes, taking from the laborer his rightful share of grain, trampling under foot the lower class by heaping heavy

taxes upon them—these were some of the things Amos found the rich in Israel doing.

God had been so careful to explain to His people just how they were to conduct their affairs so that there should be no injustice. All were to have equal rights. But they had wandered so far into the worship of idols they had forgotten that God had ever told them anything about it.

So we see how little by little the first act of wrongdoing led them in more and more wrongdoing until God had to send severe punishment on them. It was true the leaders were responsible, but the people had to suffer as well. And just so is it true today.

If you are a leader, be a good leader. Lead your group into activities that will result in good for all. If you are a follower, watch out whom you follow. For even though you are not responsible for the group, yet if you are led into wrong, you will have to suffer.

"A call rings through the land,
'Tis heard on every hand,
A call to join the glorious hosts of light;
Today 'tis ringing clear,
And everyone should hear,
And rally to the cause of right.

"In loyalty to right,
With faces to the light,
Press forward where the hosts of sin assail;
Tho' foes may gather near,
You need not shrink or fear,
For light and right must e'er prevail.

"Our Leader is divine,
His cross, our conquering sign,
Is blazoned on our lifted banner fair;
His call is ringing clear,
Let each man answer, Here,
And in His glorious triumph share.

"Like trumpet tones resounding,
Our Leader's voice is sounding;
There's need for all, so heed His call,
And serve with purpose true;
The hosts of sin are strong,
But right must win ere long;
Do not delay, enlist today,
The Lord needs you."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 7. — August 12, 1934

AMOS PLEADS FOR JUSTICE

Amos 5 and 7

Devotional Reading: Proverbs 21:1-7

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: Amos Pleads for Justice.

Aim: Outward religious service cannot take the place of heart righteousness with God.

Basic Truth: "Seek the good, and not the evil, in order that ye may live: and so will the Lord, the God of hosts, be with you."—Amos 5:14, Leeser's Trans.

I. Amos Condemns the Oppressors. (Amos 5:1-13.) Because Amos reproved the oppressors of the poor he was hated by the rich and powerful. It is true today that the man who ventures to censure those who are unjust in their treatment of the poor is hated by the selfish rich. But the time will come, even as it came to the oppressors of Israel, when they will no longer enjoy the wealth and the luxurious homes that they have acquired at the expense of the poor. Amos recognized no nice distinctions among one's religious, social, or political duties. Every act of a man's life was a service to God. The restatement of this principle by Paul establishes it firmly as a rule of Christian conduct (1 Cor. 10:31).

II. The Worship of Sinners Is Rejected. (Vv. 21-23.) The purpose of worship is to express the love and appreciation one feels for the goodness and the greatness of God. To engage in formal religious practice is not only meaningless, but it is actually abhorrent to God unless it is all that it is meant to be. All the prayers, offerings, sacrifices, and singing that one can do is of no value unless he appreciates the goodness of God sufficiently to try to imitate it in his own life. Godliness is of the heart, not of outward show.

III. Hope in Repentance. (Vv. 14, 15, 24.) In spite of his powerful denunciation of the wicked rulers of Israel, Amos did not leave them without hope. He admonished them to change their manner of living. To "seek the good, and not the evil," that they might live. They must restore justice to the poor as well as provide it for the rich. They must cause righteousness to flow through the nation like a resistless stream. While it is true that ideal conditions will not be maintained until Christ comes, it is the duty of Christian men and women to encourage by word and by example all that is best in social and in national life.

THE GOLDEN TEXT

"Love worketh no ill to his neighbour: therefore love is the fulfilling of the law."—Romans 13:10.

"Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law."—Rom. 13:8. When love is in the heart, there is no room for malice or hate. When love rules there will be no murder, no

thefts, no false witnessing, no coveting, nor any of the other things which are forbidden in the Ten Commandments. The one who loves will not want to do any of these things either against his friends or his enemies, hence the law would be fulfilled.

Christians should be lovers of all mankind; not that they would love in the near sense of the word, but that they should have the welfare of all at heart. God loved, His Son loved, we should love and work no ill for anyone.

—L. A. R.

PRACTICAL APPLICATIONS

Justice

- is due every person;
- is perverted by gifts;
- should be administered without respect of persons;
- standeth afar off in many instances today;
- must take the heart into consideration.

Justice Demands

That "thou shalt not raise a false report" (Ex. 23:1).

That "thou shalt not defraud thy neighbour" (Lev. 19:13).

That "the poor and fatherless" be defended and the "poor and needy" delivered from the hand of the wicked (Psa. 82:2-4).

That the righteous be not overthrown in judgment by the person of the wicked (Prov. 18:5).

That restitution be made for an offense against a brother (Matt. 5:23, 24).

That we submit ourselves "to every ordinance of man for the Lord's sake" (1 Peter 2:13).

That "whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

It must be apparent to all from the foregoing that true justice will never be meted out to all until the righteous Judge comes and establishes justice and judgment in the earth. Under His rule and reign "he shall deliver the needy when he crieth; the poor also" (Psa. 72:12). Christians should and can practice righteous justice and judgment in all their dealings and associations; yes, true Christians will do this.—C. E. B.

YOUNG PEOPLE AND ADULTS

Social Justice As a Universal Duty

As Jesus went throughout the cities and villages there came one to Him with this request: "Master, speak to my brother, that he divide the inheritance with me." Here was a real opportunity for Jesus to teach social justice but He saw something far more important. His reply would indicate this: "Man, who made me a judge or a divider over you? . . . 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.

It is true that the Old Testament contains many examples of social justice, and it is also true that many were punished for fostering these injustices. We must remember that the law was a schoolmaster to bring us to Christ that we might be justified by faith, "not of works lest any man should boast" (Eph. 2:9). But after faith is come we are no longer under a schoolmaster (Gal. 3:24, 25). The schoolmaster should have taught us that carnal man could not be governed by law alone, neither should he look to man for his salvation.

Paul was a prisoner in Rome at a time when social injustice was at its worst. Yet we do not hear him crying out against the injustices. He continued in his own hired house teaching concerning the kingdom of God.

It has become very popular to champion the cause of labor unions and to make a great outcry against the inequalities of our day. This has brought many things into the church that are foreign to the gospel of the kingdom of God. This has led the churches into politics, which in turn has split many bodies, thus limiting their usefulness for Christ. The history of Israel should teach us that inequalities will exist until Christ establishes the kingdom of God.—H. A. S.

PRIMARY

Topic: We Listen to the Prophet Amos.

Today we're going to see a man who is a herdsman, or one who cares for flocks of cattle or sheep. But he's a prophet, too.

He seems to be talking about some one who has done something evil. Let's ask him who it can be.

Amos answers, "I'm telling about Israel. They are very wicked. If anyone tries to tell them what is right, they hate him. The prophets have told them time and time again to do good, but they will not listen. They are very cruel to the poor; they even take their wheat away from them. They have built great houses and planted large vineyards, but unless they change from their wicked ways they will not live here long."

"But what will happen to them?" we ask.

"If we could just persuade them to do good things. They often have, but it seems they change then and become wicked. I know God will be with them if they will follow Him. But if they don't and continue as they are now, He has told me to tell them that they will be captured and carried away to another country."

I hope you are remembering to put a dot on your line each time.—V. C. T.

AMONG THE CHURCHES

CONFERENCE DATES

Illinois Bible School and Conference at Oregon, July 31 to Aug. 12
 General Conference at Oregon, Illinois, July 31 to Aug. 12
 Eastern Nebraska Conference at Omaha, August 12 to 19
 Virginia Bible School and Conference at Maurertown, August 16 to 26
 Nebraska Conference at Holbrook August 19 to 26
 Iowa Conference at Waterloo, Aug. 21 to 26

FONTHILL, ONTARIO

While our pastor, Bro. Randall, and party have been burning up the roads in the new V-8, which, by the way, seems to have excited Bro. Hoskins' admiration, we have been "holding the fort" in Fonthill, and in at least two of the services Bro. Randall has missed something.

The writer had charge of the service on July 1, and then on July 8 we had the "service of song" that has been enjoyed so much in other years that it has become almost an annual event. This was ably conducted by Deacon Holland, and was as much appreciated as in the past.

But the crowning event was the service conducted by the members of the Truth Seekers' Class, who number from fifteen to thirty. They took complete charge of the service on July 22 and did a wonderful job. Under the able leadership of Sr. Marion McClellan, the young folks of that class undertook to show the blessings we may obtain in "Doing," "Trusting," "Praying," "Choosing," "Cleansing"; and the writer got so interested in some of the presentations that he forgot to write down the subjects. But they were all good. Even the choir was relieved of their responsibilities for the evening and listened to choruses, solos, and quartets that carried out in song the previous message that was delivered. The bass in the ladies' quartet was particularly fine—we didn't just make up our mind who it was—but it was good. There was only one mistake made that we noted and that was in the introductory remarks of the leader, when she said that no doubt the service would be inferior to the regular service; but we just put that down to pardonable reticence and an effort to avoid boasting—though the class is entitled to boast. One thing that was brought forcibly to our attention was that knowledge of the way of Christian living is not enough—action is necessary if we are to obtain the blessings.

There have been times when we have been sadly in despair as to how our church work would be carried on in the future when we are ready to step aside, as those who have gone before have done; but with such a class of young people so intensely interested, so able (many of them had never taken part in such a service before), we feel that our fears were unfounded, and that God is truly seeing that His work will be carried on. We personally have not enjoyed such a service in many years, not since the original Truth Seekers' Class under Bro. Austin was at its best. There is some talk about the service being repeated at the Niagara Falls, N. Y., church. If it is, we want to hear it again.

Arthur Gilbey.

ILLINOIS STATE CONFERENCE BUSINESS MEETING

The annual business meeting of the Illinois State Conference of the Churches of God in Christ Jesus will be held at the church in Oregon, Ill., on Friday afternoon, August 10, 1934, at three o'clock. All church secretaries please have your reports to the Secretary before that time.

Paul C. Johnson, President.

TEXAS BROTHERS, ATTENTION!

Bro. T. A. Drinkard will begin a ten-day meeting nine miles east of Floresville at the Center Point Schoolhouse August 24 to September 2 inclusive.

We urge any for whom it is possible to make a special effort to be with us in this meeting.

This will be the first time the gospel has been delivered in this immediate section and we pray that the efforts put forth will receive the blessings of the Father.

Any information desired will be gladly furnished if you will address your communication to Route 1, Floresville, Texas.

S. P. Dismukes.

GRAND RAPIDS, MICHIGAN

These lines are being written while we are in the midst of our special week of meetings leading up to Rededication Sunday.

Bro. Austin is giving a splendid series of inspirational sermons, and the audience has been steadily increasing in size each night. We are praying for much spiritual benefit from this week of work together.

The church building stands completed now, and in its beautiful freshness is an inspiration. Many expressions of appreciation have been heard from every side.

Bro. and Sr. Randall accompanied by their son, Celaine, and Srs. Haines and McArthur surprised Grand Rapids friends by stopping on their return trip from Minnesota. Bro. Randall was present at church services Wednesday night, July 25.

Sr. Helen Brauer has accepted work in Kalamazoo for the present and is missed from our local group where she was active.

Wm. Holbrook, ten years old, one of our former Sunday school boys, was drowned July 22.

Majorie Siple, daughter of the pastor, and nurse in training at St. Luke's, Chicago, is home for a month of vacation.

F. E. Siple, Pastor.

TITHING LITERATURE AT LESS THAN PRODUCTION COSTS

For 60 cents, the Layman Company, 730 Rush St., Chicago, Ill., offer to send to any address, postpaid, 53 large page, closely printed pamphlets and tabloids, aggregating over 500 pages by more than 30 authors of various denominations. The price is less than the cost of production. Without extra charge, we will include enough copies of pamphlet, "Winning Financial Freedom," to supply a copy for each of the church officials, also an instructive circular on a Ten Weeks' Program of Education in Tithing.

Please mention The Restitution Herald; also give your denomination.

The Layman Company,
730 Rush St., Chicago, Ill.

INDIANA CONFERENCE

The 1934 Indiana Conference and Bible School of the Church of God of the Abrahamic Faith became history with the Sunday evening sermon by Eld. F. E. Siple on July 15.

We were very much gratified with the work and results of the efforts this year. The work began on Thursday, July 5, with a good attendance which increased until a daily class attendance of over one hundred had enrolled. This was a record for class enrollment in Indiana Bible School, and as the majority were found to be of junior and senior ages, the indication is for increased interest another year. 2,626 meals were served during the eleven-day gathering. Nine were assisted in putting on the all-saving name of Jesus Christ at the waters of baptism, four being reconsecrations of those who have come to a more definite knowledge of the kingdom of God and the name of Jesus Christ than when they first believed in early youth.

Bro. F. E. Siple and family made their first appearance on the first Sunday afternoon and he spoke to an interested audience that evening.

The sermons were mostly by Bros. Siple and Anderson, one each being given by Bros. Vaughn Long and F. A. Stilson. In addition to those above named, other teachers were Srs. Alexander, beginners; Rouch, primary; Dick, junior. Bro. Dick also assisted with the senior class.

The business meeting was called at 2:00 p. m. Saturday, July 14, with eight churches represented. In the absence of our Secretary, Verna Himmelright, Sr. Blanche Dick was appointed to act pro tempore.

The usual reports of secretary, treasurer, churches, and ministers were read. A summary of church reports, seven reporting, shows the following statistics. Members, 409; total sermons in state, 287; average attendance at church services, 45; amount paid ministers, \$1542.59. Total enrolled in Sunday school (5 reporting), 214, with an average attendance of 32; and total collections, \$316.76. Total additions reported by five churches, 25; deaths, 3.

The church showing the largest membership was Hillisburg; the largest total money received, Burr Oak; the largest Sunday school collections, South Bend; and most sermons preached at Burr Oak. Bro. J. H. Anderson reported 127 sermons including Bible lessons in Indiana, and 91 out of the state, a total of 223; baptisms, 63 (two additional next day); 5 funerals; marriages, 2.

The Treasurer, Bro. Willis Roose, reported all pledges paid in full, which was thought to be a record in Indiana. Pledges were again made by churches and individuals sufficient to carry on the work for another year and enough money paid in to meet all expenses of Bible school, for which we feel very grateful.

The election of officers resulted in reelection of the old Board: President, F. A. Stilson; 1st Vice President, O. J. Parker; 2nd Vice President, Paul Magnus; Treasurer, Willis Roose; Secretary, Verna Himmelright. The Bereans reelected Pearl Zeehler President, which places her on the Board again.

Those baptized were Mr. and Mrs. Will Warner, Bremen; Mrs. Mabel Alexander, Hartford City; Mrs. Dora Warren, Plymouth; Mrs. Sara McChesney, Plymouth; Pauline

Welch, Lapaz; Hazel May Huffer, Michigan-town; Mrs. Addie Annis, Bremen; and Glenn Puterbaugh, Argos.

F. A. Stilson, President.

MINNIE STADDEN BURNHAM

The Golden Rule Church of Cleveland has sustained another loss in the death, on July 15, of Sr. Minnie Burnham. Her death was a very tragic one, resulting from an accident sustained about two months ago, when she fell from a stone boat on the farm, tripping her foot as she fell, and breaking both bones in her leg. Pain and worry deranged her mind toward the last so that she was unable to recognize anyone.

Sr. Burnham was born in Cleveland, Ohio, on August 11, 1882. She was the daughter of Bro. Harry W. and Sr. Susan Stadden, both deceased. On February 25, 1919, she was united in marriage to Burr L. Burnham. They made their home on the old homestead near Strongsville, Ohio. Three children were born to this marriage: Elta; Robert, deceased; and Wilbur. Besides these, and her husband, she leaves a brother and three sisters: Harry J. Stadden, Mrs. Carrie Elton (of Tustin, Calif.), Miss Ada Stadden, and Mrs. Mattie Agard. One sister, Mrs. Jessie Leweke, preceded her in death. While a girl in her teens she joined the Church of God, and lived a consistent Christian life to the end.

Several years ago the family moved to near Mantua, Ohio. As this is some distance from the former home, two services were held on July 18, one at Mantua, and the other at Berea, Ohio, in order that the neighbors at both places might attend. There were good attendances at both places, showing the esteem in which their neighbors held them. In many other ways they showed their sincere regard for the family by helping with the farm work and preparing a lunch for the funeral party on their way to Berea.

In the little family lot at Strongsville, we laid her to rest, to await the glad day of resurrection at the coming of her Lord.

M. W. Lyon.

CONTRIBUTIONS TO N. B. I.

Illinois	\$1.00
Maurertown, Va., Sunday School	2.50
Dakota	5.00
J. W. Sweet	1.50
Arlen Marsh	2.00

HERALD RECEIPTS

Mrs. C. H. Bassett (for others); Mrs. N. L. Anderson; S. T. Shirley (for others); Sam A. Bradley; G. A. Driskill; Elizabeth Martin; Elta M. Fitz.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. W. V. Lansbery; Mrs. C. Seely (\$6); Mrs. A. M. Siple; Albert Siple; Ella M. Siple; Mr. and Mrs. Charles M. Updike; Ida F. Orem (\$3); Eva L. Page; Mr. and Mrs. E. C. Railsback; Mary Calkins; Mr. and Mrs. Paul C. Johnson; Diana Murphy (\$6).

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BETWEEN YOU AND ME—

Several members of the Golden Rule Home family have been sick recently, but all seem better at the present time. The extreme hot weather may have something to do with bringing about this condition.

The pastor of the Oregon church laid a foundation for the conference speakers by speaking on the nature and importance of the distinguishing doctrines of the Church of God last Sunday night.

It is not too late to pray for the success of the General Conference, even if you cannot meet with us for the next ten days.

The following would apply to some who argue for argument's sake alone on Bible questions. "If you must argue choose a subject you know a great deal about—then keep still and listen."

The first to arrive for the General Conference was Bro. Lyman Booth, St. Louis, Mo., whose writings have been of such interest to our readers.

As the paper goes into the mail we are looking for the arrival of Sr. Jessie M. B. Kauffman of California and Sr. S. T. Whitley and her two sons of Texas.

Bro. C. E. Randall, pastor of the churches at Fonthill, Ont., and Niagara Falls, N. Y., has been added to the teaching force of the Illinois Bible School, and is now engaged in an interesting series of studies with an adult class.

Among the interesting items in "The Star," published by Pastor A. E. Hoskins of St. Cloud, Minn., the following is especially encouraging. "The summer months find our Bible school climbing in attendance and interest." That is an unusual experience in most schools.

"Golden Rule News," published by Pastor M. W. Lyon of Cleveland, Ohio, with its last issue entered upon its sixth year of usefulness in its local field. Its editor is a strong and vigorous defender of the historic teaching of the Church of God, and the fruitage of his labors indicates the presence of God in his congregation. May it long continue to herald the glad tidings of the kingdom!

After an all-night drive Pastor C. E. Lapp of Ripley, Ill., reached Oregon safely, accompanied by his wife and Bro. Gerald Cooper and the latter's sisters, Ednah and Margaret of the same place, and Sr. Pauline Leithliter of Eldorado, Ill.

Fifteen Weeks for Fifty Cents—

Simply fill in this blank and return it to us accompanied by 50 cents for each one to whom you wish THE RESTITUTION HERALD sent for the next fifteen weeks and we will provide them with splendid inspirational reading, prophetic information, and comforting assurances of the Children of God for the summer's reading.

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WHILE THE CHURCH SLEEPS

Continued from Front Page

carefully. It has to do with the *second coming of Christ!* It describes a condition which the Lord says is to exist *within the church* at the actual time when the Master puts in His appearance.

They all slumbered and slept!

This is a broad statement designed to emphasize the widespread state of indifference to the Lord's coming that will overtake the church just before His advent. It is quite evident from other passages that at least a remnant of His disciples will remain awake and ready to greet Him when He comes.

Now let us return to the prophecy cited from 1 Thessalonians 5:1-11. "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."

How many church members know *anything* about the "day of the Lord," to say nothing of knowing the things pertaining to it *perfectly*?

Continuing the quotation: "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

The church itself is now joining in the cry of "peace and safety" with the nations of the world. That is, the church is praying to the governments of earth, the governments of men, rather than to God, to bring "peace on earth," and thus fulfill the promise of the herald angels at the Savior's birth.

However natural and Christlike it may be for men to desire world-wide peace, it is contrary to the plain teaching of Jesus and of the apostles to expect it to come in this age or through the efforts of unregenerate nations. To look to the nations to bring peace is an indication that those who expect it to come in this way are unfamiliar with the Bible or that they are lacking in confidence in the reliability of its predictions and promises. Sad to confess, the church seems more inclined in these days to depend for world redemption upon the power of nations than upon God.

The Apostle goes on: "But ye, brethren, are not in darkness, that that day should overtake you as a thief."

Is that true of the church at large today? Or is it asleep to all this? How much light, the light sent forth by the advancing Sun of Righteousness, illuminates the hearts of Christian men and women now? Are they thinking of the Lord's coming and of our gathering together unto Him of which the apostles speak so confidently, while they are petitioning worldly governments to do that which the Bible affirms that only the coming of the Prince of Peace can accomplish? Will the day of the Lord overtake these professed disciples of Christ as "a thief in the night," or as an event long anticipated and desired?

Paul continues: "Ye are all the children of light, and the children of the day: we are not of the night, nor of

darkness. Therefore let us not sleep, as do others; but let us watch and be sober."

Paul was speaking to a *waiting* and a *watching* church. He was addressing a body of Christians who evidently firmly believed in the literal return of Jesus to the earth. The hearts and hopes of those addressed were centered in that event. That was the thing for which they lived and labored and were willing to die! *Jesus was coming again!*

While the Church Sleeps, the preparatory work of the Antichrist goes on, the reign of sin continues, the world grows worse and worse, as is to be expected under such a condition, and men and women are dying by hundreds of thousands without God and without Christ and without hope in the world—*While the Church Sleeps!*

While the Church Sleeps, the warning voice of prophecy is stilled, the needy souls of men neglected, and the sinful world not warned of the approach of the One appointed to "judge the world in righteousness"!

While the Church Sleeps, the Lord Jesus Christ draws near! Glorious thought! Inspiring thought! Life-giving thought! Brothers, sisters, friends, sorrowing ones everywhere, you who are longing for peace and assurance of everlasting life, "lift up your heads and rejoice"! *Jesus is coming! He's coming again!* "Therefore let us not sleep, as do others; but let us watch and be sober."—1 Thess. 5:6.

—0—

THE BIBLE SCHOOL

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."—2 Tim. 3:15.

THE Bible school is very often the first step in a child's spiritual vision. The influences of the Bible school are far-reaching and important. The child who early in life becomes a member of a Bible school class forms lasting and important ideas of the principles of a Christian life which follow him through his adult life. The child through the Bible school learns the truth in a way that could not be brought to him through his home life. Here it is that the first seeds are sown from which Christian lives later develop. The Bible school cooperates with the home and home training.

Children may for a time be members of a Bible school class and then drift away, but that influence is always with them and is prompting them in their travels through life. Many times the teachings of the Bible school have been the means of holding men and women in line later in life when the ways became hard and dark.

The inspiring, uplifting, and strengthening influences of the Bible school last through generations. The influence of the Bible school puts a stamp upon the child which can never be removed. The Bible school is made possible through the church by the self-sacrificing teachers, who are devoting their time and talents to developing Christian lives.—*Bible Faith Mission Standard.*

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The Cup of Exceeding Sorrow

By Lyman Booth

IN Matthew 26:38 we read, "Then saith he unto them, My soul is exceeding sorrowful, even unto death." He then "prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."

The question arises, What was that cup? Most people very promptly reply that it was His suffering and death upon the cross. I do not agree with that answer; because it was not the subject about which He had been talking to His three apostles, Peter, James, and John. The "exceeding sorrow" of His soul, which was pressing heavily upon Him, "even unto death," was the subject of His conversation. Three times He offered up the same prayer, and I believe His Father answered Him by sending "an angel unto him from heaven, strengthening him" (Luke 22:43).

His extreme sorrow was, no doubt, caused by excessive pain. Sometimes it may come upon one by slow degrees, and it may attack a person very suddenly. We know that nothing can weaken the body so quickly and completely as a sudden attack of acute pain. I have known of instances where people suffered such intense pain that it appeared that every pore of the skin gave forth a great flow of sweat. No doubt this was our Lord's bodily condition at that time, for we read, "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." While Matthew does not state that it was blood, still the language indicates a comparison to blood. If it had the appearance or likeness of blood, what gave it that appearance? If we listen to the voice of reason, we must conclude that it must have had the color, otherwise it would not have looked like blood. We also conclude that nothing else could have exuded from His body to give the sweat a crimson color.

While some may doubt the possibility of a person's sweating blood, if we can rely upon the authority of medical statements we can believe that in the highest state of mental agony a blood exudation may take place. If I have not been misinformed, two such cases are on record. The attack is exceedingly painful and proves fatal in a very brief time.

These paroxysms are classed in the medical record under the name "diapedesis." If our Lord was suffering such an attack it would have been a matter of great importance to Him, for if it had continued any great length of time, He never would have reached the cross. I do not believe it was the fear of death on the cross that prompted Him to pray as He did, but rather the fear He might not be privileged to complete His appointed sacrifice, as it had been predicted by the prophets, and to which He had become completely reconciled (as shown in Matthew 20:18, 19 and John 12:33).

If death on the cross was the cup to which He referred, why did He wait until almost under its shadow to pray to have it pass? He had known for a long time that was His portion, and though He often mentioned it to His apostles He never manifested any fear of it nor expressed any disposition to escape it.

It was less than five days after the immense popular excitement which drew the multitude from city and country into a jubilant procession of welcome and honor with palms and garments strewn in His path that He knelt down on the bare ground in the garden, a lonely sufferer struggling with a secret and deadly agony, where no sound broke the silence but His groans as He prayed for relief. That relief came in answer to His thrice-repeated prayer when the angel from heaven appeared and strengthened Him. Paul, in Hebrews 5:7, gives a brief account of that lonely and painful hour. He says, "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared ("and was heard for his devotion"—Diaglott)." He being strengthened by the angel, His cup of sorrow, which had borne so heavily upon Him, passed away, thus permitting Him to complete His sacrificial offering—to make atonement or reconciliation for the people.

It is true that besides this great sorrow there was a burden of many other things that occupied His thoughts, for He well knew of the trial, the persecution, the mockery,

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EDITORIAL

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G. Eldred Marsh, Editor

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Paul C. Johnson, Associate Editor

"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 49:9, 10.

AN OLD HYMN OF PRAISE

To Thee, my God and Savior,
My heart exulting springs;
Rejoicing in Thy favor,
Almighty King of kings.

We celebrate Thy glory,
With all the hosts above,
And tell the wondrous story
Of Thy redeeming love.

We'll cast our crowns before Thee,
Our toils and conflicts o'er,
And evermore adore Thee
On Canaan's happy shore.
—I. Baltzell.

THE GREAT OBJECTION

THE most serious accusation which the Jews brought against Jesus at the time of His trial was that He claimed to be the Son of God. (Matt. 26:63; 27:40, 43.) The fact that they looked upon this claim as blasphemy of the most repulsive type indicates that they understood that He claimed to be the Son of God in a higher sense than that claimed by every Jew who looked to Abraham as his father. The wealth of evidence provided in the Gospels supports the view that Jesus must have made it very plain to all that He was in a peculiar and miraculous way the "only begotten Son" of the heavenly Father.

His Jewish opposers would not have protested His claim to Sonship had it been based on His Israelitish origin, but when He asserted in no unmistakable terms that His relation to the Father was more real, more complete, more intimate, than that of anyone before Him, they not only denied His claims as preposterous, but accused Him of blasphemy as well.

This objection to Jesus' claim of divine Sonship seems to be more or less overlooked by the unbelieving Jews of today and an even more serious charge has been placed against Him. This latter accusation, if it could be sus-

tained by facts, would, indeed, stamp the claims of our Lord as blasphemous in the extreme.

But the accusation is based, not upon any claim that Jesus or His disciples of an early day made for Him, but upon a mistaken conception of His nature and relationship to God. This new point of opposition on the part of the Jews is best expressed in an editorial which appeared recently in *The Daily Jewish Courier* of Chicago, from which we quote the following.

Referring to the activities of Christian missionaries among the Jews the editor says: "As a rule these fanatics pretend to be doing the work of God. They fail to explain, however, the particular God they are referring to. Is it the God of the universe, the Father of all mankind, or *the human God of the Christian church?*" (The italics are ours.)

This is, of course, a reference to the trinitarian idea of Christ. To claim that any human being is God Himself would be blasphemy without a doubt. But such is neither the teaching of the Bible nor was it the teaching of the primitive church. Jesus Himself most firmly and emphatically denies such an allegation. While openly defending His Sonship to God, He repeatedly asserts that He is, and must ever remain, subject to the Father in all things.

Our Lord further acknowledges God's superior power and position with reference to His own. "My Father . . . is greater than all." "My Father is greater than I." "Why callest thou me good? there is none good but one, that is, God." (John 10:29; 14:28; Matt. 19:17.) Paul, speaking of Jesus' future, beyond the kingdom age, reaching out into the farthest periods of eternity, says that Christ "must reign, till he hath put all enemies under his feet. . . . But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."—1 Cor. 15:25-28.

The most serious objection of the Jews against Jesus finds no basis in the Master's teaching; for according to the Gospels and according to their interpretation by the Apostle Paul, Jesus, although claiming to be the "only begotten of the Father," and the true Messiah of Israel, did not claim to be God Himself.

Shall They Rise to Die Again?

By Harvey Krogh, Jr.

"For as in Adam all die, even so in Christ shall all be made alive."—1 Corinthians 15:22.

THE children of Israel had been in Egypt about four hundred years and every one of them living about the time of the exodus was born a slave. Moses may have been a possible exception, for he was a free man, having been claimed by the pharaoh's daughter when yet a child. Moses chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," esteeming reproach "greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward."

God instructed Moses how to deliver his people out of bondage. He first went to the pharaoh and requested that they might worship their God in the desert. Pharaoh refused to release them and the plagues came. Finally the last plague was brought, which was the death of the first-born. The blood of the Passover lamb on the door posts of the Israelites' houses saved their first-born from death that night. Moses led all the children of Israel to the Red Sea, and by God's wonderful power they all crossed on dry ground. Paul said he would not have us "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). We notice that word "all." They all were saved. Yes! all, and we have no record of one of them being left behind or falling on the way. When they crossed the sea every one of them was freed from the Egyptian bondage and every one was brought under a new master or leader, Moses. They no more had to suffer under their former taskmasters, nor would they die as slaves.

In all this we see a beautiful picture which God has painted for us if we search for it. It is a painting of God's plan, but only in miniature.

We see Jesus our Savior typified by Moses, who delivered Israel. Jesus chose rather to suffer affliction for the people of God than immediately enjoy the power that was His because He was not born a slave, but was the Son of God. He esteemed the reproach of the cross greater riches than "all the kingdoms of the world," "for he had respect unto the recompence of the reward."

We believe that Moses represented Christ and that the

first-born represented the church, which is a royal priesthood. Now may we say that the nation of Israel represents the whole human race? the whole world? Moses delivered the whole nation of Israel out of Egyptian slavery. Christ will deliver the whole world out of the prison of death and bring it out from under the curse of Adam. "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."—1 John 2:2. "And know that this is indeed the Christ, the Saviour of the

world."—John 4:42. "Behold the Lamb of God, which taketh away (beareth) the sin of the world."—John 1:29. As Moses was the new leader over a nation set free from slavery, so, I believe, Christ will be the new leader (in place of Adam) over a world set free from their first leader and from the result of his sin, namely, death.

Ah! some one says this is universal salvation. But let us complete our type as stated in 1 Corinthians 10:5. After *all* Israel had been freed and placed under Moses their righteous leader, we read: "But with many of them God was not well pleased: for they were overthrown in the wilderness."

Why will God raise all from death just to destroy some or send them back to dust once more? It does not seem just right that God should raise some just to condemn them immediately. This might be answered with another question. Why did Moses de-

liver every Israelitish soul out of Egypt when God knew that with many He would not be well pleased? God gave them all a fine opportunity to view life under a righteous leader that He might be a just God. Also He did not condemn them immediately, but gave them time and opportunity to follow faithfully.

When Christ returns, the church will become kings and priests and will rule with Him. All those living who have not accepted Him will come under Him, for He shall be Lord of lords and King of kings. None living shall be under Adam any more, but under the Christ. They will no more suffer for Adam's sin. Jeremiah 31:29, 30: "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But

Perfect Love

Perfect love the Father giveth,
Full of grace so rich and free,
Like the rain or dew of morning
Falling now on you and me.

Perfect love is born in Jesus,
Naught of self can victory gain,
Till we find it all in Jesus,
All our efforts prove but vain.

Perfect love will never falter,
Perfect love will never fear;
And when days are dark and stormy
Perfect love will always cheer.

Perfect love will never slander
Friend or foe where'er they go;
But will raise a fallen brother,
And will take his seat below.

Perfect love that long will suffer,
Never murmur or complain,
Never ask her own, or covet
Others' wealth or earthly fame.

Perfect love is meek and lowly,
Perfect love is rich and free,
Perfect love is Jesus only,
Come to dwell in you and me.
—Author unknown.

every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge."

It seems that in that age there will be some with whom God will not be well pleased, some who will not accept Jesus as their new ruler. They will be those for whom there remaineth no more sacrifice for sin because they will have full knowledge of the truth and sin wilfully (Heb. 10:26). Shall they not go into the second death, which is the death they die under Christ as ruler?

When the thousand years are ended, all those who are yet dead because of Adam's sin shall be raised and shall be judged according to their works. We now are judged by faith. Then faith will be sight, and they can see their new

Ruler; and if they do not live in conformity with the principles that will be set before them, God shall not be well pleased with them, and their names will not be found in the book of life. What will become of them? They will know their Savior and see Him, but reject Him. There is no more sacrifice for sin, and they shall be lost.

My friend, will you wait till after the resurrection to accept Christ? You are running a great risk of even obtaining life, and you will certainly lose that blessed opportunity of being a ruler with Christ and having an inheritance with Him.

Today is the day of salvation. If you know of Christ today and reject Him, there remaineth no more sacrifice for your sins. Accept Him now.

JUDGMENT

By H. B. Hathaway

"For the time is come that judgment must begin at the house of God: and if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"—1 Peter 4:17, 18.

AS stated here, judgment begins at the house of God, and that is all that is being done in this dispensation. The righteous are being tried now, and all that are worthy will be the rulers in the kingdom of God. The ungodly and sinner will appear in judgment also, but this judgment will be one of correction. Isaiah says when God's judgments are in the earth the inhabitants of the world will learn righteousness.

That is the way Paul learned it. He said Christ came into the world to save sinners, of whom he was chief; that he was a pattern to them which should hereafter believe on Christ to life everlasting. No one could have the experience he had and not believe.

Some say Christ will save the sinners if they will let Him. Some shall receive few stripes and some many. When they get stripes enough, they will, like Paul, say, "Lord, what wilt thou have me do?" Or, like Jonah, after he was cast out of hell, they will be willing to do what is required of them. "God hath concluded them all in unbelief, that he might have mercy upon all."—Rom. 11:32. Some will call for the rocks and mountains to fall on them (stripes); some will be weeping and gnashing their teeth (stripes).

There have been many wicked destroyed in the past and there will be many more. Jude gives an example in the sixth and seventh verses: angels reserved in chains under darkness until the day of judgment; then their present condition is not final. The seventh verse is quoted many times to prove that sinners will never have an opportunity after this life. Now let us see what the Word of God says about a restoration of those very ones mentioned in the seventh verse that are suffering the vengeance of eternal fire.

We believe Jerusalem will be restored, and the Lord says when it is He will bring again the captivity of Sodom and her daughters and Samaria and her daughters in the midst of them. In Ezekiel 16:53-60 the future blessings are mentioned. Those cities are to be given to Jerusalem for daughters by an everlasting covenant. The sixty-third verse says He will be pacified toward them for all that they have done.

The forty-ninth and fiftieth verses tell what their sins were, and that is about the condition the world is in today. Christ said it would be more tolerable for Sodom in the day of judgment than for Jerusalem.

The gospel was preached to Abraham, and that is what I believe. "In thy seed shall all nations be blessed."

There is not a righteous nation on earth, nor ever has been. Isaiah tells how they will become righteous in his second chapter.

When Christ comes to Zion, many nations shall be joined to the Lord (Zech. 2:10-13). "All nations whom thou hast made shall come and worship before thee, O Lord."—Psalm 86:9. But before that happens they will get their punishment by being turned into hell (Psalm 9:17). By fire and the sword will the Lord plead with all flesh (Isa. 66:16). Jeremiah 25:28-31 shows all nations will have to drink of the cup, the battle of Armageddon. Zechariah 14 gives a description of it.

A grand promise is given in Isaiah 25:6-10 to be fulfilled after Christ comes. David's request in Psalm 67 is good. All kings will fall down before God; all nations will serve Him (Psalm 72:11-17; 82:8). The kingdoms of this world are to become the kingdoms of our Lord and His Christ (Rev. 11:15).

"Science, Falsely So-Called"

By Norman John MacLeod

THROUGHOUT all the ages the tendency of mankind has been to seek after various means for revealing the future. Curiosity and worry have led them to great extremes. They would like to know just how their character should be molded so that it will fit into the life which they are to live. They, in other words, are seeking things which God has not revealed to them. God would not reveal to Saul what was going to happen to him, because of his sins. Saul committed further sin by consulting the witch of Endor. He was no exception to the people of his day, nor to the people of other days, even in the "enlightened" twentieth century. How may we test such things to see if they be in accord with God's plans for us? We are told here in Isaiah that if they "speak not according to" His word "there is no light in them." How many of those who read fortunes and the like speak according to the law and the testimony? How many of those who predict events according to the constellations, the signs of the zodiac in other words, speak according to the law and testimony?

In the day when there were no telescopes men gazed into the skies and saw many strange and wierd things there. They thought that the planets and stars that they saw influenced their lives. As a matter of fact when one peers through a telescope at the myriad of worlds that are not visible to the naked eye he might wonder indeed which of those bodies of the universe should influence us most: the insignificant planets which he can see because they are close, or the infinitely larger stars that can be seen only with powerful lenses. If, as is supposed by the theory of "astrology" (the so-called science of the Middle Ages), the stars determine our character and our destiny, man is not a free moral agent and cannot shape his life in accordance with the will of God. He is subject to the whims of pagan gods who are no real gods.

During the Middle Ages only two theories were called "sciences": astrology and alchemy. Both of them were false sciences. The false science of astrology pretended to show that the stars and the planets influence our lives; that the constellations order the events among human beings in the world. How did they come to believe such things? In ancient times each planet and the stars that were visible to the unaided eye were thought to be gods; they still bear the names of those gods: Jupiter, Venus, Mars, Saturn, and others. All sorts of myths were told of the setting up of certain constellations: Orion the hunter with his dog fell in love with the seven sisters, the Plaeides; and to save

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isa. 8:19, 20.

them from him the goddess Diana put them in the sky; but Orion is always along with them, chasing them: you may even see his dog, called to this day the "Dog Star." But that planets have influence on our lives comes from the idea that each one of them is a god. We still speak of

a person as being "jovial," like Jove or Jupiter; or "saturnine," like Saturn; and of a thing as "ill-starred" because the planets were not in the correct position. Do the law and the testimony speak according to such foolishness? Does the law of God approve the idea of pagan gods at all? Does the testimony bear witness to the influence of Mars in our life? In order to tell in olden times whether the stars "approved" of an undertaking, the "diviners" looked in the liver of various animals: if it was not according to certain features, then the "augury" was not good. In Rome the "Augurs" kept flocks of certain kinds of birds which were released upon state occasions and the way they acted was the "omen." The eagle was supposed to tell of the fate of Rome: why? Because Mars was the patron god of Rome, and the eagle was sacred to Mars! The eagle is still associated in our minds with war and all things martial (relating to Mars). Each god or goddess had a sacred animal or animals. The black cat and the bat were sacred to Minerva (*Athena of the Greeks*): that is why it is a bad "omen" for a black cat to cross your path. Athena was angry with you. That is why the devil came to have bat's wings, for the pagan gods were looked upon as "devils" by the Christians of the early Middle Ages. The devil also borrowed his cloven hoofs from the god Pan of Roman mythology, who was like a man in his upper portions, but like a goat in his lower extremities; he also gave the devil those little goat's horns. (Search the Scriptures in vain for any description of the devil according to Milton.)

But many people will deny all this, and yet say that the moon has a marked effect on our everyday life. But the moon according to astrology is a goddess also: the goddess Diana of the Romans; Artemis of the Greeks; Ishtar of the Syrians. In the early myths the phases of the moon were thought to be due to the fact that some terrible demons captured the goddess of the moon and took her away. That is why the new moon was celebrated by a feast and a celebration. The moon could act in only two ways: by gravity; or by its light. The gravity is present whether the moon is dark or light: therefore it could not vary. Reflected light does not affect the growth of plants. No other force could

be present in the moon unless it were the supposed force of the personality of the moon goddess!

More recently has arisen a group of people who style themselves "psychologists." They teach one of the worst mixtures of ideas taken from astrology and its allied falsehoods, numerology and the "science of names." In the first place such things are based upon the fundamental premise of the doctrine of the immortality of the soul, a doctrine which psychology discarded many years ago. The word "psychology" means the "science of the soul"; early psychologists spent their time in examining the doctrine of the immortality of the soul. Before long they decided that there was no such thing as "the soul" as a separate entity. That is why psychology undermined the faith of so many people who studied it, for they could see the truth of psychology, and thought that the Bible taught the immortality of the soul. The result was that psychology discarded the Bible. Psychologically consciousness is the function of the brain. Consciousness does not come from any detached thing such as the "soul," or the "mind," or the "faculties." Real psychology is one of the strongest refutations of astrology, phrenology, palmistry, and all the rest of the "sciences, falsely so-called." The "psychology" taught by the many popular lecturers is based upon the supposed "beauty of personality" of sin-cursed man; upon "self-reliance" rather than upon the weakness of the flesh through lusts; upon "self-conceit" rather than the humility of the Savior of mankind. They are not according to the "law and the testimony."

In more recent times another movement has entered into our field of activity and has come to us through the field of "medicine." A group of teachings that are allied to the falsehoods of "alchemy," from which medicine grew, are the result. Alchemy in its purest form attempted to show that gold could be made from other metals, a thing which real science has achieved in recent years, but not by the methods of alchemy. But as the falsehoods of alchemy were practiced in the Middle Ages and earlier in ancient times, they pretended to suit the medicine to the "vibrations of the personality." That personality was supposed to be made up of certain elements: earth, air, fire, and water. We still speak of a person with a "fiery" temper. Strange to say, we do not hold onto the other names derived from the four elements. Another phase of the teachings spoke of a person as having two substances in him: "phlegms" and "rheums." A person that had too much of the "phlegm" was "phlegmatic"; one who had too much "rheum" was "rheumatic" (not in our specific sense, though our modern disease derived its name from that source). These elements and "phlegms" and "rheums" were, according to theory, combined in certain proportions and composed one's "temperament" (shortened into our word "temper"). Another idea which was taken from ancient mythology was that of the "atomic" and "electronic" theories. They were semi-scientific philosophy in their earlier stages, and from that source have been taken into modern chemistry, physics, and electricity. But in their "mystical" phases they have come into medicine through the newly tried field of "electrotherapeutics"—

the treatment of disease by electricity. No doubt exists that as time goes on a great deal will be done in the field of electric treatment of disease. But like all methods it has its "mystical" features. According to a blend of Yogi philosophy and certain unknown aspects of electricity, disease is supposed to be caused by incorrect vibrations of personality as displayed in the "aura" or "astral" body ("astral" referring to the stars again). The "astral" body is supposed to show by its "aura" where there is anything wrong with the person. Normally the "aura" is supposed to be a steel blue color; but if the person is diseased it will be a different color in the particular locality of the diseased organ. If it is tuberculosis the diseased "aura" will be one color; if it is cancer it will be another! But this so-called "aura" is based upon an optical illusion due to the physiological-psychological process of color vision and "after image." If one looks fixedly at bright blue, and then looks at a neutral surface he will see the object in "after image" in yellow; always the complementary color will appear. For yellow the after image will be blue; for red it will be green; for green it will be red; black for white, and white for black. The Hindu "fakir" tells you to stare at his bright blue garment for a time, then as he steps aside you will see his "astral" body in yellow where he stood! The false sciences of magic and fortune-telling are based upon this physiological phenomenon. Various vibratory devices and magnetic contraptions are supposed to correct the vibrations of the electrons of the body: referring of course to the "astral" body.

A man's education, so it has been said, can be judged by the number of spirits in which he believes. The uneducated man can explain everything in the universe: spirits do all the unusual things. Demons make us sick; Thor throws his hammer to make it thunder; Jupiter nods to make the earthquake; a volcano is Vulcan's forge; and great spirits blow to make the winds. Every shadow and river was thought to be haunted by its particular god or goddess; every tree was supposed to have its nymph or satyr. The god Pan caused fear to enter into the human heart; hence our word "panic." Cases might be multiplied at length. But with this in mind we see that Moses was the best educated man of his day when he said: "Hear, O Israel: the Lord our God is one Lord."—Deut. 6:4. The world has forgotten His first and greatest commandment; and, strange to say, many of His devoted followers have followed the "sciences, falsely so-called," not being aware that they are refutations of the first and greatest commandment: There is only one God! If God wishes us to know the future He will reveal it to us in His holy Word; if He wishes us to seek for advice, we can find it in the instructions of His teachers. Let us seek the Word of God to guide us, rather than the wizards that peep and mutter!

WORSHIP:

To worship is to live and serve.

Worship is practicing the presence of God.

RELIGION

A GOOD definition has not been found yet for religion. One conclusion seems true, however, that much of the everyday talk about religion is not concerned with the subject in the concrete use of the term. One of our recent authors says, "Religion is a function of the invisible and spiritual part of man." But man is a unitary being and not made up of parts. Another writer gives a somewhat broader statement thus: "Religion is the life of man in his superhuman relations to the Power that produced him, the Authority that is over him, and the unseen being with whom he is capable of communion."

When we attempt a careful study of the office of religion in living we are forcefully impressed with its influence on the individual's character as exhibited in every walk of life. It is not something to be acquired; it is an essential part of his very self. Religion is a power, a moving source in social life which is universal. Everyone, without regard to his intelligence or to social connections, every person in every condition of life, orders his behavior in accord with his religious convictions. So strong are these convictions regarding the existence of a being whom he believes controls human destiny and recognizes the virtues of human beings that the worshiper counts life worthless if these bonds be broken. From the day when devoted Abel fell before the wrath of Cain till our own day, man has seemed to think his life accursed without the benediction of his God.

Difference in man's religious behavior seems to be determined by his personal manner of thinking about the being he worships. Thus we see the vacillating Greek, who studies to represent his god in the likeness of a perfect human being or form, governed by passions which come and go with the changing temper of self-gratification or revenge, losing his place as an autocrat among his fellows. His family life dissolves—becomes miserable, perishes. His State becomes corrupt, his culture is vitiated, his sovereign rights are misused—lost. But when we turn to the Hebrews, whose Lord is one God, the creator, the protector, provider, and the gracious deliverer in every adversity, whose image can never be discerned, but whose law is righteousness at all times and whose mercy endureth forever, we come to a people whose sturdy virtues have endured all the shocks and destruction of the centuries. When the fullness of time was come, Jesus was born of a woman in whom all the promises of Jehovah were pregnant with a constant faith. Holy men and consecrated women of the household of faith recognized the promised Messiah, understood that His life was a revelation of God in whom Abraham and the patriarchs had believed and of whom the king-ly David sang.

So the centuries, like an ever-moving procession, pass on. The course of history, the advance of coherent civili-

zation, the constant advance of the gospel of life and the hope of the ages, fill the prophetic picture. Kingdoms arise, dynasties fall; but the chariot of salvation moves on. Mankind today has discovered an everlasting possession, the "pearl of great price."

A noted Jewish philosopher of the generation just past, George Simmel, speaking of the nature and function of religion, writes: "Religion must mean life itself, and not any mere content of life." Religion recognizes a guiding and controlling intelligence that has an abiding meaning in all the movements and experiences of the rational being. It implies law and the creator of law. Every human project which adds to man's well-being takes account of this order and considers its certainty, its constant and persistent energy, and comes to believe in a personal source of this universal progression. In short, man comes to believe in a God of infinite wisdom and unceasing providence. Human history abounds with examples where the individual or the people who have sought to understand this law and to adjust their daily lives to comport with the prevailing order of life have risen in a superior degree to eminent service and success. To know God, to be in accord with the mind that creates and sustains the laws of life, is true religion. In this way, and in no other, man has shown his affinity with the spiritual forces of the universe. The methods may vary; but the methods are man-made and are not religion. Every person may choose his mode of life; but he who most closely follows the true order rises to the highest attainment of good. Such is a religious life, and this rule applies to every situation into which human life may fall.

Turning to the book of Romans, we read: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of man, who hold the truth in unrighteousness; because that which may be known of God is manifest in 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."—Rom. 1:18-20. What is it that distinguishes man from the world of brutes? Is it not his ability to distinguish in the world about him the perfect order of an overruling Providence? Does not the likeness of man to his Creator consist in his being able to think the thoughts of Him to whom he owes his being? And when man tries to order his own life in consonance with the evident laws about him, and to recognize his dependence upon the manifest goodness of his Creator, then he has entered into communion with the divine; he has become religious in the sincerest desires of the mind and heart. His faith in an all-sufficient Helper is manifest by his works; he is within the sphere of true religion.—George H. Dewing in *Present Truth Messenger*.

The Teacher Who Lacks Education

AFTER a Sunday school teachers' meeting when an educational specialist had been present and given an address most of the teachers wanted to resign. Probably without realizing what he was doing the specialist had discouraged a group of very earnest Sunday school workers. He had led them to feel that they did not have sufficient training to entitle them to remain longer with their classes. Both the superintendent and the pastor had great difficulty in persuading them to continue as teachers. The pastor in speaking to the writer about what happened said he did not want any more of that kind of specialists around. He added that the only trained teacher the school had was the poorest teacher in the group as far as influence went.

In another school the pastor was talking with a friend about the teacher of a boys' class. He was wondering whether or not to encourage him to remain when sometimes he wanted to give up the class.

He said, "He has no special training and the boys are developing so that in a way they are better educated than the teacher. On the other hand," he said, "he is devoted to the boys and they are devoted to him. The attendance at the class is splendid. Somehow he gets the boys to talking about the lesson and he is always inspiring the class group to undertake some service for others."

"If I were you," said the friend, who was a practical Sunday school man, "I would keep that man right where he is. He may not be able to answer every Bible question, but he is a splendid illustration of the Christian life himself."

A Sunday school workers' conference was being held in an eastern city. A great deal of stress was laid upon the importance of better trained teachers.

When the conference was over for the afternoon a teacher came up to one of the leaders of the conference and said to him, "I want to ask your judgment as to whether you think I ought to give up my class. I am doing the best I can with my boys, but I don't feel as if I knew enough to be their teacher."

The leader looked at the inquirer and said, "Don't you love your boys and don't you want to help them?"

"I certainly do," she replied.

"Then keep on with your class," said the leader. "Love is a first essential in a teacher which training alone cannot give. With love in your heart you can give. With love in your heart you can gradually acquire methods which will make you more efficient."

One other concrete illustration is to the point in connection with the specially trained teacher.

Said a man who was both a Sunday school superintendent and a teacher, "I have been taking teacher training for quite awhile in the community leadership school in a near by city. I have only two more courses to take and then I will be entitled to a diploma as a religious educator."

Perhaps this remark gives enough of an understanding

of the man's ineffectiveness as a teacher and Sunday school worker, but in addition the judgment of the pastor of this man who had taken so many courses in teacher training may be given.

The pastor said, "The great hindrance to progress in our school is this man who has been going up to the city to get teacher training. While he thinks he knows it all he is a constant stumbling-block. He just cannot get along with people."

These various instances from real situations in the Sunday school life of today are not at all an argument against trained teachers. *Other things being equal* the better training a person has the better teacher he or she will make. But many of the best teachers in the Sunday school in past and today have never been to a community training school. They have never read a book on child psychology. They would do better work if they had had special training, but it remains true that without training they are doing a good work. They are leading their pupils into the Christian experience. As the months go by God and Christ seem more real to the members of their classes.

A great deal of emphasis is being laid upon the alleged fact that public school teachers are better trained for their work than are Sunday school teachers. It is of course true that a public school teacher must be a graduate of a teachers' college, of a normal school, or of a training class. Public school teachers in the year 1932 have a better technique for teaching reading, writing, and arithmetic, than had a teacher of the three R's fifty years ago. It is an open question, however, whether the characters of the boys and girls who come out of the public schools today show any marked improvement over the characters of the boys and girls coming from the public schools of fifty years ago.

At a recent meeting of educators Professor Thomas Briggs asserted that all is not well with either secondary or higher education. He hinted that in spite of the doubling of enrollment in each recent decade the schools are not fulfilling their function. He cast doubt on the educational quality of much of the work of the schools. Leaders who heard him or who have read his words have been aroused to not a little heart searching and serious study. Important as educational technique is the public schools need something more. It must be remembered that the call for week day religious education was in part, to start with, a call from the public schools of an Indiana town for help from the churches in developing character among their pupils. It was realized that public school procedure was not getting the character results desired.

The comparison between public school teachers and Sunday school teachers to the disparagement of the latter is usually faulty in that it fails to realize the difference in the objective of the public schools and the Sunday schools. What is the purpose sought for in the Sunday school?

What is the desired outcome? The answer is that these objectives are distinctly religious and Christian.

If the aim of the Sunday school is to lead people into and in the Christian experience it follows that the first necessity of a Sunday school teacher is a vital Christian experience of her own. "What shall it profit a teacher," remarks Professor Norman Richardson, "to learn how to teach religion if he has no suitable religion to teach?" Who would expect a person who had no love of music to become an inspiring teacher of music? Or a person who was lacking in an appreciation of beauty to be a teacher of art? In like manner it must be evident that only a teacher whose life is hid with Christ in God can lead others to love and obey Christ. Conventional courses in leadership training, helpful as they are, will not alone produce this first essential of a good teacher. It is because so many untrained teachers have had this Christian devotion that they have accomplished so much.

A second essential of a good teacher is love for her pupils. In public school life a teacher may do pretty good work although not the best without love for the pupils, but the Sunday school teacher without love is a flat failure even if she has received a diploma as a Master of Religious education. There can be no question that after a vital Christian experience the first essential in a Sunday school teacher is a heart filled with the milk of human kindness. This was strikingly evident in the life of the supreme Teacher. "For their sakes," He said, "I sanctify myself." Moreover, "having loved his own which were in the world, he loved them unto the end."

A person who has a vital Christian experience and who loves people will be eager to share his experience with them. All Christian teaching involves sharing. Many of those who have spent much time in seeking a technique of teaching have not thought of its sharing aspect, and many of those who have not had a technical training by a kind of divine instinct know how to share.

Let no teacher be discouraged because she lacks education, if she possesses a genuine Christian experience, a love of people, and an eagerness to share with them the best in her experience. On the other hand she should not rest content with the teaching ability she has, but constantly seek to learn better how to teach in such a way as to please the great head teacher, Jesus Christ.—J. Elmer Russell in *New Century Leader*.

THE CUP OF EXCEEDING SORROW

Continued from Front Page

the scourging by an angry and merciless rabble, all of which He endured without complaint, for He looked beyond the cross to the glory that awaited Him. It was not by those things alone that the Lord made atonement for sin, but rather by submitting to that cruel stroke at His life, begotten in malice, assisted by treason; and by bowing to

the anguish of the cross over which the skies grew dark without a cloud and beneath which the earth trembled. Thus He passed through death willingly that a sinful world might live. He drank the cup of bitter woe that we might drink of the wine of life. He gained the victory over death, and became the captain of our salvation, able to set the penitent sinner free; to make the publican devout and the weeping harlot an heir of God's promises.

Our Lord's sufferings were condensed into two sections. We can scarcely tell which was the most severe. Why should we not, in the sight of such deep sorrow descending upon Him in the absence of all afflictions from without, in the quiet of the garden, in the loneliness of the midnight hour, before a hand had been laid upon Him, before the thorn had pierced His brow or scourge His back, learn to distinguish the mental and spiritual from His bodily sufferings? He meekly bore it all; He passed through the valley and shadow of death and rose to life eternal—all this that we might walk the golden streets of the eternal city, bearing palms of victory, and clad in robes of white.

THE GREAT HOUR

ONE has to study world conditions as they exist today to find out that the great hour of humanity's trial is near. In glowing headlines the newspapers tell the story of the failure of the Disarmament Conference, the tension between Soviet Russia and Japan, and the attempt to add to America's navy in spite of the protest of the churches of Christ. The capitals of Europe are slowly becoming battlefields on a minor scale which show the way the wind is blowing. Lisbon, Paris, and Vienna are only comma marks in the great parenthesis and the inevitable full stop which is yet to come. Mere man out of his super-intelligence has created the unemployment problem, which like a volcano may burst upon Europe and America at any time.

In India conditions are no better although the false cry of peace is apparent everywhere. It was on the banks of the River Ganges that the false and hard-hearted philosophy which has held India in its octopian grip was propounded, and it is the banks of this mighty Ganges that have been shaken by the recent earthquake which has practically devastated a province almost as large as the State of Maine and has brought famine and pestilence in its train. The new Communistic movement known as the Self-Respect Movement is organized after the plan of the American Atheistic Association. The call of the hour is Christ Jesus. To save people from the materialistic calf of the gold standard, from the Amorite and Moabite snare of the objectionable cinema and talkie world, from the gilded apples of Modernism, we need to hold up Christ Jesus before India and her sons. The great hour that ends man's work may be upon us soon. Let us do our duty in taking the gospel of our Lord to at least a portion of India's sons and daughters.—*Bible Faith Mission Standard*.

Abreast of the Times

Those Spurious Protocols

"Speaking lies in hypocrisy."—1 Timothy 4:2.

SEATTLE, Wash., July 30.—The Jewish Telegraphic Agency is the authority for the following statement with regard to the famous or infamous "Protocols." The dispatch says:

Richard E. Gutstadt, national Director of the B'rith Anti-Defamation Commission, reveals information indicating that anti-Semitism throughout the United States is regimented and has a hold among hundreds of thousands of people.

"There are 32 anti-Semitic organizations in the country," Gutstadt told a correspondent of the Jewish Telegraphic Agency. "One of them is run by a Baptist preacher, Rev. Gerald Winrod of Wichita, Kan., who tells his 50,000 followers that the long-exploded 'Protocols of the Learned Elders of Zion' is gospel truth and the Jews seek to control the world."

He charged Rev. Winrod, who publishes a prophetic monthly of wide circulation, with being prepared to send anyone anti-Semitic literature, including the treatise, *International Jew*, which was once published and is now disavowed by Henry Ford. "Winrod," said Gutstadt, "is America's prize example of anti-Christian teachings. He is attempting to crucify the Jew on a cross of lies."

It is natural that the Jews should resent the constant dissemination of a work that has been positively proved to be a forgery. Falsehood is never justified, and appears most reprehensible when used in the supposed defense of a religious idea. THE RESTITUTION HERALD has been very slow about publishing articles which make unsupported claims which have a tendency to inflame the mind of the general public against God's chosen people.

Von Hindenburg's Death a Menace

"They shall go to confusion together. . . . But Israel shall be saved in the Lord."—Isaiah 45:16, 17.

BERLIN, Germany, Aug. 1.—The long anticipated death of President Paul von Beneckendorff und von Hindenburg of Germany occurred today, and has resulted in one of the most significant prophetic developments of many months, that of accession to unrestricted dictatorial power over that country of the most bitter enemy of the Jews in all the world.

Immediately on the death of the President, Mr. Hitler had himself declared his successor, and he promptly combined the office of President with that of Chancellor, which he has held for some time.

In connection with this development the following editorial will be of interest. It is taken from the *Daily Jewish Courier* of July 30, 1934.

"The Nazi press has intensified its attack on the Jews

of America by accusing them of harming Germany in order to further the conquest of the world by Communism. Samuel Untermyer, according to the *Deutsche Wochenschau*, contributed \$50,000 to the Communists. Bernard M. Baruch is described as the biggest individual contributor to the Soviet Government, and Professor Felix M. Frankfurter is credited with having elaborated plans for the conquest of America by Communism. . . .

"The attempts to identify Communism and Bolshevism with the Jews, to brand Communism as a distinctly Jewish movement, are not new. The White Russian reactionary anti-Semites have indulged in this sport ever since 1917, even though the facts failed to bear out the accusations made by the Russian pogromists and their dupes in various lands. The Nazis have inherited the Black Hundred anti-Semitism and have added to it the ideology of their own spurious race theorists and demented charlatans.

"The propaganda of the Nazis, by means of fabricating counterfeit facts, is destroying them, for it reveals to the world their utter stupidity, their base motives, their criminal irresponsibility, and their unparalleled incompetence."

Jews Protest Against Missions

"If this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it."—Acts 5:38, 39.

CHICAGO, Ill., July 27.—The editor of *The Daily Jewish Courier* in a recent issue of that paper decries the persistence of certain Christians in pressing the claims of their religion upon the Jews. "The supporters of Christian missions to Jews often disclaim any intention of giving affront to the Jews by their program *ad platform*. And it is quite possible that they do not realize the affront. But their failure to realize it does not make their conduct less objectionable. It only removes the suspicion of willful hypocrisy and deliberate malice. It reduces the extent of their guilt in that, it convicts them only of stupidity and not of viciousness. But it does not and cannot explain away the objectionable feature of their fanatical scheme and activity."

How much we are reminded of the same objection that was advanced against Jesus and His apostles two thousand years ago! One of the greatest and most loyal Jews of all time has said that the gospel of Christ, Christianity in its fullness, must ever be carried to "the Jew first." That they will continue as a race to reject its tender appeal throughout this age is evident from the Scriptures, but here and there a sincere searcher for truth will joyfully respond, and these few provide ample justification for continuing the work among them even in opposition to the protests of their leaders. We invite you to read this matter treated further on the Editorial Page.

Berean Department

ARLEN MARSH, EDITOR

The Poor Child

THE poor child is the one who is allowed to grow up in poverty of spirit. Financially he may never amount to more than the lowliest of the human race. When he dies, he may need to be buried in a county lot from the county morgue. But his poverty does not lie in that. His poverty lies in his unwillingness to do the tasks that are set before him.

The poor child is lazy. Only the tasks which he enjoys doing are those which he is willing to do. With a vast amount of complaining and coaxing he may occasionally be persuaded to do some of the things he does not enjoy; but such occasions are rare.

The poor child is not wanted by the Christ to perform His work. Yet it is a fact that many Christians are poor children. Confronted with tasks to perform in their church—teaching a class, singing in the choir, superintending a Berean class or Sunday school, playing the piano or organ—they set up a plaint that destroys the vigor of those who are willing to work and that brings an amazing amount of discomfort to those who necessarily surround them.

The spoiled high school or college student or adult is more obnoxious than a spoiled child. The poor child may be adequately punished; but the poor adolescent or adult is a bit too old to receive the beneficial penalties inflicted upon children.

Berean and church officers should be examples to their followers. Paul wrote that to Timothy. But not infrequently they are examples of all that is not to be desired.

Everyone, sometime in his life, must do something he does not like to do. One would not be altogether human if he did not, sometime, complain about his fate. But one would not be altogether Christian if he refused to perform a task that peculiarly was his simply because he did not like to do it.

Poverty of spirit is the hardest of all poverty to cure. Money can be given, but to energize an individual who presumably is setting an example before his fellows as to what a Christian should be—and actually is not—is almost impossible. Because such an individual normally is the type who will not acknowledge a mistake.

Leaders cannot lead properly, especially in the church, and be afflicted with poverty of spirit. When committee work, choir work, teaching, or other labor for the church, Sunday school, or Berean society is offered one whose ability fits him for it, he should receive it gladly and do his best in the accomplishment of it.

The man who wants always to have his own way is not a good leader. The leaders of history who have reached the point at which they have desired constantly to see their

will performed have perished. That was the trouble with Nebuchadnezzar and Belshazzar.

Doubly obnoxious to his fellow workers is the man who, in one way or another, indicates to his fellows: Do what I like, sing what I like, teach what I like, preach what I like; or I'll work with you no longer. If the doing, the singing, the teaching, or the preaching is a matter of vital concern, there is reason in his attitude; but unless it is vital, there is no cause for that attitude at all.

Elders, deacons, superintendents, and teachers must be examples to their followers. But Berean leaders must fulfill their duty, too. If a meeting is scheduled for 6:30, they are setting no good example by appearing at 6:45 or 7:00. If a specific task is assigned them, they are showing themselves poor Christians if that task is not performed to the best of their ability.

No church, no Sunday school, no Berean organization can succeed when its leaders indicate their own poverty of spirit. The leaders must, as Jesus did, do the things they do not like to do as well as the things they like to do. Tennyson once wrote of "the graceful tact; the Christian art." It is unfortunate that so few are willing to conceive of Christian living in that guise.

Let the Lord Reign

"The Lord reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved."

AS TIME moves on, the cry for men to establish peace and safety in the earth rises ever more loudly. Through their own unaided efforts they who cry expect some day, by a method not yet discovered, to bring Eden into a new existence.

God has other ideas. His Word has declared for twenty centuries the ineffectiveness of man's rulership. His Word has declared for twenty centuries the only hope for salvation of mankind lies in His own beneficence.

Men, in the midst of their arrogant self-esteem, have come to regard God as a decrepit Deity no longer worthy of their consideration. They pray to Him to guide their lives with all the enthusiasm of a Congressman preaching economy on the floor of the Senate.

To repair the earth, society, the weather, and their governments, men look only to themselves. That God still reigns among the nations they deny most violently. A great First Cause possessed of a cosmic intelligence would have no interest in the affairs of men. So they say.

But God does reign, and sometime men will tremble. They will learn from the hardest of hard punishments the futility of their own endeavors—a lesson which the history they have so carefully written should have taught them.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Let him that thinketh he standeth take heed lest he fall."

AMOS WARNS ISRAEL OF COMING DOOM

THE words of God through His prophet, Amos, are given to us again in our lesson for August 19. God never brought punishment on Israel, nor does He bring punishment on any nation today, without sending out warning ahead of time. The Israelites could have escaped the terrible destruction that followed their sins if they had only heeded these warnings.

God always picked out some one, prepared him, trained him, and then went with him to execute his duties. When we think over the history of Israel we can recall the names of many such messengers for God.

Moses is probably the first one you would name. Then there were Samuel and the judges that followed him, Elijah, and Elisha. And now we hear Amos talking, warning the wicked rulers in Israel as he did in our lesson of last Sunday.

Remember the surroundings in which Amos had grown up, the very opposite of the ones in which he found the wealthy men of the nation. He might have left home and forgotten all about God and living for the good of others. He could have looked upon the possessions of the rich with envious eyes and tried to acquire wealth at the expense of the poor as they did all around him.

But no! Amos lived the Golden Rule, although it was hundreds of years before Jesus' time. For God had given Israel a golden rule to follow, too, but they had forgotten all about it.

Look back in Deuteronomy 16:18-20, and many other places. See how God told the Israelites to do unto others as they would have others do unto them. And it was all written down for them to read and obey if they would.

Amos, true to his God, continued to preach to those wicked people, although they didn't like to hear it and tried to get him to stop. They were wasting each day as it went by, spending the riches they had stolen from others in their own selfish and wicked and riotous ways.

This roughly clad shepherd was saying, "The day is not far off when you will lose all your wealth. Your beautiful homes will be taken from you by an enemy that is stronger than you are. You yourselves will be taken prisoner and carried afar off."

"Why," they said to each other, "that can't ever happen to us. We have wealth in abundance. No one can attack our forts and destroy them. No nation on earth is as strong as we are. See how great we are!"

But let's see! Is anyone really strong who acquires his possessions by taking them away from another? Is anyone truly great who lives for himself alone and for what selfish pleasure he can get out of life? Is anyone really strong who closes his eyes to another's suffering, living in plenty himself?

Amos knew just what would happen to them, and fearlessly he told them all about it. Was he not a messenger of God sent for that very purpose? And it all turned out just as he said, even though they didn't believe it.

It took three years to capture the stronghold of Samaria, but it finally fell. Look in 2 Kings 17:5-18 and find out who the enemy was. You will also learn what was the first and greatest sin of Israel, after which followed all their wicked treatment of others.

"They served idols." That was the reason for the terrible things that happened to them. That was the cause of all their troubles.

But there is another side to this story. And we will learn all about it in next Sunday's lesson.

"Would you find a gift of worth and beauty,
Something at the Savior's feet to lay?
Seek it not in some great task or duty,
Find it here in service, day by day.

"In the simple task that lies the nearest,
We may find this blessing, every one;
In a lowly call that sounds the clearest,
We may hear the Father say, 'Well done'

"What we do for others will be measured
By the dear Lord Jesus as His own;
What we give to others will be treasured
As a gift before the shining throne.

"Deeds of loving kindness day by day,
Cheery words of friendship on our way;
Each shall find approval in His eyes,
Each shall be a gift our King will prize."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 8. — August 19, 1934

AMOS DENOUNCES SELF-INDULGENCE

Amos 6:1-7, 11-14

Devotional Reading: Isaiah 55:6-11

GOLDEN TEXT

Seek good, and not evil, that ye may live.—Amos 5:14.

A STUDY OF THE SUBJECT

Topic: Amos Denounces Self-Indulgence.

Aim: Intemperance and self-indulgence in any form leads to suffering and loss of mental and physical powers.

Basic Truth: "If any man defile the temple of God, him will God destroy; for the temple of God is holy, which temple ye are."—1 Cor. 3:17.

I. The Blindness of Pride. (Amos 6:1, 2.) The leaders of apostate Israel had accumulated vast wealth in which they took inordinate pride. Forgetful of the fact that "every good gift and every perfect gift is from above," like Nebuchadnezzar, they took all the credit to themselves. Blinded by their pride of possession, they overlooked the fact that other nations, equally wealthy and strong, had been overthrown, and no doubt enemies could be raised up against them by God, who would bring to them the fate suffered by these others. "Pride goeth before destruction, and an haughty spirit before a fall."—Prov. 16:18.

II. The Folly of Self-Indulgence. (Vv. 3-7.) Intemperance, idleness, self-indulgence, and luxury have always resulted in the loss of virility to both men and nations. Further, overindulgence in anything, however good it may be in itself, soon takes from its use the satisfaction that is found in it when it is used in moderation. Intemperance is not limited to the misuse of intoxicating liquors, but is shown in the craze for amusement, speed, and quick acquiring of wealth. One may even take an intemperate interest in music, literature, art, and other intellectual pursuits. When anything, however good it may be, is permitted to hold our attention to such an extent that it leads us away from the worship of God and the study of His Word, that thing becomes sinful intemperance.

III. The Results of Intemperance. (Vv. 11-14.) Intemperance brings its own punishment in most cases. "Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine."—Prov. 23:29, 30. One's standing in the community is quickly lowered, his reputation ruined, and his prospects of social and material advancement destroyed by any form of intemperance. Reputation is too easily lost, and too difficult to regain, to risk its loss for a few hours of sensual pleasure.

THE GOLDEN TEXT

"Seek good, and not evil, that ye may live."—Amos 5:14.

Amos was a herdsman in Israel and was called directly by God to prophesy unto Is-

rael. Time and again Israel turned from God to serve others and they wanted no prophecy uttered against them, but Amos did as the Lord said and told them of some of the things that would happen to them. He warned them of impending dangers and begged them to seek the good and not the evils as they had been doing.

It always pays to seek that which is good. The evils of self-indulgence always lead on a downward course. Drink and hilarious times lead toward destruction. As Amos told the Israelites to seek good that they might live, we, too, should do likewise that we may enter into eternal life.—L. A. R.

PRACTICAL APPLICATIONS

Worldliness

- doesn't pay;
- will end in destruction;
- is very deceptive;
- prevents transformation;
- is very alluring.

At Ease in Zion. The children of Israel were steeped in worldliness. Like their forebears, they wanted to be like and were like other nations, unmindful of coming judgment. "Folly is joy to him that is destitute of wisdom." This way might have seemed all right to them. But "there is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). They were living in pleasure, hence were dead unto God. "But she that liveth in pleasure is dead while she liveth."—1 Tim. 5:6. All their affections were set on things on the earth, just opposite to what they should have been (Col. 3:2). All these things which happened unto Israel were our examples that we should not lust after the same things (1 Cor. 10:6).

Putting Off Judgment. They were putting off the evil day. This seems to be the practice of most people today. The day of the Lord is going to come as a thief in the night to this class of people, living in pleasure and nourishing their hearts—it will come as a day of slaughter (Jas. 5:5). The certainty of judgment should be always borne in mind (Heb. 2:2). "Every man shall receive his own reward according to his own labour."—1 Cor. 3:8. We must all bear our own sins (Gal. 6:5).—C. E. R.

YOUNG PEOPLE AND ADULTS

Destruction Through Indulgence

When a Roman youth decided to enter the Roman army he would report for duty. Whether accepted or rejected he was always given one meal. This was referred to as "wage" and was the least compensation which he could receive. If he continued in service he received additional wages. Paul wrote to

the Romans telling them that "the wages of sin is death." He here used the Roman term which designated the minimum wage of the soldier. This makes it evident then that death is the least, or minimum, wage that can be paid for sin.

When Israel sinned God allowed them to go into captivity until such time as they should repent. When Nineveh sank into sin God caused its overthrow. Sodom sank into immorality and received destruction. Babylon was captured during a drunken, immoral party. Thousands have experienced untold suffering, degradation, shame, and ignoble death as the added wages of sin.

Doctors and scientists are warning the people of our country that insanity and disease are increasing because of the indulgences of the people. Drunkenness is increasing, resulting in increased destruction of human life. The increased indulgence of our day will soon be paid in full (Jer. 25:32, 33).

Jesus said that "except those days should be shortened, there should no flesh be saved." However, He gave assurance that for the "elect's sake those days shall be shortened" (Matt. 24:22). For the sake of His followers Christ will come to end this condition before complete destruction comes upon the human race. "Thy kingdom come. Thy will be done in earth."—H. A. S.

PRIMARY

Topic: Back We Go to Hear Amos.

Amos is still talking about Israel. Listen carefully and we'll hear what he's saying.

"Here they are, the chief or best among all the nations. Look at the other nations, try to compare them with Israel, and you will see Israel is greatest. But no, they are not, if you look at the wicked things they are doing."

Let's go quietly into some of their homes and see what they are doing that Amos says is very wicked.

What a wonderful place. Everything in this house is made of the finest material. They are eating the very best of food. Of course that doesn't seem so wicked, if they really work for it. But I wonder if they have; no one seems to be very busy here. But, see! they're drinking very much wine. We know what that means. Come, let's go back to Amos.

Amos talks on, "Yes, God will send a great nation in here to take these people. They will be very cruel to Israel. They won't have fine homes after that. They do not like to hear these things, but God has told me to tell them, so I must do so."

They try to get Amos to go away and not tell anything more, but Amos refuses.

—V. C. T.

AMONG THE CHURCHES

CONFERENCE DATES

Illinois Bible School and Conference at Oregon,	July 31 to Aug. 12
General Conference at Oregon, Illinois,	July 31 to Aug. 12
Eastern Nebraska Conference at Omaha,	August 12 to 19
Virginia Bible School and Conference at Maurertown,	August 16 to 26
Nebraska Conference at Holbrook	August 19 to 26
Iowa Conference at Waterloo,	Aug. 21 to 26

MICHIGAN CONFERENCE

The annual meeting of the Michigan Conference convened on the old stamping ground at Dutton July 6, continuing to July 10.

Bros. S. J. Lindsay and Cecil Smead were the preaching brethren, and from beginning to end the meetings were a spiritual treat of unusual richness; and it, together with the royal entertainment, which only the people of Dutton are capable of, made the conference an outstanding success. It was the consensus of all that this was a conference of the old-fashioned type. The ranks of the Michigan Conference are being thinned by the dread reaper, but for all that the attendance was more than anticipated.

Officers elected for the ensuing year: William Hanson, President; Cecil Smead, 1 Vice President; Arthur Richardson, 2 Vice President; Bernice Slocum, Secretary; Nellie Blakely, Treasurer.

L. Bridgam, Retiring Secretary.

GRAND RAPIDS, MICHIGAN

Our week of special effort came to a climax and close with the rededication services on July 29, and the church was indeed inspired and happy over the results. Bro. Austin had given a splendid series of sermons on "Scaling the Heights," and much spiritual food had been presented.

Among the visible blessings which the church has received at this season is the addition of six new members. Those coming forward to the invitation were: Miss Evelyn Tower, Miss Dorothy Siple, Robert Barr, Mr. and Mrs. Ray Palmer, and Mrs. Marian Melville. The first three named are single young people with life's work largely before them. Mr. and Mrs. Palmer have been active Christian people for years, and now come putting their strength with ours in the cause we love. Mrs. Melville was received as an associate member nearly a year ago, not at that time ready to accept all the things for which we stand, but now she comes to be a full sister in Christ.

Other evidences of spiritual improvement were observed that day and each day since, and we trust that the coming weeks may show a steady and definite upward trend.

The Eaton family are on a motor trip to Minnesota, the old home of Sr. Eaton.

And when these lines appear the pastor and family expect to be on their vacation trip, a part of which will be spent at conference at Oregon.

F. E. Siple, Pastor.

BLOOD RIVER, LOUISIANA

Due to the fact that there was a great deal of interest taken in the Berean class established in this district, the members of the class, with the help and encouragement of the leaders in Happy Woods and all the church members, built a log cabin church house and established a Sunday school on July 8, 1934.

The attendance has been real good. It has been increasing each Sunday.

The officers are as follows: Superintendent, Mr. Benard Lobell; Secretary, Mrs. Claiborne Lee; Treasurer, Mrs. A. M. Lobell.

We extend our gratitude to everyone that has helped out, and especially to Bro. M. W. Lyon, who first suggested to us to build a place to have church, Berean class, and Sunday school if we could establish one.

Mrs. Claiborne Lee, Secretary.

PUYALLUP, WASHINGTON

On Sunday, July 8, the Church of God members of Puyallup journeyed in autos over the summit of the Cascade Mountains, a distance of almost one hundred miles, to a beautiful park just beyond Lake Keetchetus, where they met with members from the Wenatchee and Cashmere churches. About sixty persons were present. The tables were spread with a bountiful repast in the shade of the fir trees of the forest, after which the tables were cleared and a song service enjoyed, then a discourse by the writer on present-day conditions and what they mean to the Christian.

Afterwards a social feast was enjoyed, which was as near an approach to the millennial rapture of the saints when they meet together in the resurrection morning as we are likely to experience in this life.

Among those present were Sr. Lucy Lapp and her daughter Ida, and her sons Charles and wife and Paul of Sunnyside, Wash.

This meeting together in the heart of the Cascade Mountains is an annual event, and is looked forward to with much pleasure each year by members of the different churches.

While we read of extreme heat and dryness over so much of the nation, here in the Northwest it has been a delightfully pleasant summer.

A. L. Corbaley.

HERALD RECEIPTS

Ira T. Ritenour; Frances McCrodon; Mary E. Allard (for another); Jesse B. Harrold; A. L. Corbaley (for others); Ella C. Boyer; E. L. Greene; Charles Stedman; J. R. Shepard; Mae Mercer (for others); Ida Vogel (for another); Jessie M. Shea (for others); Jennie Murrey; J. W. Grimsley; Ella M. Rose.

CONTRIBUTIONS TO N. B. I.

Diana Murphy	5.00
Dorothy Magaw (Special Indebtedness Fund)	25.00
Gertrude M. Logan	8.00
Mrs. C. Seely	6.00

CONTRIBUTORS TO DOLLAR-A-MONTH CLUB

Jessie M. Shea (\$5); Mae Mick; Mr. and Mrs. Delos Andrew; Mr. and Mrs. Charles Netts (\$5); Mr. and Mrs. M. Fetters; Virginia R. Kincheloe (\$5); A. L. Corbaley (\$6); Dorothy Magaw (\$5); Lois Hunt.

MISSIONARY WORK

Under the above heading there appeared an article recently to the brotherhood asking for assistance in carrying the gospel to those in darkness, thus carrying out the Master's command. I am very happy for the fine Christian spirit of cooperation manifested by the response I have received. Beginning June 22 and closing July 1, a meeting was held near Glen Rose, Texas. There were no conversions, but a great interest was shown by all. Some requested that I return for another meeting this fall, which I promised to do, the Lord willing.

I am under promise to hold three more meetings in Texas, the first one to begin July 22, near Stanton, Texas. There are several more being planned. I note that those who have sent help to carry me to these meetings are those who are isolated. They realize how necessary it is that the gospel be preached, and how lonesome it is to live where it is not preached. It will fill your hearts with joy to read some of the letters I have received, and make you want to help me stay in the work of preaching the gospel so much the more as we see the coming of Christ drawing near.

A dear sister in Kansas said, "Dear Brother in Christ: I see by The Restitution Herald your call for help so you can go out and preach the gospel. . . . I am so anxious for the Lord to get the number He is calling for." The sister is right. In due time God sent His Son into the world (Gal. 4:4). In due time the call for the church will close. In the meantime it is for you and me to preach the gospel. That is God's way of calling and preparing His church. Will you stand faithfully behind this effort? I cannot make the appeal too strong. Jesus begs you to occupy till He comes, and that means to keep the work going.

A dear brother in Texas says in part, "Bro. Drinkard, we saw your good letter in The Herald a while back, and in the last paper your appeal for help to preach the gospel. May God help you is our prayer. There seems to be very little we can do here, isolated from any of like precious faith." This brother sends help to send the gospel to others. Will others help to send the gospel to the people in his community? Here is an opportunity, brethren.

Another dear brother in Texas writes, "Dear Bro. Drinkard: After reading your appeal in The Restitution Herald, I wish to extend a bit of cooperation and heartiest congratulations. I truly hope the members of Texas will awake to your efforts and will sufficiently respond that you may be able to meet each and every call for meetings. The Master's work stands greatly in need in our state, and nothing would afford me more real satisfaction than to see it move forward." This brother is a farmer, and farmers in Texas are facing serious times. Plans are under way for a real gospel meeting in his community, near San Antonio, Texas. The brother surely speaks a great fact when he says, "The Master's work stands greatly in need in our state." It is a great missionary field, needing the gospel hope.

Just listen in as I read these words from a sister in Nebraska who says, "Dear Bro. Drinkard: I am sending you such a tiny mite I am ashamed to send it, but my income is so small I have to make a little go as far

BETWEEN YOU AND ME—

as possible. I don't know if you remember me, but I remember you and the good inspiring sermons I have heard you preach." I have not forgotten this dear sister and her husband who stood behind me in the years gone by while laboring with the Nebraska brethren. Her husband is now sleeping the sleep of death, and she is all alone, and out of her means she gives, but the greatest gift that she gave was the spirit of sacrifice. May God bless her abundantly.

Hear this soul-inspiring, uplifting letter from another sister who is living in Texas: "Dear Bro. Drinkard: I notice in The Restitution Herald your appeal for help in sending the gospel to those in darkness. Well, I want to help all I can. It is not much I can do, as we are in one of the worst drouths in the history of this country. But I think the gospel message ought to be sent regardless of anything to those who will receive it, for I think the coming of Christ is at hand, and we ought to do all we can to help and pray that much good will be done." Did you get the force of her words: "I think the gospel message ought to be sent regardless of anything"? May these words inspire your hearts to do a greater work for the coming Lord, who promises you salvation for your faithfulness.

Write me at the address below, and if I am not at home it will reach me safely. May God bless you to see the necessity of standing behind gospel effort.

T. A. Drinkard,
Handley, Texas.

ALICE LEAH DRACUP

Alice Leah Breckenridge was born in Ontario, Canada, on November 17, 1889, where she lived until 1904, when she came with her parents to reside in Tacoma, Wash. She was married July 28, 1919, to Christopher Dracup. On January 14, 1934, she united with the Church of God, being baptized by the writer in a bath tub, as her condition did not permit her leaving the home for that purpose. She died July 1, at 4:53 p. m. at the home of Mr. and Mrs. John Pace in Tacoma.

She leaves to mourn her decease a father, C. P. Breckenridge of Tacoma; two brothers, Harry of Oakland, Calif., and Charles of Tacoma; one sister, Grace Hoganson, who now resides near Graham, Wash.

She was laid to rest in the beautiful Mountain View Cemetery, near South Tacoma. She was strong in the hope of the soon coming of Jesus to give eternal life to His sleeping saints. The funeral was held in the Mellinger Undertaking Parlors in Tacoma.

Although she suffered intense pain from that dread disease, internal cancer, yet she read her Bible through twice during her illness.

Words of comfort were spoken by the writer, calling the attention of the hearers to the certainty of death and the necessity of being prepared for the soon coming of the Lord from heaven.

A. L. Corbaley.

THE RESTITUTION HERALD

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Sunday afternoon Austin Railton, son of Bro. and Sr. John Railton, Rockford, Ill., having made the good confession, was baptized into the one name by his grandfather, Bro. F. L. Austin. The service took place in Rock River, a short distance north of Oregon. We pray for a long and useful life of service for our young brother.

Attendance and interest continue at high tide at the General Conference and Bible School. Bro. S. J. Lindsay's class on first principles is attracting the largest attendance, running from 55 to nearly 80 from time to time. Other classes, however, are arousing much attention. Bro. C. E. Randall's lessons on "The Eternal Purpose of God," which he teaches with the use of a chart, is deeply appreciated. Bro. Austin's lessons, treating largely of our relation to God, are also receiving much favorable comment. You who are unable to be here are losing much.

"I am much pleased with your quarterly," writes Mr. L. W. Barber, South Bend, Ind., as he sends in his renewal for the next two years. Mr. Barber is one of many who express approval of the Sunday school lesson commentary we are putting out. Send us the name of a Sunday school teacher who does not get the Truth Seekers' Quarterly and we will be glad to send him or her a sample copy.

Among the recent arrivals at the General Conference are Bro. and Sr. Grover Gordon of Holbrook, Neb. After the conference they will drive on to Virginia where Bro. Gordon is to assist in the state conference and Bible school at Maurertown.

A brief report from Bro. J. W. Williams of Iowa states that he is visiting at his old home in Kansas where he began his teaching experience. On the last Sunday in July he preached in the Methodist church in Attica, Kan., on "Israel's Messianic Hope," and on the following day a man 72 years of age was baptized. It is so dry in that district that they were obliged to drive 20 miles to find a place for the baptism.

Sr. Bettie Micheals, writing from her home in Nevada, Mo., renewing her subscription to The Herald, says, "I often think a single copy of the paper is worth 50 cents for the information it contains." Sr. Michaels regrets her inability to attend the General Conference, a regret which we share with her.

You can still get The Herald sent to any address for fifteen weeks for fifty cents. This would bring the complete reports of the various major conferences and Bible schools. Why not send in a list of new names?

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Simply fill in this blank and return it to us accompanied by 50 cents for each one to whom you wish THE RESTITUTION HERALD sent for the next fifteen weeks and we will provide them with splendid inspirational reading, prophetic information, and comforting assurances of the Children of God for the summer's reading.

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Additional names may be submitted on another sheet.

RELIGIOUS POTPOURRI

By J. G. Haupt

GOD declares Himself to be the only Jehovah, the only God. There was only one Jehovah throughout the Bible, the Old and the New Testaments. After the temptation of Adam and Eve, God declared that the seed of woman would bruise the head of the serpent, sin. The woman was Mary, seed of Abraham, of Ruth, of Jesse, of David. In the immaculate, the spiritual, the miraculous conception of Mary in Nazareth before she left for Bethlehem to be assessed, we have the announcement that the Messiah-Son should be the only begotten Son of God, begotten by the Holy *Pneuma*, the Holy Breath of God, for God breathed upon Mary His Holy Breath, whereby she became the mother of God's Holy Son. In the Epistles we have repeated a number of times the expression, "Grace be to you from God the Father and his Son Jesus Christ." Jesus was not God but the Son of God. Jesus says that the "Father is greater than I." The Two had the same sentiments, the same plans; but They were not the same person, God did not die on the cross, was not buried in Joseph's tomb, was not resurrected after three days.

Jesus gathered His disciples about Him; He inquired of them what the people round about said Him to be. The replies indicated only great names. He then inquired what they said Him to be. Peter answered that He was the Messiah, the Christ, the Son of the living God. Jesus answered that upon this foundation, this rock, He would build His church.

This church was organized on the day of Pentecost. The plan of God was that the church should be God's church, the church of God. As the Messiah was to be the Head of the church, its chief Corner Stone, all baptism was to be in the name of the Christ. We have six examples in illustration of this baptism. One is in Galatians, which says that they who have been baptized into Christ have put on Christ. They have put Him on as a protecting shield, as a cloak that shields from all evil. Another example is in Romans. Four passages in the Acts state that baptism was into Christ or into His name.

About 1400 A. D. somebody added his own notions. It seems that a student monk in one of the monasteries had apprentice ideas of his own. He knew that God was great, the Messiah was also great, as no one could come to the Father except through Him. He found that a ghost had been considered the same as the *Pneuma* or Breath of God. In Matthew 28:19 this falsifier stated that baptism was to be in the name of the Father, the Son, and the Holy Ghost. A similar entry was made in the fifth chapter of the first epistle of John. The Matthew additions were evidently written in the uncial style of Greek, the same as used in the original manuscripts of the New Testament. In John the cursive or new Greek was used. This left the fraud to be very easily found in John, though only discoverable in Matthew by the substance of the additions.

Of the fine scholars of the last century that had charge of the revision of the Authorized Translation, both the British Committee and the American Committee found that John said that three things pertained to one individual on the earth, the *pneuma* or breath, rendered "spirit," the water, and the blood. These represented the conception, the baptism, and the crucifixion of Jesus. The revisers were obliged to omit the remainder of the fraud's words, for they were not the Apostle's words. The student will be very glad to secure the revised New Testament and to make comparisons. Strong words are uttered by the inspired Apostle Paul in Galatians when he says if any man preach any other gospel than that preached by inspiration let him be accursed, let him be anathema, according to the Revised.

DEATH

HOW some people do exalt death! how they laud the benefits then to be conferred, the glories then to be experienced! To hear them talk, or to read what they have written, one would think death to be man's best friend, his liberator and promoter. And apparently this is, to some extent, what they believe, or *try* to believe. Yet when this lauded liberator stops at their door, when the liberation so attainable comes to their own home, things seem to speak a different story. In view of what they are supposed to believe, they certainly act strangely and inconsistently, in utter disagreement with what they so dogmatically profess to believe. For they usually shrink away from death's much praised benefits. The promotion to glory it supposedly imparts seems not to look so glorious. As much, *e. g.*, as they love their children, or seem so to do, their love does not seem to bear the test. They do not love them enough to want them glorified—at least, not immediately, not by death. So when the hand of death is laid upon some dear friend, they do not seem exactly to rejoice. And yet, why not? If death is truly the great liberator instead of the grim reaper, if he it is who ushers their loved ones to immediate glory, if through him the blessings of the future world are opened to them and to us, why not hail him gladly? Do we not love our friends, our relatives, sufficiently to wish them good—immediate good? It seems not.

The fact is, death is just what the Bible makes it to be, an enemy (1 Cor. 15:26). It is dark and soul-shadowing. It stills the warm impulses of life, puts an end to all life's activities until the resurrection morn. For it is a state of unconsciousness, where there is "no knowledge nor wisdom"; where indeed "the dead know not any thing" (Eccl. 9:5, 10). For when one dies, right then, "in that very day, his thoughts perish" (Psa. 146:4). So an awakening is necessary. And in God's good time, such an awakening will come; as it is written: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."—Isa. 26:19.

—G. L. Young in *The World's Crisis*.

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BLESSINGS AT CONFERENCE

THOSE of us who were so fortunate as to be able to attend General and Illinois Conference and Bible School at Oregon felt most amply repaid for any sacrifice it might have been necessary to make to do so. Every day was filled with special blessings by way of lessons in class and exchange of fellowship with brothers and sisters from North, South, East, and West.

As we write these lines there come to mind some of the high lights of our ten-day feast, such as the lessons on fundamental truths by Bro. S. J. Lindsay, Bro. M. W. Lyon's voice so beautifully expressed in song, Bro. Austin's exhortation to deeper devotion, Bro. Marsh's welcome extended to every visitor from the tiniest tot to the most aged soldier of the cross. Many more features and names we would like to mention, but space forbids. Each of you as you journeyed homeward, we know, felt strengthened, comforted, and reassured by some particular blessing you received. And not the least of these were the cooling showers sent by the heavenly Father of us all.

The first Sunday, August 5, found Bro. Austin conducting the worship hour at 11:00 a. m. In his characteristic way he led us along the path of reverence and gratitude toward God. Taking for his text the words of our Lord as He taught His disciples to pray, Bro. Austin portrayed to us the many aspects in which our God appears to us, His creatures.

Drawing the similitude of an earthly father in his love and care for his children, he said, "God is our heavenly Father, and our Savior desires us to look to Him, even as He did, as to a real Father. 'Hallowed be thy name,' He taught us to pray. Hallowed in our conduct in such a way that every act will extol His name. We cannot do that without growing as in no other way." Every action of every day bringing honor to Him means much in developing us in the paths of worship.

Taking the next utterance of our Savior in that beautiful prayer, the speaker showed us the importance of a pres-

In the following observations Sr. Mary A. Gesin, former Associate Editor of this paper, reviews appreciatively her impressions of the General Conference and the Illinois Bible School. Sr. Gesin, who no longer lives in Oregon, was unable to be present at all the services and consequently could not report several splendid sermons and Bible studies which were given by various speakers. The Editor joins Sr. Gesin in her regret at these unavoidable omissions.

ent application of its meaning. "Let Thy rule and authority take hold of me today," he said. "Guide me and lead me in Thine own way, my Father. Be my King today." And this interpretation, rather than detracting from the future glory of His kingdom, enhances its value.

"If we really pray God to rule over our lives, we cannot possibly do anything contrary to

His will. Be seeking the Father's will," he admonished us. "Be knocking; be asking. For if we seek His way, do you tell me we shall not find it?"

In interpreting for us the meaning of the words, "Thy will be done in earth as it is in heaven," the speaker showed us that God's will ever leads upward to the heights, never downward. It leads farther and farther along the path of rich blessings to the one who will follow it. And when the descending Christ catches away His faithful, they who have followed God's will and way are the ones who will be fashioned like unto Christ's own glorious body.

The afternoon service, despite the heat, found a large audience present to hear Bro. Lindsay expound God's Word, taking for his theme, "Fire As a means of Punishing or Refining." The attributes of our God were portrayed as those of a loving Father, a considerate Creator, and an infinite God, following closely the theme given by Bro. Austin in the morning, though in a quite different channel.

Perhaps the most arresting and valuable thought obtained was that we become like the God we worship. And if we consider God a cruel tyrant on his throne either we come to hate such a God or we grow to be like our conception of Him. Thus Bro. Lindsay interpreted the words, "As he is, so are we in this world," found in 1 John 4.

Taking up a few of the many texts of Scripture indicating punishment the speaker clearly showed that they are not the threats of an angry or a jealous God. They are warnings of a kind and considerate Father, who has established laws for our good, which, if broken, will cause the transgressors to feel their po- (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

"The Lord will give grace and glory: no good thing will he withhold from them that walk uprightly."—Psalm 84:11.

THE EDITOR'S PRAYER

WITH overflowing gratitude, our Father, we would thank Thee for the spiritually uplifting gathering through which we have been led by Thy hand. For the profound lessons in the deep things of God, for the more simple ones treating of our relations to each other, for the invigorating sermons, for the inspiring music, and for the deepened sense of fellowship with Thee and with Thy people which we have experienced, we glorify Thy holy name. Take under Thy protecting care those who are now returning to their widely scattered homes. Continue to lead us all in extended paths of truth, of righteousness, and of usefulness we pray, for Jesus' sake. Amen.

THE VISION OF JESUS

THE story is told of an Indian sage who cut a seed in halves and, showing it to his small son, inquired: "What do you see, my son?" "A seed," the boy replied. "But," continued the father, "what do you see in it?" "I see a small black speck." "Ah," declared the sage, "where you see nothing but a small black speck I see a great tree."

This little story suggests the secret of Jesus' teaching. Where others could see in a child, a man, or a happening nothing of importance, our blessed Lord could see much that was worthy of profoundest study.

Although He knew that the fulfillment of God's plans for world regeneration and the establishment of His kingdom throughout the earth required a long period of time, nevertheless He frequently used the present tense when applying illustrations to impress the gospel truth upon His hearers. "The kingdom of heaven is like —" was the general preface to His kingdom parables. He never said, "The kingdom of heaven shall be like —."

Calling a little child to Him on one occasion He took him in His arms and said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." The disciples who protested the action of the mothers in bringing their children to Jesus saw nothing in those tiny tots but troublesome interrupters of the Master's ministry. But Jesus was able to see in each one a vision of the kingdom as it is to be when it comes.

He saw in the innocent trustfulness of children the changeless faith that will be the experience of every man who gains an entrance into the kingdom and whose nature is changed from mortality to immortality and whose heart is transformed simultaneously from a condition of recurring doubt to a state of ceaseless confidence in God.

To Jesus the future kingdom was so real, its coming so certain, that it appeared before Him with the clarity and precision of present reality. He saw it in its glorious finished state, just as it would be when fully established, and He spoke of it as though it were already come to pass, even as God "calleth those things which be not as though they were."

This is the highest development of the faith that "is the substance of things hoped for, the evidence of things not seen." Our Lord suggested this sort of assurance when He taught His disciples how to pray. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

How comforting it would be if we, too, could be so fully impressed with the certainty of the coming of the Lord, the resurrection of the dead, and life everlasting in the eternal kingdom of our God that these matters of promise and of hope would become as present to our hearts as are the passing events of today!

And why should we not look upon the promises of God in just that way? Is there any doubt that God will fulfill His Word in every detail? Just as surely as He has kept the "Rainbow Covenant" He made with Noah (Gen. 9: 8-17), just as surely as He has remembered His promise to Abraham (Gen. 12:3), just that surely also will He bring to pass the restitution age with all its splendid realities!

As we bow our heads in the presence of our believing dead, let us not think of them as they lie cold and still before us, but as we shall see them again in deathless vitality when Jesus comes! As we gaze upon the world around us, may we overlook the sordidness, the crime, the tumult, and the strife and listen with ears attuned to the perceptions of faith to the inspiring song of the redeemed as it shall echo through the hills of earth and resound from heaven's vaulted canopy: "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."

"The Wilderness of the People"

By Norman John MacLeod

"HISTORY repeats itself" is an old adage that cannot possibly be true: history cannot repeat itself. That a set of facts could be exactly duplicated in the course of history is absolutely absurd on the very face of it.

If history did repeat itself man would be able to tell exactly, without divine aid, what the future held in store, and would know how to deport himself in the new situation. On the other hand, however, similar causes produce similar results. Nothing is more apparent in the course of history than the relation of cause and effect. To discover these causes, however, for many events is not an easy thing to do. But in the divine Word we find that very thing illustrated by the prophets: righteousness brings rewards; sin brings calamity. How often that is the burden of the prophets from Moses to Christ! How like an ever-repeated refrain comes the promise of the curse and the blessing as presented by Moses in the book of Deuteronomy! Furthermore, the prophets used historical example to illustrate the things that would come. And from example turned to similitude.

One of the most striking examples of historical similitude used to develop a prophecy which has a world of thought in it is that drawn in the twentieth chapter of Ezekiel. The phases of the deliverance from Egypt were elaborated to the rebellious house of Israel. Before their eyes the vitriolic Prophet shows them—even as did the martyr Stephen—that their history has been one of continual rebellion. They forsook God in Egypt; they rebelled against Him in the wilderness of Arabia; they turned aside from God's ways in the Land of Promise to which God led them by the hand of Moses and Joshua. Hence, they are scattered into the entire world. How vividly the Prophet presents his picture of rebellion and waywardness! How completely he convicts the children of Israel of their sins! How overwhelming he is in his citation of historical fact that cannot be disputed! When God for His holy name's sake brought the rebellious people from the land of Egypt through the Red Sea into the wilderness and miraculously fed and watched over them, then the rebels were purged out from among them. The course of the history of that great migration from Egypt to Canaan is one constant reiteration of the fact that they were a rebellious house. When they were about to come into the Land of Promise they refused to believe, in spite of all past miracles, that God could bring them into the land. They wept all night in anguish of fear.

Do we, like them, weep in anguish of fear that the Lord will not be able to bring us into the Land of Promise? Do

"But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?"—Heb. 3:17.
"And I will bring you into the wilderness of the people, and there will I plead with you face to face."—Ezek. 20:35.

we worry and fret that God will not be able to perform His promises to us? Oh, how often, through worry, we fall short of the comfort, the blessed peace that should be ours! Worry was one of the greatest sins of Israel.

Worry that they would starve in the desert; worry that they would not have water; worry that the people of the land were too large in stature, that God could not conquer them with His mighty power! Worry is lack of faith in God; worry is lack of love for God; worry is lack of hope in His promises. "Perfect love casteth out fear."—1 John 4:18.

When the house of Israel rebelled at Kadesh-barnea they were turned back into the wilderness and there they all perished save Caleb and Joshua. They had come out of Egypt. They were on the way to Canaan. They rebelled. They were turned into the wilderness for forty years. The rebels perished without coming into the land. Those are the historical facts. From those facts Ezekiel draws his historical parallel in one of the grandest of the prophecies.

After the Jews should be scattered into all the nations of the world the Lord would gather them back again out of those nations with great fury and "with a stretched out arm." That does not sound like a peaceful process: God's pleasure is not with the house of Israel. Then Ezekiel under inspiration makes the following pictorially vivid statement: "And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God."—Ezek. 20:34-36. What a tremendous summary of historical events written many centuries beforehand! How pressed full of facts is that short passage! Let us follow the history of it as it has been unfolded for us in the few years since the meeting of the first Zionist Congress.

Even before the Zionist Movement received its official sanction at the first Zionist Congress there had been an attempt to repatriate Jews to Palestine. They purchased land from the "unspeakable" Turk on which to settle some of the oppressed Jews of Eastern Europe. The Turks drove a hard bargain, and then defrauded the Jews of their purchased land. At the close of the World War the Jews found that in many parts of the world they were not allowed to stay in their former lands, but they were not allowed to go to Palestine. Their lives "hung in terror" all

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The Death of Optimism

By Arlen Marsh

FEW things are more deadly than an optimism without a basis. Rose-colored glasses have never given a safe view of any important matter. To declare everything is going to be all right when everything is going to be all wrong and when all the indications are that everything is going to be all wrong is neither intelligent nor safe. Plans to be successful, lives that are successful, must be laid upon conditions as they are, not upon conditions as they are desired.

If the Bible teaches definitely that man is mortal, that the grave is his final resting place, it accomplishes no good end to portray the joys of the departed as they gambol about the streets of heaven. If the Bible teaches that wars are to increase, that crime is to be augmented, that the world is to grow worse and worse, then there is no cause for declaring the future will be filled with peace, contentment, and prosperity.

The church in general is excessively optimistic. Faced with the record of history, it insists upon its own ability to educate the world into peace and holiness, in spite of the fact that that record which it faces points to the very opposite condition in the affairs of men. Here and there a voice cries in the wilderness, but, like John the Baptist, such a voice is almost alone in its preachment of the truths laid down long since by the Word of God.

The statesmen of the world hold no brief with the optimism of the church. Diplomacy has failed. The statesmen know it. Education has failed. The statesmen know that, too. And the statesmen are willing to admit it. They describe a world filled with the constant threat of war, a world torn in the death pangs of a moribund civilization.

There is no cause for the church to be so optimistic. That war is not desirable is a proposition already so well established that mention of it is useless repetition. But that war will exist as long as hatred, jealousy, greed, and the desire for self-defense find place within the list of human emotions is also well established. And hatred, jealousy, greed, and the desire for self-defense—the need for self-defense—will never be eradicated by a system of education, theory, or law.

The armaments of the world Powers are greater than they have ever been in history. No nation in the memory of man, if that memory be counted as extending to the dawn of written records, has assembled such a mighty army as Russia now can mobilize. The race for naval supremacy never has been run so swiftly nor with so much persistence.

These things come as no surprise to the informed Christian. Zechariah, five centuries before the birth of the Messiah, predicted the coming of a war more terrible than any cataclysm of any nature that ever had been visited upon the earth with the single exception of the flood.

“For I will,” wrote Zechariah, quoting God, “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.”

No stretch of the imagination could place the events herein narrated in a spiritual sense. God does not ravish women; God does not rifle houses. Men alone do things like these. The description is that of an actual armed conflict.

“Then,” continued Zechariah, “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, 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.”

These latter events are to occur following the mighty struggle to take place in Jerusalem. “Then”—at the time during which or following which the houses have been rifled and the women ravished and the city taken into captivity—God will defend His people. There is no guarantee here or elsewhere that Jerusalem will be defended by Jehovah until it has been sufficiently punished by war and pestilence for its sins. The battle described is not a battle between God and the forces of evil; it is a war fought between men and men. God only cuts it short.

This combination of verses, furthermore, provides ample evidence that at the time of the Christ's return from heaven the world will be in the midst of war. The penalties inflicted on the warring districts by the Messiah will cause men to flee vainly for protection to the mountains; but it will not be until after the humanly controlled war has been in progress for some time that the return of Jesus will send an awful fear into the minds of men.

Optimism, therefore, in regard to the probability of peace on earth is as empty as a politician's pre-election promises. The Bible has declared definitely in a number of Old and New Testament books that wars are to increase in number and intensity until they are to culminate in the mighty battle about Jerusalem that popularly is known as the battle of Armageddon, which geographically is the Valley of Jehoshaphat.

To preach that war is to be abolished by human agencies is to heap ridicule upon the church. Every attempt of men to evolve some permanent means for arbitration among nations has failed; war always has come despite it. In view of the current condition of world affairs and in view of the obvious predictions of the Bible, pessimism is positively necessary if the outlook on the future is to be kept accurate.

Building for Eternity

By Paul M. Hatch

THE immensity of the meaning of building for eternity would immediately confound our reason or ability to apply anything that is built in illustration thereto.

Building for eternity conveys to our mind first a thought of constructing carefully, diligently, completely, enduringly. Words in themselves do not always convey the thought properly that is in mind. So it is with such a subject as this. On the other hand, illustration in comparison will bring to mind a thought that approaches it sufficiently to comprehend properly.

Let us, then, take illustration of the most enduring thing in building constructed by man. The ancient Greeks, Egyptians, and Romans were careful and thorough builders of temples and monuments in honor and devotion to their idols and philosophies. Many of those temples and monuments are to be seen in Athens, Rome, and the Near East today in a fair state of preservation. Also, some of their philosophies are still incorporated in religious thought today. Both these, however, are crumbling gradually away. They might be called the most enduring things that mankind has built; but they are far from being eternal things of endurance. Coming down to the present, the differentiation between these is more marked, where things are not nearly so well planned; materials are not nearly so well prepared nor put to the test. Buildings do not stand the wear and tear of strain or stress caused by the elements. These are temporary, not approaching even age-lasting endurance.

At about the time of the establishment of the ancient monuments a faith was being founded whereon man could build his life on an eternal foundation of assurance, integrity, and promise made by the Lord Jehovah, the One whose word was immutable, One who could not lie, One whose covenants could not be broken. This foundation and corner stone are mentioned in promise in the book of the Prophet Isaiah (28:16). "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." Observing the language here used, all should be impressed with the emphatic and forceful way it is presented. A mere foundation stone? Oh, no; a tried stone! a precious corner stone! a sure foundation!

Peter in his first epistle assures us that the foundation and corner stone were Jesus the Christ. Faith in Him was the foundation of the eternal building that all men who had faith in Him were to build upon (1 Peter 2:3-8).

Paul in his epistle to the Corinthian brethren mentioned the fact of his being a master builder of the church and layer of this foundation faith-truth, Jesus Christ, the corner stone of God's foundation. Paul speaks to them as car-

nal, as babes that were not able to partake of strong spiritual food. He urged them to build upon the foundation of truth he as a master builder had laid. He went further to warn them to select works worthy of the precious foundation on which they were to build. In the event they built, the building would be tried by fire. That fire would test the eternity of its nature as consists of work, and the man would be rewarded accordingly. If it proved to be gold, silver, or precious stone, it would endure to a great reward; but if it proved to be wood, hay, or stubble, it would not endure the fire test and would be burned up. The man himself, however, would be saved, but as by fire (1 Cor. 3).

Some one will say, though, that we are not saved by works and cite to prove such Ephesians 2:8 and 9, which reads, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Here the subject is altogether a matter of salvation, while the Apostle in the Corinthian letter is speaking of rewards. Every man shall be rewarded as his works shall be. Faith, however, is of prime importance in the consideration, for our works have to be built upon the foundation stone, which is faith. Faith was embodied in Jesus Christ, who was set in place by the eternal God as the corner stone. That corner stone being an eternal thing, the study of the life, character, work, integrity, hope, faith, and love of our Lord and Master Jesus Christ is of vast importance, for in them is contained an eternal fabric that can be woven into our very lives, so that we can build strongly, firmly, confidently.

The more we study Him, the more our faith will increase. An increase of faith always does or should always produce work, for the man of faith is a working man. James, the Apostle, considers the subject by saying, "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works."—James 2:18. There cannot be any separation of works and faith, for a non-working faith is of no use to anyone. On the other hand, just mere works without faith have no enduring nor eternal principle in them. The two are very closely interwoven when we consider them in their proper place of building upon the foundation that was laid.

A major part of the faith to build upon was in the promises that were made by God unto Abraham, for His promises were of everlasting or eternal scope. Everlasting possession of the land; everlasting God and covenant maker; everlasting blessing him and his seed and those who bless Abraham and his seed; therefore, everlasting life and living to the ones that are included. Other promises concern the everlasting kingdom and everlasting administration of that kingdom (Dan. 2:44; 7:13, 14, 27). *(over)*

Eternal life or salvation will result from faith.

Eternal reward will result from faith-work.

Combining salvation and reward results in everlasting life of immortal nature and eternal reward of rulership and kingdom administration.

Therefore, search out the great Faith-Stone, build carefully, build diligently, build selectively of faith-work upon it, and thou shall be as those that Paul so beautifully de-

scribes to the Ephesian brethren in Ephesians 2:19-22. "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

The Great Shaking

By Mrs. H. H. Kent

THE revelation of Jesus Christ to John while he was on the Isle of Patmos is highly symbolic. This book of the Bible was not meant for the ungodly to understand, but, as Revelation 1:1 says, it was given to John to "shew unto his servants." It requires the Holy Spirit, which the ungodly know nothing about, to reveal it to the individual. Christ told His disciples that it was given to them to know the mysteries of the kingdom of heaven (Matt. 13:11), but to them (speaking of those who follow Him because of the loaves and fishes) it is not given.

Many seemingly good people, even now, at the end of the Gospel Age, think it is not necessary nor wise to study this book. But as we read the third verse of the first chapter of Revelation, we learn that a blessing comes to those (and it excludes no one who meets the conditions) who read, hear, and "keep those things which are written therein: for the time is at hand"; which means that it has been unsealed since John wrote it. However, it seems as if the times were such that it would have been hard for the ordinary person to have understood the full meaning until the visions would be understood and revealed, and much of the understanding of this book has come through the fulfillment of prophecy. And it has become more possible through the increase of knowledge (Dan. 12:4), which is one sure sign of the end of the Gospel Age. By comparing John's vision with Christ's prophecies and those of the apostles, together with the Old Testament prophecies, we readily connect their meaning as we watch the signs of our times.

In Isaiah 42:9 we read, "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." So here is God's promise to reveal (to those willing to receive) the truths of this book, and also the prophetic events, as God sees the need of doing so. But the majority have always rejected the deeper things of God because of their selfish natures as well as the fact that it takes courage and energy to study and live them. Promises had been given in prophecy that the mysteries of the kingdom would be revealed to the watching, waiting servants; at least enough so that they would

be ready and watching for Christ's return. For Revelation 3:3 says that if they were not watching, they would not know the hour or the approximate time of Christ's return.

Christendom in general, which teaches so many errors, does not see the need of preaching and teaching the truth in regard to Christ's return as King and the coming judgment upon all unrighteousness; so it seems as if most Christians are not warning the people of the coming wrath which seems to be approaching rapidly. This wrath comes from above (Rom. 1:18), and it is sent as a snare to all those who are not watching but are engaged in worldly cares and amusements to the extent that they fail to feed their souls. Read Luke 21:34-36. The eye of faith has seen the storm coming for some time, and it also sees that world conditions are beyond the power of human ingenuity to solve, for there are great troubles and unsolved difficulties and problems everywhere, until the whole world is disturbed. The world received a great shaking during the World War and has never returned to normal.

In Hebrews 12:26, 27 we read, "Once more, I shake not the earth only, but also heaven. . . . Yet once more, signifieth the removing of those things that are shaken, . . . that those things which cannot be shaken may remain." Haggai tells us that there is to be a shaking that will include "heaven . . . earth . . . sea . . . dry land . . . and all nations."

Not many people like to be told that these things are right at hand, but they prefer the preachers and teachers who put these things a long way off in the future. The truth has always been unpopular. A poet said, "Truth forever on the scaffold, wrong forever on the throne." But the time for a change has come; God's long-suffering will end one of these days. Isaiah spoke of a time when "judgment is turned away backward," and this fits our time, also (Isa. 59:14, 15).

There has always been a controversy between right and wrong which seems to grow more and more intense as we near the end of the Gospel Age, until there seems to be no remedy except the coming of Christ. When it gets too bad,

God intercedes for the righteous and deals in time, as He sees fit, with all injustice, ignorance, and wickedness, especially in high places.

In the sixth seal (Rev. 6:12-17), we learn something of the nature of this wrath and upon whom it is sent and more of what this great shaking is like. "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, 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?" So God's wrath begins with this seal.

The language describing this seal, as the rest of the book of Revelation, is highly symbolic. Christ always used the natural things or the things people were familiar with in giving His parables. Here in this sixth seal He used the most powerful things in nature, which seem to stand for apostate conditions that will exist at the end of this age.

The first thing mentioned in this seal is "the great earthquake." Some expositors of the Word think that this began with the World War, which truly did change things mightily. At any rate this sixth seal, wherever it begins, is a mighty upheaval that shakes the complete structure and foundation of human society from a social, political, commercial, and ecclesiastical standpoint. If it began then, we seem to be in the midst of it still. It is a world-wide disturbance, because following this commotion in Revelation 7:1 the angels who are about to seal the servants of God are standing on the four corners of the earth.

"The sun became black as sackcloth of hair, and the moon became as blood" as John saw these two heavenly bodies in this vision. Most of the older expositors of the Apocalypse consider this a scene of anarchy, the sun representing the powers that are ordained of God who sadly fail in administering justice at the end of the age, so that a change is about to be brought about. The end of human rule is near and God is preparing the earth for a "new deal" that will be a blessing to all. "Sackcloth" usually implies repentance, and it would seem as if this is what the last part of the seal would depict: repentance because of scenes and conditions of horror coupled with violence brought about through injustice, ignorance, and sin. Later, as the day of wrath advances, and as these great men realize it and also realize that they are far from God and that their life's work has brought nothing but disaster to themselves as well as sorrow and suffering to others, they are seen by John hiding themselves in the rocks from the face of God. The moon seems to stand for the common people,

many of whom become revolutionary, as represented by the moon becoming as blood. The Apostle James tells of the laborer whose hire was "kept back by fraud," and who is there who has not discerned that distinct cry in these last days? It might be that some of the cry has been unreasonable that we have heard in our times, but that which James speaks about has a ring of truth in it.

The other events seem to follow in rapid succession. After the earthquake, the sun, and the moon are mentioned, the next judgment falls upon the stars. We note that John saw them fall from heaven "unto the earth." We hear of movie stars, who are called stars because they seem to reach great heights in the realm in which they serve. But these are the "stars of heaven," better known as those ecclesiastical leaders who have held the most conspicuous places in Christendom, perhaps receiving large salaries, yet not preaching the truth, so that they have left their people in darkness, not warning them of the coming judgment. They must be "blind leaders of the blind." Their fate now seems to be, for the present time, that of the common people, for they "fall unto the earth," and may be among the unemployed. They must have built on the sands instead of taking the Scriptures for their foundation. John compares their predicament to the falling of unripe figs, shaken by a mighty wind, which would make them useless.

As a result of the above mentioned "mighty wind," there seems to be no further use for this part of the ecclesiastical order which existed before the sixth seal, so they are rolled up as a scroll, to be a thing of the past, in order to give place to the new order of things that Christ brings about at His return. This new order that Christ is preparing is giving out the judgment message to prepare the people for the coming kingdom. And when Christ comes to sit on David's throne, they will each one fill their respective places in the kingdom. See Revelation 3:21; 2:26; 11:15.

In 2 Peter 3:10, where another aspect of this seal is given, it says, "The heavens shall pass away with a great noise, and the elements (or the different parts of ecclesiastical Babylon) shall melt with fervent heat." It is evident that the fiery judgments that will sweep over Christendom will cleanse and purify everything that will stand the test, as fire is a symbol of purification (Zech. 13:8, 9). But that which will not stand the test and that which rebels against God will go down in the judgment. The Bible says that all the proud will be stubble for God resists the proud and gives grace to the humble. In Malachi 4:1 it says, "The day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble." And everyone knows what happens to stubble.

The day of the Lord, i. e., the coming judgment, is said to come "as a thief in the night." It is unexpected to those not watching the signs of the times. How well it might fit into our present times when the whole world is in a turmoil and everyone fears to take the next step. The majority are asleep spiritually and many have joined in with those who are "eating and drinking" as they were in Noah's time before the judgments came, until they are ensnared by sin and have fallen. And these are days when

God's children should be watchful to pull some out of the fire if possible. One of the prophets has told us that the nations are drunk, but not with wine. John tells us that "the inhabitants of the earth have been made drunk with the wine of her (Babylon's) fornication" (Rev. 17:2). And in Revelation 18:3 we learn that all nations have drunk of Babylon's wine.

But now to go back to John's vision. The next thing to follow for judgment is mountains and islands. These are moved out of their places. Surely these must be those who have held high positions and filled prominent places in the world, for mountains are noticeable for their being so much higher than their surroundings, while islands may be those who have isolated themselves from common humanity but now have been brought down to the same level by conditions. Many sincere Christians believe that these changes on the earth will be mainly physical disturbances and convulsions of nature, as we might infer from 2 Peter 3:7-10 and other scriptures. While it seems reasonable to expect these physical disturbances to increase as we near the end of this age, especially as long as our climatic conditions are to be greatly changed, as we anticipate from the teaching of Scripture, yet these physical changes will in turn affect the people and cause them to act unnaturally. We can already see what some of the effects of the present drought may be.

We now come to examine some of the things mentioned at the close of the sixth seal. This seems to be the most distressing part of it. The principal figures are again the most prominent people of the earth. The judgment now falls on "kings . . . great men . . . rich men . . . chief captains . . . mighty men . . . every bondman . . . every free man." As mentioned above, their judgment is most severe, for they cry to the rocks and mountains to fall upon them instead of crying to God for help. John saw them hiding themselves in the caves to escape the face of God. Gold seems to have lost its value now, for Isaiah tells us that they throw it to the moles and bats. Perhaps these are the men who are spoken of at the present time as the "men behind the scenes" who control our present business and finance at their will. This might include many of our leaders. They had founded their hopes upon materialism and had reaped the greatest profits and enjoyed the highest temporal rewards. But now things have changed. Up to this time, it looks as if the poor had suffered alone, but now the tables are turned and the wrath of God is falling upon those who controlled the affairs of this world, for they seem to be the ones who are held responsible for the distress in the land and the changed conditions.

Many of our most intelligent men have, for years, seen this catastrophe coming and have tried to better conditions, but vain has been the help of man to better them. Those who have controlled our great interests were sure that a time of great prosperity would adjust everything. This time of prosperity came and has gone and has left men and conditions worse than they were before. Before 1929, many read with satisfaction the great financial gains on investments which to them spoke loudly of progress. A good

financial report to them meant safety. But, eventually, it did not prove to be any security, for they had left God, the giver of every good and perfect gift, out of their plans. Neither did they notice that right along with this time of prosperity, there was a great increase in unemployment and, worse still, a tremendous increase in crime. They can't boast prosperity now, and because they have money they are expected to feed the poor. But perhaps the most distressing problem that is facing us at present and that must be dealt with is the unsettled strike situation, a growing menace that is going to be hard to solve. Men are at their wit's end as one problem after another comes up for solution, and they are looking to the future with fear, as the Bible says they would do (Luke 21:26). For God is going to hold those men who have caused these conditions responsible for them.

While it is true that during the time of this seal, the judgment seems to fall upon the great men, yet the teaching of God's Word is that everyone will reap what he has sown and all those who have rejected light and truth will come in for their share of punishment. All who enter into this strife at the end of the age which is the consummation of all rebellion against God will suffer. God has called His children out of the present wicked world that is drunk with sin in order to separate them from the evils of present-day society. Changes must come and are coming rapidly so that it is hard for most of us to adjust ourselves to meet the conditions. And it is only by committing ourselves wholly to God that we can expect to get through. In 2 Peter 3:14, the Apostle says, "Seeing that ye look for such things, be diligent that ye may be found of him in peace." What is the antecedent of "such things" if it is not the things spoken of in verses 7 to 10 of the above chapter? These correspond with the events of the sixth seal mentioned above as well as some of the things that are happening now. If we are told to "look for such things" and urged to "be diligent" so that we might "be found of him in peace" (when He comes), we will have to be here at least part of the time where these things are going on in order to witness them. We may expect the shaking to go on until we are translated. And God is going to remove the things that He is shaking. And here is comfort for us: "And unto those that fear his name, shall the Sun of righteousness arise with healing in his wings."

I am indebted to Philip Mauro's book, *The Patmos Vision*, for some of his views on the sixth seal.

BLESSINGS AT CONFERENCE

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tency in an opposite way from that God intended. If we break one of God's laws, harm results, and it is not the fault of God. We are merely reaping what we have sown.

Bro. Lindsay's analysis showed his hearers that God uses fire as a refining element rather than a punitive one, and that the references to fire in Scripture must be taken

in a figurative sense to harmonize with the wise, loving, and considerate attribute of the Creator. Interesting side lights were brought in by the speaker showing Israel to be the burning bush among the nations and the importance of our listening to God's voice as He speaks through His people; Daniel, passing through the fiery furnace with his God who was able to deliver; and the faithful coming through the trials of this present day, a tried, a refined, and a purified people.

"If we will all meditate upon the love of God and His desire to do us good and not evil, a right conception of God will result and our attitude will be entirely changed. Reverence, humility, and worship will result," the speaker concluded. "We will say with the Psalmist, 'I was glad when they said unto me, Let us go up to the house of the Lord.'"

"Two Great Dictators," was Bro. Marsh's theme Sunday night, August 5, given to a capacity audience, with some occupying benches outside near the windows. "God delights to reveal His secrets to the children of men," he began. And he told us that we should be thankful we have the opportunity of studying His Word. For comforting, indeed, it is in these trying days to know that there is an unseen Hand guiding the destinies of men and of nations.

"God lives in prophecy," Bro. Marsh affirmed. "He proves His faithfulness, enlightening our pathway, assuring us that since He has already kept part of His promises, He will keep all. And as the coming of Christ draws nigh, we find a stimulus to closer devotion and consecration in the study of prophecy."

The speaker described in telling words the rule of the man of sin, for whose coming even now the nations of earth are unconsciously preparing by accepting, nay, desiring, a dictator to rule over them. He gave his hearers a brief resume of world history, showing that the political pendulum has swung from democracy to dictatorship over a vast section of earth's population.

The horrors that will result from the rule of that superman of sin were touched upon by Bro. Marsh sufficiently to cause all to desire to place themselves in such a position before God that they may be found worthy to escape. He urged us to place our Bibles side by side with our daily papers and our histories in an effort to comprehend the events of great import occurring at the present moment.

Showing that this sinful ruler will turn his covetous eyes upon Palestine, where will be gathered the wealth of the world in unprotected abundance, Bro. Marsh said, "The second great dictator, the Lord Jesus Christ, will descend and call into judgment those nations gathered against the glorious land. And the end of human government will come. The man of sin will be overthrown, and the kingdom and the dominion will be given to that greatest Ruler of all time."

The rule of Christ, our Savior, was described in such glowing terms as to cause us to desire and pray for His return to take the reins of government in His own hands. "When we see the pews of our churches empty, the pulpits occupied by political orators, then we know that the falling

away spoken of by the Apostle has begun. It is time for the Christian to begin to think carefully. Before the time of tribulation reaches its fullest intensity may we have been caught away to that place of safety God has prepared for His faithful," the speaker concluded.

During the first week of conference Bro. M. W. Lyon one evening gave a sermon, inspiring us to a keener appreciation of the beautiful and noble things of life. Reversing a popular slogan, he said, "Millions, though still living, are yet dead." And he referred to those who have no appreciation of Christianity and all that it brings in the way of harmony and beauty, as dead.

"Is that man living," he questioned, "who lives only for the moment? He may be a millionaire and possess everything desirable, but if his soul does not respond to the nobler things of life, he is more pitiable than the man of the slums. One of the greatest functions of Christianity is that it has made us alive to the beautiful things of life. And in the measure that we show ability to develop responsiveness to spiritual things, in that degree are we alive."

Bro. Lyon held up the two standards, that of the world and that of Christ, comparing their worth and desirability in such a way that the balance of favor lay greatly on the side of Christianity. "The Christian is taught to love more than the worldly man, to feel more; life is infinitely more enjoyable to him. If I am alive in Christ Jesus, nothing will satisfy me but the finer, the nobler things. The words to the church at Sardis will not be applicable to the one who by close association with the Master is keenly alive to what He desires." The concluding admonition was that we make our lives all that the Master wants them to be.

Another strong sermon was given by Bro. Austin, in which he held up for our inspection the people of God, Israel, as the keystone of the arch of revelation. "We are in the dawn of a new period," he declared, "and there are many events transpiring which the Christian should comprehend because of their great import to him. If we leave Israel out of our reckoning we are nonplussed.

"As we go through the volume of the Old Testament," Bro. Austin affirmed, "we see that the vast portion of it pertains to the people God established for His own honor and glory above all the nations of earth. God made them for all time, an everlasting people. Though they stand in unbelief before Him today and will further dishonor His name, yet He will forgive them, and restore them, and re-establish them."

God was revealed to us as a God of surpassing love in that He will make a new covenant with Israel, forgiving their iniquities and remembering their sins no more. The promises to the church were clearly defined as being different, greater, and higher than those to Israel, and our opportunity to stand before Him as a separate people was enlarged to our vision.

"Do the events of today frighten the Christian? No, rather, they strengthen his faith and bring him joy. Let us open up our hearts to God and watch the movements among the nations, seeing His hand guiding and directing His people," the speaker concluded.

Abreast of the Times

Declining Morality

"In the last days" men shall be "incontinent."—2 Tim. 3:1, 3.

ATTICA, Kan., July 30.—Writing from Attica, Kan., Bro. J. W. Williams provides the following for this department.

Two recent news items, a week apart, are mutually interpretative. One tells that at a birth control convention in the East a professor said he would not advise his own son or daughter against illicit relations before marriage, and the chairman of the convention endorsed his remarks.

The other is from Norman, Okla., and tells that Miss Mills, daughter of one of the faculty of the State University there, who was chosen "Beauty Queen" last year, died from a strong dose of criminal medicine which she took to prevent motherhood.

"Keep thyself pure," said the Great Apostle to the young man Timothy.

Balkans in War Fever

"They shall be afraid of that which is high, and fears shall be in the way."—Eccl. 12:5.

PARIS, July 23.—The Balkans, which have been called the "powder keg of Europe," are seething with excited war rumors and the French, Belgian, Czech, and German armament manufacturers are said to be reaping the richest harvest since 1914. The countries of the Balkans generally have maintained armies greatly out of proportion to their size and obvious needs. It is said that during the last three months Jugo-Slavia, Rumania, Bulgaria, Greece, and Turkey have been arming to the teeth "in preparation for the next war, which their statesmen and generals think may break out soon."

It is said that already orders for military equipment total \$17,000,000, while plans for increase in armament which are to cover the next five years have been estimated at more than \$200,000,000.

The armament program of Greece is not so extensive, but it provides for the supplementary spending of about \$25,000,000 during the next three years.

It is said that the Balkan Powers are especially interested in three things: first, the establishment of gas and chemical factories in their own countries with foreign technical aid; second, the establishment of arms and munitions factories in their own countries with foreign aid and capital; third, payment for arms and munitions in kind. In this way Balkan diplomats hope to assure for their countries the advantages of heavily armed and thoroughly up-to-date armies, even though their treasuries are empty and they are heavily in debt.

Later: A member of President Roosevelt's Cabinet,

speaking unofficially on August 1, declared that a general war in Europe in the near future is inevitable. This official hoped, however, that the United States might be able to keep out of the coming conflict.

Nazis Arrest Church Leaders

"No man should be moved by these afflictions: for yourselves know that we are appointed thereunto."

BERLIN, Germany, Aug. 12.—The fires of religious revolt which have been smoldering for more than a year in Protestant church circles of Germany continue to agitate the religious situation with increasing power. Associated Press reports indicate that in "a dramatic session of the National Synod amid the solemn protests of twelve representatives of the Bavarian, Hanover, and Wuerttemberg state churches Reichbishop Ludwig Mueller today was made dictator over the Protestant churches in the individual states of the Third Reich," which embraces all Germany.

As a result of this drastic action the Reichbishop now has power to proclaim church laws by decree. Observers believe that it may soon be made punishable for local church officials to collect taxes for the support of their work without Government sanction.

It was reliably reported that secret police arrested a large number of clergymen today who denied publicly from their pulpits this morning the right of the Reichbishop to exercise dictatorial power over them and their congregations. It is anticipated that a bitter fight will develop throughout the Evangelical Church of Germany, as the pronouncement of the opposition group is to the effect that the Government has engaged in continued "uncanonical actions, especially by the Reichbishop, whose business it is to be a warden to the church constitution."

It is further asserted that the "Government disregards the simplest principles of law and justice, . . . and abandons the foundations of the reformed churches, which are built upon the gospel."

The manifesto of the opposition, after quoting 2 Timothy 2:19, concludes: "Therefore, on our conscience and before God, we say to the churches, congregations, and members thereof: 'Obeying this church government is disobeying God.'"

Protect From Gas Attacks

"The great day of his wrath is come; and who shall be able to stand?"—Rev. 6:17.

PARIS, Aug. 13.—Contractors are taking into account the possibility of gas attacks from enemy planes in their plans for the erection of new apartment houses in this city. These modern structures sometimes bear the inscription, "Model Shelter Against Gas Attacks."

Berean Department

ARLEN MARSH, EDITOR

Fan Mail

A writer's magazine taken by the editor recently made the editorial comment that articles written by one of its current contributors had brought more fan mail than any other single writer in the history of the magazine. The comment ended with the observation that any writer who could cause four hundred discontinuances of subscriptions and bring in ten thousand letters must be valuable to the pages of the magazine. The writer in question, therefore, was to be continued as a regular contributor.

All writers are not so fortunate as this one. Editors and ordinary contributors alike find themselves criticized most harshly by those who, either from fear of hurting feelings or from sheer neglect, speak to their neighbors of the whimsies of the writers but never to the writers themselves.

God's servants once had no such fear. Stephen, the moment before his death, was calling the ones who were to kill him hypocrites. The prophets stood before their kings and told them of their sins and errors.

If a writer's work displeases, remarking about it to the next door neighbor will not improve the writer. Tell the writer, and it may improve his work. Informing your classmate that the teacher is teaching the wrong doctrines will not help either the classmate or the teacher; tell the teacher—if he finds himself in error, he can then correct the fault.

The teacher, the preacher, or the writer must depend upon the comments he hears from those he serves to guide him in his work. If nothing but false flattery comes his way, his work will retrograde and never will improve. But if honest criticisms are made of what he does, not criticisms based on prejudice or ignorance, but honest criticisms, he is enabled to check upon his labors and increase their value. Such criticisms are accepted gladly by the man who honestly is striving to fulfill his mission to the world and who desires to do his best for God and man.

When Youth Meets Age

TRYING to bring East and West into union is the easiest task in the world beside trying to bring youth and age into harmony in the church and elsewhere. The ideas of the two age groups are at such variance that few of the members of either group are able to grasp the thinking processes of the members of the other.

Both classes have important parts to play in the work of God. Each is as necessary as the other. By far the majority of Paul's work was completed after he had passed the line that divides youth from middle age. So with the most of God's prophets and apostles.

But to attempt to teach the adolescent and the adult

in precisely the same way at the same time and in the same class is the height of folly. To attempt to throw both groups together in a single social gathering rarely is as successful as separating the two.

The mere fact that the older men are biblically proposed for elders does not signify that the older men are intended biblically or otherwise to hold every position in the church. The mere fact that Jesus Christ was barely thirty when He began His ministry does not indicate that every man of that age possesses the Messiah's talent.

Youth and age must each be given its proper place in the labor of the church. Youth and age cannot hope to reconcile themselves to constant harmony. One thing appeals to youth; another thing appeals to age. Each must be given that which will do it the most good.

It is as faulty for youth to insist upon full leadership over the church as for age to do the same. Youth must be balanced by older heads; but on the other hand, it is a fact that older heads usually need the energy of the young to help them carry on their work.

Business demands experience, but business also demands youth. Men over forty are no longer being hired in the majority of factories. Few of the writers who have had best sellers published within the last few years have been over thirty-five. Entertainers, lecturers, teachers, and industries of all kinds are turning to the young to augment their thinning ranks.

Age cannot go on forever. Youth cannot make a success of life alone. Each requires the cooperation of the other. It is no encouragement toward that cooperation to criticize each other. Nor does it tend toward successful operation in business or the church to force the two groups into the same groove and position. Age must be allowed its proper place by youth without demur; youth must be conceded its proper sphere by age.

Illinois Berean Report, June

DIXON: The Dixon Berean Society meets every Wednesday evening at the Church of God. The adult class has a membership of 9 and average attendance of 7; the interest is good. The senior class has a membership of 6 and average attendance of 5; the interest is good. The junior class has a membership of 5 and average attendance of 3.

Mary McClintick, Secretary.

MARSHALL: The Marshall Berean Society meets every Wednesday night at 8:00 at the Salem Church. The membership is 37; the average attendance, 40. The interest is splendid. Although our young folks come from four different churches, they show a great deal of interest in the lessons we are studying.—Edna H. Wood, Secretary.

Edna H. Wood, State Secretary.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger for ever."

GOD'S LOVE FOR SINFUL MEN

YOU know, if anyone treated us as Israel treated God we would just be through with him. We wouldn't stand for any of our friends acting that way—always doing just the opposite of the way we asked them to do.

But God's ways are not like our ways, nor His thoughts like our thoughts. The two are as different as day and night. We read that they are as far apart as the heavens are from the earth. And it's a good thing they are, isn't it?

We all know how good God was to the children of Israel. How He led them out of slavery, through a deep and dangerous sea, and gave them a beautiful land of their own in which to live. Why, when they were on that long journey to their promised home, God even saw to it that their shoes and clothes lasted for forty years!

When they grew tired of the vegetables and fruits they found along the way, God sent down meat from heaven for them to eat. He always provided good cool water for them to drink, too. Yes, He was very, very good to them.

And how did they repay His kindness and His love? When they became established in their own land, they did the very thing God commanded them not to do. They began to bow down before idols as the nations round them did. And sin multiplied on top of sin after that.

Then, because they were such a shame to God, He just had to punish them. Even though He still loved them He allowed their enemies to come up and conquer them. They were taken captive out of this beautiful land God had given them and scattered over many strange lands. Too bad they didn't obey!

And, you know, the descendants of these children of Israel (we call them Jews) still have no land of their own, no government of their own, and no home of their own, except among the other nations of earth.

Their own land, called Palestine, is now under the control of England, and those who live there must obey the laws of England. Even the Arabs, who claim Palestine, do not like the Jews to whom God really gave that land. They are wanderers on the face of the earth.

All of this came to them as a result of their disobedience to God and their worshiping of idols. They couldn't

blame anyone except themselves. But will it always be that way? Will they never live at peace in their promised home again? Will they never have a king of their own? Let's see.

Turn to the book of Jeremiah. You know, he also was a spokesman for God. In chapters 31, 32, and 33, we find many promises from God about this very thing. Read verses 33 and 34 of chapter 31. And look at verses 37 to 42 of chapter 32.

Read these words for yourselves. Then when you read in the paper how the Jews are being treated by some of the nations of Europe, you will be glad that it will not always be so. For God is going to "gather them out of all countries . . . and . . . bring them again unto this place," which we know is Palestine, their own promised homeland.

And the best part of it is, they won't want to worship idols any more. They will love God with their whole hearts and serve Him with their whole strength after that.

You all know who is the One that is going to cause them to change their minds. It's Jesus, our Savior and their Savior, our King and their King. Do you know a verse that tells you that? They just won't be able to withstand Jesus when He comes again. Their hard hearts will melt, and they will change their ways altogether. God will once more be proud to call them His people.

And all of this will cause the other people of earth, who do not now love God, to turn to Him for blessing also. And He will bless, "for God so loved the world," you know, "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"We've a song to be sung to the nations,
That shall turn their hearts to the Lord,
A song that shall conquer evil
And shatter the spear and sword.

"We've a message to give to the nations,
That the Lord who reigneth above
Hath sent us His Son to save us,
And show us that God is love.

"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 Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 9. — August 26, 1934

HOSEA PREACHES GOD'S LOVE

Hosea 6, 11, and 14

Devotional Reading: Psalm 36:5-10

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: Hosea Preaches God's Love.

Aim: God's justice is always tempered with love. When the sinner repents, God is ready to receive him back into favor.

Basic Truth: "Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord."—Jer. 3:12.

I. God's Fatherly Love. (Hosea 11:1-4.) "The Prophet of Love" speaks of Israel as the child of Jehovah, whom God has tenderly led and protected throughout its life. He has taught Israel the way that leads to prosperity, contentment, and peace—the way of righteousness. God has gently drawn them time after time back into the paths of truth with cords of tender affection. He has provided for their material needs abundantly, as would a loving earthly father for his children.

II. God's Sorrow That Punishment Must Come. (Vv. 8, 9.) Hosea presents God in an almost pathetic light. He suggests that the heavenly Father sympathizes deeply with His disobedient people when punishment must be brought upon them. Jesus said, "Joy shall be in heaven over one sinner that repenteth,"—Luke 15:7. This being true, it follows that there must be distress in heaven when a child of God turns away into sin and brings suffering and loss to himself. How gracious God is to be willing to receive us again into favor the moment we repent and return unto Him!

III. God's Gracious Promise. (Hosea 14:4-9.) Time after time Israel has fulfilled the prediction of Jeremiah where he pictures Jehovah pleading with His people: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."—Jer. 6:16. But the time is coming when they will respond differently. "It shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: . . . we will be glad and rejoice in his salvation."—Isa. 25:9. Then again shall Israel be restored to the favor of God and become the center of spiritual influence and blessing to all the world (Deut. 30:1-6). This great regathering will take place under the reign of the Messiah, Jesus.

THE GOLDEN TEXT

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

God is love, therefore love has been from the beginning. Love has ever been, is, and will be, even throughout eternity. If it were not for God's love for mankind, the promises left on record for us would not be there. God's

love for man far exceeds man's love for God. Hosea realized this when he was pleading for Israel to repent and return to the Lord.

The words of our text were spoken by Jesus, and it is a sad fact that many people are indifferent to them. The realization of the truth of this verse is the foundation of the Christian life. Without God's love, without the gift of His Son, mankind would be as naught, without any hope or promise of life beyond the grave. Do you realize how much God's love has done for you? Think seriously about it.—L. A. R.

PRACTICAL APPLICATIONS

Love

- "is as strong as death";
- "covereth all sins";
- "worketh no ill";
- "of money is the root of all evil";
- "of Christ constraineth us."

Unfailing Love. God's love is unfailing. It is the strongest force for good in the world. His love begets and woos our love. "We love him, because he first loved us."—1 John 4:19. He loves us with an "everlasting love." Coupled with the Father's everlasting love is Christ's love which "passeth knowledge" (Eph. 3:19). Christ can be termed a "friend that sticketh closer than a brother." And a true "friend loveth at all times" (Prov. 17:17). Therefore we are assured of the continuing love of Christ. This kind of love should be in every Christian. Christ said: "I have declared unto them thy name . . . that the love wherewith thou hast loved me may be in them."—John 17:26.

Love Works. We show our love by our works. True love is not in "word, neither in tongue; but in deed and in truth" (1 John 3:18). If we love the Lord with all our hearts, we will keep His commandments and will keep His words (John 14:15, 23). Thus it appears if we are not keeping His words, it is because we do not love Him with all our hearts. Christ said to Peter, "Lovest thou me?" Peter replied, "Yea, Lord." Then Christ said, "Feed my sheep." Love would obey and serve. One cannot love and remain inactive. This is vividly set forth in 1 John 3:17.

—C. E. R.

YOUNG PEOPLE AND ADULTS

The Unchanging Love of God

"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."—Jas. 1:17. James has left us this record as to the stability of God. He, Himself, has given us His word of assurance: "I am the Lord, I change not." What a blessing this was for Israel at the

time of making this statement, for He adds: "Therefore ye sons of Jacob are not consumed."—Mal. 3:6. God had promised Abraham that He would never forsake his seed. These promises were repeated to Isaac and Jacob. Because of the unchangeable character of God the house of Jacob was spared in the time of their transgression. God never forgets a promise. What a comfort it is to know that the love of God never changes. We may die and return to our native earth and rest there for many years, yet the love of God will never decrease. At the time appointed He will remember our lowly estate and bring us forth again.

The many examples of God's faithfulness that are recorded in the Old Testament are there for our benefit that we may have faith in the word of God. We are loath to work for a person whose faithfulness to promises is unproved. God has given us adequate proof of His integrity. Jesus as God's Son is equally trustworthy. He has given us this promise: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."—John 14:13. He is our friend day by day in answering our prayers. He gave still another assurance to John: "To him that overcometh will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne."—Rev. 3:21. This should strengthen our faith for the daily tests which are sure to overtake us.—H. A. S.

PRIMARY

Topic: Hosea Tells Us About God's Love.

Who do you think loves you best of all? Just listen to the answers: Mother, Father, Grandmother, Sister. Surely they all love you, but let's go visit a man named Hosea. He will tell us something about love.

He's talking about Israel. Amos talked about them, too. He's telling about how God led the children of Israel out of Egypt. We remember that story.

Now he's telling about how they worshiped idols. We studied about that, too.

He says that the reason God helped them out of Egypt when the Egyptians were so cruel was that God loved them. And He still loves them. They may do things that are wrong, but still they are God's chosen and beloved nation.

It is just like your mother loving you when you're naughty. She may punish you in order to correct you, but she loves you just the same.

God loves us, too. God wants us to do what is right, but He never stops loving us even when we do wrong. He wants us to be sorry when we do it, and try harder the next time. He did just that way with Israel, too.

—V. C. T.

AMONG THE CHURCHES

CONFERENCE DATES

Eastern Nebraska Conference at Omaha,	August 12 to 19
Virginia Bible School and Conference at Maurertown,	August 16 to 26
Nebraska Conference at Hol- brook	August 19 to 26
Iowa Conference at Waterloo,	Aug. 21 to 26

ILLINOIS STATE CONFERENCE

The annual business meeting of the Illinois State Conference of the Churches of God was held on Friday, August 10, at Oregon, Ill. The meeting convened at 3:00 p. m., with President Paul C. Johnson in the chair, opening with song and a prayer for God's blessing upon our work during the coming conference year. The minutes of the Secretary were read and approved with one correction. The Treasurer's report followed, which was received and place on file.

The following churches in the state reported by blanks sent out by the Secretary: Ripley, Eldorado, Oregon, Plum River, Casey, Marshall, Dixon, and Rockford. These were read by representatives present from their respective churches and were elaborated upon by verbal reports from ministers present. Bro. Lapp reported also on his work in St. Louis, which shows a slight growth in interest the past year. Bro. Krogh verbally reported a spiritual development in some of the members the past year. Bro. Goekler reported the work and interest good at Marshall, and Bro. Conner stated he was much gratified with his work at Dixon and Rockford.

Election of officers resulted in the following: President, Paul C. Johnson; Vice President, Esta L. Starbuck; Secretary, Ednah Cooper; Treasurer, Leota B. Hanson. Secretary Mary A. Gesin asked that her name be not considered, as she had served in that capacity for twelve years, and that a new person in the work would prove valuable by bringing new ideas for consideration. Board members are William Ford and George Siple, for a term of two years. Those holding over from last year are Glenn Birkey and C. E. Lapp.

A question was brought before the house concerning the note for \$350.00 held against the Illinois Conference for improvements. It was urged by Sr. Whitehead that members over the state keep this in mind and effort be made to liquidate this note. The response to the tithing letters sent out last year was only \$1.00, as stated by the Treasurer, and it was agreed by all present that personal contact was needed. It was suggested by Bro. Lapp that our President visit all points in the state during the year in an effort to stimulate interest in the state work, which he agreed to do. Sr. Whitehead spoke on this question, urging that all bear in mind the three phases of our work—local, state, and national; that we need a strong state organization to have an effective national or local work; that tithers should apportion their contributions accordingly. Speaking on this question, the President said that the need to assist churches which are not able to function alone is similar to our coming to the aid of individuals who are unfortunate in these times of stress, a situation with which we are

all familiar. Size of contributions was also discussed, and all were urged to give something to the state work, if only ten cents per month. Pledge cards were handed out to those present and given to officers of local churches to hand out to those at home. Sr. Leota Hanson stated that we have almost five hundred members in the state, and if each gave only 10 cents a month that would amount to \$50.

Sr. Starbuck brought to our attention the matter of obtaining accurate lists of members from each church, which the N. B. I. is planning to do. She suggested that the secretaries of the local churches check their lists and cooperate with the state Secretary to that end. The names of all isolated should be included on some church record with their consent and desire.

Accommodations in the dormitory, which was crowded to the limit this year, were brought before the conference. Beds and bedding are needed very badly and all having such to donate are asked to do so. It was decided to bring this need before our several Dorcas societies.

It was moved by Sr. Gesin, seconded by Sr. Ordnung, that the Board be authorized to issue ministerial certificates to those whom it deems proper. Carried. Business session was then adjourned.

Mary A. Gesin, Retiring Secretary.

GRAND RAPIDS, MICHIGAN

The pastor and family are at this writing enjoying the associations and inspirations at General Conference. During our absence the home folks are doing a splendid job of keeping the home fires burning. Bro. L. Bridgman, first elder, is the speaker for the first Sunday, and Bro. Barney for the second.

At last word the infant of Bro. and Sr. Hopkins was improved from a very serious illness, and we thank God deeply for that blessing.

We anticipate a visit from M. W. Lyon upon our return home.

F. E. Siple, Pastor.

PLUM RIVER, ILLINOIS

The work here has been coming along quite well through the summer months. The Sunday school attendance has been good.

On June 22 a business meeting was held and an invitation was extended to Bro. Krogh to stay with us another year.

The first Sunday in July we had the privilege of having S. J. Lindsay with us for an all-day service with a picnic dinner. We had a good-sized crowd, several coming from a distance. Bro. Lindsay gave some very inspiring talks. In the evening we heard him in the Methodist Church in Pearl City.

Mildred Crofton, Secretary.

HERALD RECEIPTS

Sue Williams; Ida Eastman (for self and others); Mrs. T. J. Ellis (for another); Pearl Hatten; Eva Phelps; Martha Field; Willis A. Roose; Mrs. C. J. Hanson; Mrs. Henry Fox; Mrs. Sterling Maxwell (for another); Wayne Thompson; Myrtle Oliver; E. S. Logan; Foster Logan; H. S. Bell (for others); Elizabeth Martin; E. H. King (for another); H. W. Patterson (for another).

CONTRIBUTIONS TO N. B. I.

Mrs. F. M. Cawby (Spec. Ind. Fund)	\$3.00
W. A. Reid	30.00
Etta Loudenslager	25.00
Ontario	7.00
James A. Patrick (Spec. Ind. Fund)	4.35

CONTRIBUTORS TO DOLLAR-A-MONTH CLUB

Mae Mick; Mrs. A. M. Siple; Ella M. Siple; Albert Siple; W. A. Reid; Mr. and Mrs. Charles M. Updike; Mrs. William Lansbery; Eva H. M. Fletcher; Helen M. Chisholm; Hilda Fetters (\$5); Silas M. Claypool.

AN INTERESTING QUESTION

"There is a way that seemeth right unto a man, but the end thereof are the ways of death."—Prov. 16:25.

For a number of years I lived the Christian life in the way I thought I had to live it because of surrounding circumstances. I never lost faith in God, but I did not feel free to worship God in the way it seemed a Christian should worship Him. Finally, when I became so dissatisfied I could stand things no longer, I prayed God that I might find my trouble, and I prayed for the faith once delivered to the saints.

My eyes have been opened in a most marvelous way and I am constantly strong where I was a coward time and again. Even yet, at times, I am a coward until I remember that God has said that as long as I abide in Him, and He abides in me, I may ask what I will and He will answer me.

What would have happened to me had death claimed me in my years of uncertainty? I honestly believed I was doing the best I could under the circumstances. But now I believe if I had gone to God as I know how to go to Him now, my life for those years would tell a far different story in a better work for God.

Would the verse I quoted from the Bible apply to my case? Mrs. E. C. Olmstead.

WILLIAM E. KEYSER

William E. Keyser was born near Menominee, Wis., January 17, 1863. In 1864 his parents moved to Illinois, where he lived until 1903, when he moved to the state of Washington. In 1883 he was married to Sarah Renner. To this union were born eight children, four girls and four boys, two of whom died in infancy. They moved to Centralia, Wash., in 1918, where they have since resided. In 1926 he suffered a paralytic stroke in his right side, from which he never fully recovered. In 1926 he was baptized by the writer and was an earnest contender for the faith to the time of his death. Fifteen months ago he was afflicted with internal cancer, which resulted in his decease July 13.

He leaves to mourn his loss, a widow, Sarah Keyser; three sons, Elmer of Los Angeles, Calif.; Melvin and William of Centralia; three daughters, Mary McFadden of Ajlune, Wash.; Bertha Darrow of Santa Barbara, Calif.; and Nancy Koski of Nahalim, Ore.; and a host of friends and other relatives.

The funeral was held in a funeral home in Centralia. Words of comfort were spoken by the writer to the sorrowing mourners and friends, taking Job's question, "If a man die, shall he live again?" as a basis for words of consolation and of hope.

A. L. Corbaley.

FROM AN ALBERTA READER

To the Editor of The Herald:

Your paper is always interesting. For the isolated, "Among the Churches" is one of the first pages that draws attention. I find Bro. Siple's little notices very attractive reading.

Sr. Young, in her article, "Millions of Women," draws our attention again to the homely truths in the Bible. The women, too, perform many little acts of devotion which take time, energy, and very real cash, too. I refer to the Berean work.

I should be very glad if one of your students or pastors would tell us about Berea of old. Some may have access to works of reference that isolated members do not have.

The friendly women that write to brethren that are far away or in distress, the Bereans that cheer the sick or discouraged—what a work of love they offer to God, what sweet incense they bring to the Mercy Seat! These good women, even as Mary and Martha of old, who, as Sr. Young says, were "each ministering to the Lord in her own peculiar way," do these services which mean hard work and call for many little sacrifices of time and money.

Yet can they ever be thanked in full measure? Will they ever know how far their light has shone in the gloom? I do not mention the names, but there are letters from one cheerful sister which are so full of brightness and the sweet love of Christ that I have asked her permission to show them to others. One old gentleman said, "What a nice letter, a good letter!" And I was glad to tell him that the members of our faith are like that, not only "nice," but good living people, in fact, living epistles. I could describe other letters, all helpful in our daily battle for Christian perfection.

One of our greatest difficulties today is to talk of Christ. We would have Jesus in our midst; in our business, for He was alert to the rights of law and government; in our play, for He knew the needs of our bodies; in our homes, for He loved little children and all God's creatures.

I find that the articles of Arlen Marsh try to solve for us one of these difficulties—everyday religion. Every preacher should read his articles. We need the statistical sermons. We need the sermons of stern fact and dry, dogmatic searchings. And we find increasingly necessary that we must have an interesting way of "persuading" the young and the "modern" youth. However, we must not reduce our religion to radical and cheap "ways and means." Times may change, but God stands firm.

One of my most precious memories is an upper room where the brethren met in Brooklyn (N. Y.). . . . Only a few are met together to worship: not many more than the original twelve disciples. It is the time for the Scripture lesson to be read. Quietly a firm old man goes up the aisle. He is about the size of King George. He has old-fashioned side-whiskers and is very proper, but not prim. He is dignified without being self-righteous. This old brother reads the same Scriptures that Paul read to the men of Corinth. I, as a child, listen and worship. . . .

Today we need only the Bible and Christ in our midst, and good fathers and mothers who will bring their children to an upper room.

Angeline Harrington,
Tring, Alberta.

You can still get The Herald sent to any address for fifteen weeks for fifty cents. This would bring the complete reports of the various major conferences and Bible schools. Why not send in a list of new names?

BETWEEN YOU AND ME—

Much of the material presented in "Between You and Me" in this issue was assembled by Sr. Mary A. Gesin, who for several years was editor of this department. Our readers will appreciate these personal touches, we are sure.

How refreshing to our sometimes wearied spirits to meet and exchange greeting with brother and sister from here and there! In a little group on the church lawn at Oregon between services we caught a glimpse of Bro. Robbins and members of his family from Texas visiting with Bro. and Sr. Greene from Minnesota.

There also we saw California enjoying a visit with New York, as Charlotte Gardiner and Jessie Kauffman chatted. Toward the river bank were Richard LeCrone, Clarence Lapp, Dorothy and Harvey Krogh, Ednah and Gerald Cooper, Cecil Smead, members of the Training School, sometimes grouped with one of their former teachers, Bros. Austin, Siple, or Marsh, or Sr. Gesin, exchanging matters of weighty wisdom.

An enjoyable feature of the first Sunday afternoon was a number given by the male quartet from our Rockford church, of whom Bro. Conner is justly proud. It consists of Earle Mogle, Herbert Kasper, John Railton, and Lyle Thayer.

Heard at the table one day: "The Illinois Conference Board members certainly did a fine thing for our appetites and digestions when they chose Sr. Anna Smith as chief cook." This was Sr. Smith's fourth very successful year in that capacity.

All were glad to clasp the hand once again of our beloved Sr. Woodward, aged defender and expounder of God's Word, mother of our Bro. Austin.

If you saw Bro. Lapp searching his pockets, he wasn't looking for stray coins. Sometimes he couldn't keep track of his "better half," who kept a large class of kiddies interested and happy.

Give Sr. Thayer a little child and she is happy, and so is the child. She doesn't spurn a broom or a dust pan either.

Many of our young folks such as Harriet and Lucille Smith, Merle and Guilford Bell, Lyle Thayer, Ednah and Margaret Cooper, Pauline Leithliter, Rosalie Carpenter, Thelma Hardacre, and Bob Mattison, ought soon to qualify for a job in one of our large city restaurants. Don't you think so?

Bro. Paul Hatch of Harvey, Ill., on August 1, gave an excellent sermon on "Building Well for Eternity," especially suited to our young people. Comparing the methods, material, and efforts in constructing some of the beautiful architecture of today, he showed how a Christian life should be built, and he held out the rewards for careful building for eternity.

Bro. and Sr. Ellis looked lonesome without Margaret and Eldridge this year. Hope they'll be once more a united family at Conference next year.

Bro. Randall's class of young people who studied social problems together seemed to be much interested in their work this year.

After the picnic Saturday afternoon, the Program Committee thought best to provide an evening of lighter caliber, giving us a full hour of music, with Bro. Paul C. Johnson, President of the Illinois Conference, taking twenty minutes to speak to us on suffering today for our faith. Bro. Johnson told us that instead of complaining if we are being tried today, we should rejoice. For if we do not "suffer persecution," perhaps we do not "live godly." Think it over!

Indiana, our neighbor state, sent a fine, large delegation to General Conference this year, which of course made us all happy. We hope they felt the same about it.

Dormitory full, Golden Rule Home full, homes over the city full, bespoke a good gathering of brethren, which reached 375 in number on August 12, according to Sr. Ednah Cooper, our busy registrar

Bros. Austin, Thayer, and Lapp taught classes composed of what is sometimes called the most difficult ages—intermediates and the high school group. Only good words were heard of the work of these classes.

Many expressed themselves as keenly regretting Bro. MacLeod's absence because of illness. We presume his disappointment was also great, but we trust he was resting without pain, enjoying in retrospect last year's association and in anticipation that of next year. Sr. MacLeod and those sturdy Scotch sons were also missed, as well as her parents, Bro. and Sr. E. C. Railsback.

When one is willing to travel the length of the state alone, depending on the sight of others, one is devoted to the truth surely. "Aunt Mina" Martin, our dear blind sister from Eldorado, enjoyed conference greatly, we know.

One of the most profitable and harmonious General Conferences of our denominational history was brought to a close last Sunday night. The sermons throughout were of more than usual merit from a spiritual and instructive standpoint. The Bible school conducted by the Illinois State Conference was equally beneficial. As a direct result of the meeting six young men were baptized into the name of the Lord Jesus Christ.

Bro. and Sr. W. L. Robbins of Texas, accompanied by a son and daughter and two grandchildren, all of whom had been in attendance at the conference, left Oregon Monday morning for Yellowstone National Park.

Sr. S. S. Claussen, who during the latter part of the conference period has been in a constantly threatening condition from cancer, continues to struggle valiantly with the dread enemy. The sympathy of the entire church goes out both to Sr. Claussen and her family.

The son of Bro. Robert G. Huggins, who some twenty-five years ago was state evangelist in Illinois, met with the brethren in Oregon on the last day of conference. He is an advanced student at Aurora College, where he is President of the Senior Class.

The Restitution Herald will welcome short, thoughtful letters in answer to the very interesting and important question asked by Sr. E. C. Olmstead elsewhere in this issue.

"THE WILDERNESS OF THE PEOPLE"

Continued from Page Three

the time. If they tried to leave the country they were shot down like animals. If they remained in the land of their birth they were oppressed and often massacred. In the strictest fulfillment of Ezekiel's prophecy God had brought them "out from the people," but "they shall not enter into the land of Israel: and ye shall know that I am the Lord" (Ezek. 20:38). Shortly after the close of the World War a group of Jews had left Russia and managed to get to Istanbul (Constantinople) only to find that they could go no farther. There they were huddled together into miserable quarters to be starved and slaughtered as the Turks saw fit. Finally a "remnant" of them were allowed to cross over to Asia Minor, and a still smaller remnant finally reached the Holy Land. More recently have terrible persecutions arisen in the Near East that remind us of the words of Jeremiah (16:66ff): "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things." Mr. Rothenberg, head of the Zionist Organization in America, said that in Austria, Hungary, Rumania, and the neighboring countries the life of a Jew was extremely uncertain. If the Jew dared to protest to the treatment he received, his body was found shortly thereafter floating in the Danube. Prof. Einstein said in a book published some few years ago that he hoped that the life of the Jews in the various parts of the world would be uncertain, for he felt that if the Jews were not persecuted, they would lose their identity and become Germans, or Frenchmen, or Englishmen, or Americans. Persecutions have kept the nationality of the Jews pure and undefiled! Since that time Einstein himself has suffered bitterly from the very persecutions that he hoped would come upon the Jews: he was even deprived of his property, his bank account, and all that he had saved during a long life of usefulness to mankind. But even though the Jews in Germany were herded together and driven out of their positions in Germany, they were not all allowed to go to Palestine, even if they wanted to. The British Government allowed a portion of them to go to the Holy Land, but out of approximately 200,000 Jews in Germany who applied for admission to Palestine, only a small fraction were allowed to migrate there. What became of the others? Were they brought into the "wilderness of the people"? Was God "grieved" with them to allow them to perish in that "wilderness," because of their rebellion against Him? The facts would answer in the affirmative!

But the Jews are not the only ones to gain a lesson from

the things that are happening to fulfill Ezekiel's prophecy. The Apostle in writing to the Hebrews gives that story to posterity for their instruction. If those of ancient Israel were rewarded according to their iniquities, how about us? "For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end. . . . For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it."—Heb. 3:14 to 4:2. Are we going to profit by the example of Israel past and present? Are we going to learn faith by their example of disobedience and its punishment? "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."—Heb. 4:11.

OUR INFLUENCE

By M. W. Lyon

WHAT does the new church member or the non-church member think of us as he meets us and begins to get acquainted with us? Do we impress these folk as being peace-loving, forgiving, serving the Lord and His church, genuinely Christian, or do we impress them as being lukewarm Christians, critical, fault-finding, having our own or our particular organization axes to grind?

The Christian who would be true to his profession cannot be too careful in his attitude or his actions in his relationship to new church members or those outside the church. There have been instances in some churches where new members have been interviewed and have had their minds poisoned against the preacher and the work of the church. In such instances neither the church nor the minister loses so much as the new member affected, for too often he or she becomes discouraged, loses interest in the church, and becomes estranged from the work of the kingdom. How can the man or woman who is responsible for such tragedy in the life of another justly lay claim to the title, "Christian"?

Jesus had this to say in this connection: "But whoever shall occasion the fall of one of these little ones who believe in me, it would be better for him to have a millstone hung round his neck and be drowned in the depths of the sea." As Christians we must look well to the influence we exert on others.—*Golden Rule News*.

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Review of the General Conference

ANOTHER splendid gathering of God's people has come to a close and the hundreds who attended from widely scattered regions in the United States and Canada have returned to their homes carrying with them the sweet spirit of fellowship they experienced here, and with their lives enriched by the uplifting influences brought to bear upon them through personal contact with others of like precious faith.

Sermons, Bible school lessons, devotional services, and business meetings followed one after the other in quick succession, and regardless of the purpose of the various gatherings all were found to breathe the same spirit of unity and love—all were dedicated to the glory of God and to the upbuilding of His people.

While the Bible school was distinctly an Illinois State Conference effort and carried on under the auspices of that body, it was impossible for anyone to detect the least evidence of division between the Bible school and the General Conference in so far as the spirit and aim of the two departments of work were concerned. The summer Bible school plan was introduced to the Church of God by Bro. S. J. Lindsay as an Illinois effort many years ago, and has proved one of the most profitable and interesting departments of our church work. We were exceedingly glad that the Illinois brethren succeeded in securing the services of Bro. Lindsay as a teacher of fundamental Bible truth this year. His class numbered the largest in the school, ranging in attendance from around fifty-five to eighty, and resulted in several baptisms.

For a complete report of the Bible school we must direct your attention to the report of the Secretary of the Illinois Conference, which was published in our last issue.

Again the General Conference sessions of the first week were taken up by sermons owing to the fact that no matters of business or of a doctrinal investigatory nature were presented for consideration. Several of the young ministers of the church gave inspiring discourses on various themes, evidencing in their work the result of profound study of the Word of God. All of the speakers at the afternoon periods were former students of the Bible Training School.

The first business session of the General Conference was called to order by President L. E. Conner at 3:30 p. m.,

August 7, 1934. The meeting was opened in the customary manner with song, followed by a prayer by the chairman.

On motion of C. E. Randall, seconded by Paul C. Johnson, the reading of the voluminous minutes of the last conference was dispensed with, as all reports of last year's gathering had been read at the close of the various sessions and approved.

The Committee on Credentials, appointed by the President on August 1, consisting of the following: Miss Leota B. Hanson, Miss Charlotte Gardiner, and Mrs. Esta Starbuck, reported 2,712 voters were represented in person or by delegates at the opening session.

Under unfinished business the committee appointed last year to revise the Working Rules and Constitution reported through its chairman, Bro. L. E. Conner. Printed copies of the revised document were distributed and the remainder of the session was devoted to its consideration.

In order that the matter of the revision of the Working Rules and Constitution may be more clearly understood, the progress of its consideration to the point of its final adoption will be recorded here.

The chairman of the committee, L. E. Conner, providing a substitute to occupy the place of presiding officer at each session when required, read the entire document slowly, the conference members and delegates following the reading in their own copies and frequently at his invitation interrupting to ask questions for the purpose of clarifying some point, or to suggest such changes as they might consider desirable.

The most important change that was made was the elimination of the Advisory Board, which from the beginning of the National Bible Institution has consisted of the presidents of the several state conferences which are affiliated with the General Conference and the President of the National Berean Society. The chairman of the Committee on Revision pointed out the fact that this Board had proved to be impractical and cumbersome in the management of the business of the Institution, and last year had earnestly recommended its discontinuance. Under the then existing constitution the Executive Board of the National Bible Institution was obliged to secure "the advice and written

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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

Two Dollars per Year

Paul C. Johnson, Associate Editor

"Arise; for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it."—Ezra 10:4.

TO THEE WE PRAY

O LORD our God, who turnest into morning the shadows of night, grant that we may be children of the light and of the day. Let the sun of Thy righteousness shine in our hearts. Enlighten our reason, and make clear our conscience, and purify our affections. We give ourselves to Thee this day, beseeching Thee so to rule and govern us that faithless distrust and all evil thoughts may be driven from our minds; that we may walk with joy in the light of Thy countenance for evermore.—*Selected.*

EVANGELISTIC WORK

"GO YE into all the world," was the command of Jesus to His disciples, "and preach the gospel to every creature." That was the first and most important work of the early church. Following the martyrdom of Stephen "they that were scattered abroad went every where preaching the word." And when those who heard the message of the apostles and other evangelists of that early day, and believed "the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized."

Thus the saving truth of God was spread throughout the Roman world through the zeal and labors of men and women whose energy could not be quenched by the overwhelming flood of persecution.

We sometimes question in these days if the Church of God is not losing something of the intensity of its early missionary spirit. Is it not growing a little cold and indifferent to the needs of those who know not the gospel? Does it realize today, as it so thoroughly appreciated in the past, that *there is no hope out of Christ*, that millions of men and women are dying in sin, ignorant of the salvation God has so graciously provided in His Son and which He has revealed through the glad tidings of the kingdom?

God "hath committed unto us the word of reconciliation," and we are appointed "ambassadors for Christ, as though God did beseech" our fellow men "by us . . . in Christ's stead, be ye reconciled to God."

May God inspire us all with a sense of our responsibility in this matter, with a realization of our opportunity to render eternal service to our fellows by bringing them to a knowledge of the gospel which alone can save from sin and death!

WHY PREACHERS SELDOM WRITE

THE question is sometimes asked by our older readers as to why more of our ministers do not write for the paper. They recall the splendid articles which appeared in the old *Restitution* and later in *THE RESTITUTION HERALD* from the pens of preachers of an earlier day and wonder why it is that more ministers do not write for the paper now.

The answer is found in the change that has overtaken the church in the last ten to fifteen years. Formerly practically all of our ministers were evangelists rather than pastors. They were constantly going from place to place introducing the gospel of the kingdom into localities where it had never been known before. They were not required to prepare from two to three or more fresh new sermons each week, as they were addressing strange congregations to whom everything they had to say was new.

We recall hearing one of our most successful evangelists of a past generation say that he had a list of twenty-eight sermons which he had preached over and over again for nearly forty years! These sermons dealt with the kingdom on the earth, the literal return of Jesus, conditional immortality, and similar themes. And these were the subjects also about which they wrote for the papers.

In these days, however, our ministers generally are in settled pastorates, preaching constantly to the same congregations, and consequently obliged to speak on many subjects to which our older preachers seldom if ever gave a thought. The pastor must keep abreast of his people in their thinking. His sermons must always seem fresh and new and interesting if he is to hold his present membership and add to it from time to time. Twenty-eight sermons would last him about three months instead of forty years! This means that he must spend a great deal of time in his study searching out new ways in which to express old truths in an attractive manner. This leaves the active pastor with but little time for careful writing for publication, for in addition to his regular pulpit and teaching work he has the spiritual welfare of every individual in his congregation to consider, sick ones to be visited, sorrowing ones to comfort, social activities to supervise, and a hundred and one other duties and responsibilities resting upon him to all of which he must devote painstaking attention.

Conference Echoes

By Mary A. Gesin

ON the last Saturday evening of General and Illinois Conference and Bible School those in attendance enjoyed a rather unusual sermon given by Grover Gordon of Holbrook, Nebraska. Bro. Gordon's sermon was unusual in that it contained truths which are not generally taught from the pulpit among us as a people, but the importance of which all recognize.

"Feed the Church of God" was the speaker's theme. He compared the feeding of a church by its pastor to the feeding of stock by a farmer and the care of a family by the mother. He likened the three phases of teaching—doctrinal, practical, and prophetic—to the balanced ration necessary to good growth, naming the first, the roughage, the second, the salt and condiments to whet the appetite, and the third, the dessert. Bro. Gordon served us the relishes in good measure.

He declared it to be possible to answer directly or indirectly from Scripture every question that might occur to the Christian concerning his daily activities. Considering the question of the propriety of the Christian's becoming angry, he referred to the Apostle's admonition, "Be ye angry, and sin not," cautioning us of the liability of sinning if we become angry.

Evil communications, backbiting, the use of tobacco, and other questionable indulgences were each taken up in turn by Bro. Gordon, giving offense to none because of his kindly and Christlike manner of reproof. The speaker included himself in the criticism, showing how he had been corrected and admonished by application of the Apostle Paul's admonitions. He stated that these words, "The reproaches of them that reproached thee fell on me," did more to help him in deciding the Christian's proper conduct than any other. And there is much for all of us to think over in those words.

Taking the incident of the Savior's visit to the home of Zaccheus, he asked how many of us would find it necessary to hide the playing cards, the tobacco, or sundry magazines should Jesus announce to us, "To day I must abide at thy house."

"We find no scripture concerning the use of playing cards, but would Jesus overturn our card tables if He came into our homes today, as He did those of the money changers in the temple when He was on earth?" Bro. Gordon asked us.

The matter of dancing was also considered, and the speaker very cleverly reversed the customary order, "There is a time to mourn and a time to dance," showing by examples within his own knowledge that the mourning follows the dancing. Peter leaves it up to us to decide some of these questions, merely asking, in his second Epistle, 3:11,

"What manner of persons ought ye to be in all holy conversation and godliness?"

Bro. Gordon's concluding admonition was that we live each day in expectation of that greatest Guest so that when He does arrive we will be ready to receive Him.

Following along in a similar channel of thought, Bro. C. E. Randall, who taught the "social problems class" for young people, gave a sermon on Sunday morning, August 12, especially for our younger members. He reviewed first, the condition of the youth of today; second, the position of their elders; and third, their own attitude toward life.

"My sympathy goes out to the youth of our land," Bro. Randall said, "for they are the innocent victims of an unjust and cruel economic and educational system. If our young people are worse than their predecessors, it is not because they are more vile, but because there are before them one thousand temptations where there was one before their elders.

"The faith of our young people has been destroyed. In the majority of our higher halls of learning disbelief in the Word of God is taught. Youth's disrespect of age is the direct result of such teaching. Eight out of every ten boys are socially, morally, and physically corrupted. Our highways are crowded with young men and women wandering without homes or restraint of any sort."

Blame for these deplorable conditions was placed by the speaker squarely on the shoulders of the parents, who have removed their attention from the home and focused it upon commercial ends. The family altar is a thing of the past; parents and children no longer spend their evenings together; home life is gone in the majority of cases. Our most valuable possession—our children—is almost totally neglected.

The attitude of the young people is a natural result of that of their parents toward things religious, for they cannot expect them to take an interest in a thing toward which they themselves are indifferent, was the speaker's opinion. And parents were counseled to be companions to their children; to point out the dangers lurking in their pathways; to train them to conquer the obstacles looming up before them.

The remedy for the unfortunate condition of the young people was pointed out by Bro. Randall to be applied by themselves. A belief in Jesus their Savior, a knowledge of His way of living, a consecration of their time and talents and strength to His service—this is the only remedy, the final solution of their problems. A stirring appeal was made to them to take Jesus as their Pilot, their Friend, and their Companion, while they are in the vigor of young manhood and young womanhood,

(over)

On August 8, those present enjoyed a sermon by Bro. Lindsay on types and shadows, and a thorough knowledge of the Old Testament was recommended for a complete understanding of the New. In the speaker's opinion every truth in the New Testament is given in type in the Old. Our Lord continually referred in His teaching to the "scriptures," which we know, of course, to be the Old Testament.

The first type considered was that of Aaron's rod which budded. "In the narrative given in Numbers 17, we have the report of a miracle," Bro. Lindsay explained. "God selected from Israel a tribe to furnish spiritual power for that people. Aaron's rod, which was a dead stick, produced leaves and fruit. God brought living power out of a condition of death.

"Herein we find a type of the resurrection. God can give us life out of death. And it is more a matter of wonderment to me that God can raise the dead, than that He brought life in the beginning.

"We have the stamp of death upon us because of sin. Not one of us can retrieve his brother from the state of death. But God has performed a miracle; He has brought forth from death a living Rod with living power, even Jesus our Savior."

The brazen serpent which God instructed Moses to erect in the wilderness was also considered. "The children of Israel constantly murmured against Moses and against God, and God caused fiery serpents to bite them so that many of them died. But when they looked upon the serpent of brass they were healed.

"As Moses lifted up the serpent for their healing, so Christ was lifted up for our healing. He was without sin; in Him there was no poison. But He was lifted up and made sin for us that through faith in Him we might be saved."

Bro. Lindsay also referred to the sacrifices offered by the Israelites and their likeness to the great Sacrifice offered in our behalf. "In Christ, the perfect Sacrifice, we come to God, offering Him at the door of the tabernacle. We can never come in our own strength. For if all we have to offer is ourselves, we offer something dead."

The sacrifices of Cain and Abel were explained by the speaker thus: Adam and Eve had two sons, both of whom brought offerings to God. Cain's offering did not speak of the blood of an innocent victim. Why the blood? God never demanded blood, but sin did. Sin in operation afflicts innocent persons.

When Jesus our Lord went before the tribunal, no fault was found in Him. But the rabble demanded His death, saying, "Away with him." Sin demanded the blood of the sinless Son of God. Those who would come before God without the blood of Jesus Christ come in their own strength, offering a bloodless sacrifice such as Cain brought.

Bro. Lindsay urged each of us to consider and meditate upon the matchless Sacrifice offered for us, accepting Him as our Offering before God, for we have no worth in ourselves.

Beginning with Genesis and taking us over into eternity with the use of a chart, Bro. Sydney Magaw spoke on the times of refreshing which shall come from God. The word "restitution" so commonly used among us and "found every week on the reading tables of all good Church of God people," was defined as similar in meaning to the word "restoration."

"For a thing to be restored it must have once been possessed," said the speaker. "In the beginning Adam and Eve enjoyed the presence of God, for we read that God walked with man in the garden. Sin entered, and perhaps the direct result was the loss of that nearness to God. Man's greatest blessing was his opportunity for direct communion with His Creator. But through sin he forfeited that joy."

By the means of the chart we were taken over into the ages of eternity, when the tabernacle of God shall once more be with man. The glories of that age were described in contrast to the sufferings of this present time. Bro. Magaw pointed out to us the unexcelled love of God, who didn't desire the earth to be peopled with eternally living sinners. His original purpose was and still is that the earth shall be the dwelling place of righteous people.

The experiences of Israel in the wilderness and later their establishment in Palestine were described by the speaker. During their idolatry they again lost their nearness to God, which resulted in dire suffering and punishment, the nation sinking lower and lower in degradation.

"But a bright Star appeared on their horizon. Christ was born and hope once more restored. God again dwelt with man in figure, in the person of His Son. However, man did not appreciate this great blessing, and Christ was crucified. Man's greatest Friend was slain."

Bro. Magaw portrayed the glories of life when sin and death shall be no more and God shall be all and in all. He urged us all to be faithful that we might be worthy of sharing in that greatest of all blessings, communion with God in an earth made new.

A valuable lesson from the life of the children of Israel, but in a quite different vein, was given on Sunday afternoon, August 12, by Bro. M. W. Lyon when he spoke on "Remnants."

"A few years ago the majority of the people of our land were busy piling up wealth. Today they are industriously endeavoring to preserve the remnants—remnants of honor, of wealth, of hope, remnants of things spiritual and material," he said in opening. "But there has never been a period in history when things looked to be at their worst when God has not reserved a remnant for Himself. At this very day in A. D. 1934, we still have the remnant of God's ancient people among us."

Bro. Lyon described the persecutions through which this remnant are passing and the purposes and plans of God for their salvation. He declared that God always works through the minority, never the majority. It is His eternal purpose and policy to bless the world of mankind through His remnant. And he illustrated this truth by the

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Review of the General Conference

Continued from Front Page

consent of a majority of the members of the Advisory Board," which was scattered throughout the country, "to acquire and hold real and personal property" on behalf of the Institution; "to sell or otherwise dispose of property; to raise money by subscription; to receive gifts, donations, and bequests; to receive and hold money in trust as foundations; . . . to employ a competent General Manager; . . ." and "to do any other necessary act for the establishment, prosecution, and accomplishment of the business of the National Bible Institution."

The Executive Board thus found its hands absolutely tied so far as the possibility of transacting any part of the business of the Institution was concerned unless it first entered into wide correspondence and awaited the frequently unavoidable delays in communication which such correspondence entailed.

After various amendments had been suggested and withdrawn, and prolonged and thoughtful consideration had been given to every change the Committee on Revision had suggested, it was moved by George Rennard and seconded by Miss Ida Vogel that the entire Working Rules and Constitution as recommended by the committee be adopted. The motion was carried by a non-delegate vote of 31 to 1.

Several changes or additions appear in the Working Rules of the General Conference as now adopted which have to do with the purpose of the National Bible Institution, but which without exception serve only to clarify the biblical statement of the truths to be emphasized "by print and voice" under its auspices. As the entire document is to be published in *THE RESTITUTION HERALD* it is not necessary for us at this time to call attention specifically to them.

In preparation for the election of officers the President appointed the following Nominating Committee: W. L. Robbins of Texas, C. R. Meyerhoeffer of Nebraska, and Miss Jessie M. B. Kauffman of California. This committee was left to conduct its work wholly without instructions or advice from the chair or from other members of the retiring Executive Board.

At this point in the proceedings of the Conference C. E. Randall of Ontario, seconded by F. A. Stilson of Indiana, introduced the following resolution, accompanied with the stipulation that it be published in *THE RESTITUTION HERALD*.

"Be it Resolved: That we express our deepest appreciation and gratitude to the Executive Board for their untiring efforts and their unceasing devotion to the cause during the past year." The motion was carried unanimously by a rising vote.

The General Manager's report was given at the morning session on August 9. The report was made verbally and outlined in detail the prolonged effort made to reach settlement with various creditors on a basis of 50 per cent

of their accounts. The manager stated that with a single exception creditors agreed that such a settlement was very satisfactory. This one concern, however, brought a suit against the Institution which was later withdrawn and the manager's 50 per cent offer accepted.

The manager further stated that he had made a deposit of \$2,500 with the receiver of the defunct Oregon State Savings Bank which was to be returned to the Institution in case the bank refused to permit settlement on an adjusted basis, and in which case the amount contributed by our brethren would be held to their order.

Regarding Golden Rule Home Bro. Conner stated conclusively that it was now in the strongest financial position it had ever held. He said that the Home now held in trust more property available for its maintenance than ever in the past, and that it was his unalterable determination to keep it free from obligations connected with other features of our work.

Regarding the work of the past year the manager asserted that with the exception of a single instance Board meetings had been held every month of the year at which times the plans of the manager were carefully considered and passed upon by the other members. To this statement the editor added that unusual matters pertaining to the admission of articles into *THE RESTITUTION HERALD* was also presented for the consideration of the Board.

Upon motion of C. E. Randall, seconded by F. L. Austin, and carried by the Conference, the report of the manager was received and placed on file.

The report of Treasurer T. J. Ellis was presented to the Conference at the morning session of August 8, and was as follows:

TREASURER'S ANNUAL REPORT

August 1, 1933, to August 1, 1934

Balance on hand, Aug. 1, 1933		\$37.39	
National Bible Institution:			
Receipts	\$13,160.62		
Disbursements		\$8,764.23	
Salaries		4,275.84	
			\$13,040.07
Home Maintenance Fund:			
Receipts	\$4,524.31		
Disbursements		\$3,930.77	
Totals	\$17,722.32		\$16,970.84
Balance on hand, Aug. 1, 1934			\$751.48
Analysis of Cash Standing:			
General Fund	\$300.58		
Special Indebtedness Fund	96.35		
Old Indebtedness Fund	354.55		
Total		\$751.48	

As items of interest attention is directed to the fact that the publication of *THE RESTITUTION HERALD* resulted dur-

ing the past year in a loss of \$1,111.41, while the *Truth Seekers' Quarterly* from Jan. 1, 1934, to Aug. 1, 1934, showed a profit of \$409.44

AUDITING COMMITTEE REPORT

An Auditing Committee, consisting of Miss Leota B. Hanson of Missouri and Lacey Compton of Virginia, was appointed by the President to examine the books of the Institution. Their report was as follows:

"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, 1934:

ASSETS		LIABILITIES	
Cash on hand	\$300.58	Accounts payable	\$1,936.36
Real estate		Notes payable held by	
Vacant lots	700.00	bank	6,582.17
Restitution Herald building	1,000.00	Notes payable held by	
Prepaid Insurance	43.35	individuals	6,085.07
Accounts Receivable	237.31	Interest payable	562.60
Interest Receivable	87.25		
Restitution Herald equipment	2,500.23		
Total Assets	\$4,868.72	Total Liabilities	\$15,166.20

GOLDEN RULE HOME PROPERTY

Held in trust by the National Bible Institution.

Special Indebtedness Fund	\$ 96.35
Old Indebtedness Fund	354.55
Prepaid Insurance	59.76
Real Estate:	
Lanark Property	1,300.00
Arkansas Property	100.00
Golden Rule Home	9,000.00
O'Byrne Property (Oregon)	2,400.00
Kerr Property (Dixon)	1,200.00
Wood Property (California)	2,500.00
Total	\$17,010.66

(Signed) L. B. Hanson, Chairman."

ELECTION OF OFFICERS

In the afternoon session of August 9, the Conference proceeded to the election of officers, at which time the Committee on Nominations, having carefully reviewed the work of the past and taken into thoughtful consideration the needs of the future, made the following recommendations:

"We recommend the nomination of the following for the offices named:

"For President, L. E. Conner; for 1st Vice President, L. T. Hanson; for 2nd Vice President, J. H. Williams; for Secretary, G. E. Marsh; for Treasurer, T. J. Ellis."

Motion was made by C. R. Meyerhoeffer, seconded by Mrs. Esta Starbuck, that the report of the Nominating Committee be received. The motion was carried and the report received and placed before the Conference for consideration. The Conference then proceeded to the nomination of President. L. E. Conner was nominated and the nominations were closed.

The Credentials Committee announced the number of votes to which each delegate was entitled.

L. E. Conner, having no opposition, received a total of 1,545.2 votes, and was declared elected.

Nominations were made for 1st Vice President, L. T. Hanson and Paul C. Johnson being named. Election resulted in L. T. Hanson receiving 1,524.8 votes and Paul C. Johnson, 71.7. L. T. Hanson was declared elected.

Nominations were then made for 2nd Vice President, resulting in the selection of J. H. Williams and Glenn M. Birkey. J. H. Williams received 1,322.6 votes and Glenn M. Birkey, 297.5. J. H. Williams was declared elected.

The only nominee for Secretary was G. E. Marsh. In the election he received 1,595 votes and was declared elected.

The past Treasurer, T. J. Ellis, was the only nominee for the office he had held. He received 1,568 votes and was declared elected.

Thus the entire Council Board was reelected and became once more the Executive Board of the National Bible Institution.

C. E. Randall (Ontario) expressed his appreciation for the work done by Manager L. E. Conner and W. L. Robbins (Texas) congratulated the entire Board on its services.

At the session held on the morning of August 10, a communication from Herbert H. Holland, Business Manager of the Bible Faith Mission, with headquarters located at Limestone, Maine, and which carries on missionary work in India, was read. It was moved by F. A. Stilson, seconded by C. E. Randall, that the Secretary acknowledge the communication and convey the sentiment in it to such churches as feel the desire and ability to do foreign missionary work. Carried. The general sentiment of the Conference was against cooperation financially at present, however.

A letter from Miss Alta King on behalf of the Waterloo and Cedar Falls, Iowa, Church of God was read. Moved by C. E. Randall, seconded by Miss Leota B. Hanson, to place the report on file without comment. Carried.

A letter from Mr. and Mrs. James A. Patrick was read. It was moved by M. W. Lyon, seconded by Mrs. T. J. Ellis, that the communication be received and placed on file. Carried.

Extensive discussion of the financial condition of the National Bible Institution was engaged in, and the possibility of its endeavoring to do evangelistic work in new and undeveloped fields was taken up. Although the sentiment of the Conference was decidedly in favor of such evangelization, the majority felt that the financial condition of the church in general prohibited it at the present.

The proposal was made by M. W. Lyon that the Secretary hereafter include detailed reports of membership, losses, and baptisms in the several churches and conferences in his annual report. The Conference favored such a policy, and while no definite action was taken the recommendation was made that the Secretary prepare a blank report to be submitted to the various churches and conferences to be filled out and returned to him before each annual General Conference.

Please turn to Back Page

Declaration of Understanding of the General Conference of the Church of God and Constitution of the National Bible Institution

A DECLARATION OF UNDERSTANDING OF WHAT SCRIPTURALLY CONSTITUTES A CONFERENCE

1. We understand that a conference is a conferring together of any or all members of the church who may choose to be present.

2. That by voluntary assembly members of the church meet at designated time and place to confer on any or all matters pertaining to Christian welfare, working toward better understanding of truth and more unity where differences of faith exist, evangelization, pastoral work, church organization according to Bible teaching, printing and dissemination of literature and books, charitable and benevolent work, and all other Christian activity.

3. That the overseers of the church consist of evangelists, pastors, teachers, elders, and deacons.

4. That in such conference each individual member should conduct himself in a Christian spirit.

5. In harmony with the foregoing understanding, we, the people of the Church of God in the United States and Canada, hereby resolve to associate ourselves in General Conference, and adopt the following

WORKING RULES

I. (6) Every member of the Church of God at large who approves of the aforesaid spirit, aim, and purpose upon request and registration shall become a member of this Conference in the full enjoyment of any and all its mutual privileges and services. Those who prefer may be registered collectively through their respective churches or state and district conferences.

II. (7) This Conference shall meet once each year at such time and place as may be determined upon by the Council Board or by action of the Conference, but in no case shall the date fixed be earlier than July 1 or later than August 31; and at such other time or times as may be deemed necessary. Announcement of the time and place of meeting shall be made at least one month in advance of the date set for the Conference by publication in *The Restitution Herald*.

III. (8) General Headquarters shall be located at Oregon, Illinois, reserving the right to meet at other places as may be determined.

IV. (9) The officers of this General Conference shall consist of President, 1st Vice President, 2nd Vice President, Secretary, and Treasurer, which officers collectively shall constitute a Council Board.

V. (10) The qualifications of the members of the above mentioned Council Board are

such as are given in 1 Timothy 3, Titus 1, and such other scriptures as teach what qualifications leaders should have.

VI. (11) For purposes of conducting the business of this General Conference, this Council Board shall be incorporated under the name "National Bible Institution."

VII. (12) The terms of office shall regularly begin at the close of the Conference at which the election of officers shall have been completed, said term to continue for one year or until successors are duly elected and qualified.

VIII. (13) The General Conference shall be composed of individual members and delegates as follows: Each state shall be represented by delegate or delegates. Where states are organized into state conferences they shall be entitled to vote by delegates appointed by the state conference or its Executive Board 50 per cent of its membership. Each organized church in the state shall be entitled to appoint delegates with power to vote 50 per cent of its membership. Any church or any number of members not associated with a state conference shall be allowed a 100 per cent representation. Any member of any state conference or church who shall be present at any conference session shall be allowed voice and vote, but such vote shall first be deducted from the delegate vote of his church or state conference or both. Any isolated member of the General Conference who is not a member of any state conference or church organization shall, if present, have voice and vote in any conference session.

The names of members and, if possible, the address of each member so represented shall be furnished and certified by the proper officer to the Secretary of the General Conference before the session at which their votes shall be cast.

IX. (14) The election of officers shall take place at as early a session of the Annual Conference as may be convenient. Nominations may be made from the floor, but election shall be by ballot only. A majority vote shall elect. In case no majority is received by any nominee by the third electing ballot, balloting shall continue, after eliminating at this and each succeeding ballot the name receiving the lowest number of votes until an election is declared, provided that no officer shall assume duties of office if there is scripturally sustained objection. This rule shall not be waived.

X. (15) The duties of the several officers shall be such as usually devolve upon officers of corresponding designation.

XI. (16) The several officers of this Conference shall, ex-officio, exercise the duties of

officers of corresponding designation in the National Bible Institution according to the terms of the Constitution governing said National Bible Institution.

XII. (17) A quorum for the transaction of business in General Conference convened shall consist of not less than 5 per cent of its membership represented either in person or by proper representative.

A quorum for the transaction of business of the Council Board shall consist of not less than three of its members.

Less than a quorum may adjourn from time to time until such time as a quorum is present.

XIII. (18) This instrument as adopted shall be referred back to the membership for ratification; and when one thousand members, including three conferences, shall have ratified it it shall become operative.

XIV. (19) The purposes for which the National Bible Institution shall be incorporated are:

A. That evangelistic work be extended to meet the needs of the church everywhere, and to open up new fields of missionary activity.

B. That publishing facilities be provided under capable editorial supervision for the issuance of all necessary literature, such as books and booklets, tracts, and systematized lesson leaflets, either for sale or free distribution—this not with a view to supplant any other established work.

C. That facilities be provided to aid in the education of those desiring to prepare themselves for the ministry, Bible teaching, or other religious work.

D. That a board of benevolences be organized to minister to individual needs as they may arise.

E. The board which shall be chosen to supervise the labor of executing these purposes is hereby exhorted to walk in a manner worthy of the calling wherewith they were called, "with all lowliness and meekness, with long-suffering, forbearing one another (throughout the church) in love; endeavoring to keep the unity of the Spirit in the bond of peace." That in such oneness of Spirit they shall unite in an effort to edify the body of Christ in utilizing the contributed strength of the church to affirm by print and voice the following biblical truths and kindred truths, viz:

(a) That there is "one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:6).

(b) That "God sent his only begotten Son into the world, that we might live through him" (1 John 4:9).

(c) That "God so loved the world, that he

gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

(d) That "Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:3, 4).

(e) That God "only hath immortality" (1 Tim. 6:16).

(f) That God "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" (Rom. 2:6, 7).

(g) That "Christ was once offered to bear the sins of many"; as our High Priest He now sits "at the right hand of God"; "and unto them that look for him shall he appear the second time without sin unto salvation."

(h) That "when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another" (Matt. 25:31, 32). And He shall "judge the world in righteousness" (Psa. 9:8). "For he must reign, till he hath put all enemies under his feet" (1 Cor. 15:25).

(i) That we, "are all the children of God by faith in Christ Jesus. For as many of (us) as have been baptized into Christ have put on Christ . . . And if (we) be Christ's, then are (we) Abraham's seed, and heirs according to the promise" (Gal. 3:26, 27, 29).

(j) That "we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).

(k) That all who are new creatures in Christ Jesus "should not henceforth live unto themselves, but unto him which died for them, and rose again" (2 Cor. 5:15).

(l) That Jesus Christ is to return to the earth "in like manner" as He went away, following which event "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 there shall be "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" (Luke 1:32, 33; Dan. 7:14).

(m) That "now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:22, 23).

(n) That "there shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15).

(o) That "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17).

CONSTITUTION FOR NATIONAL BIBLE INSTITUTION

Authorized by the
General Conference of the Church of God

ARTICLE I

Section 1. The Council Board of the General Conference of the Church of God shall be incorporated under the name "National Bible Institution."

Section 2. General Headquarters shall be located at Oregon, Illinois, reserving the right to transact business at other places as may be determined by the General Conference when in session or by the Executive Board when the General Conference is not in session.

Section 3. The object for which this Institution is formed is to carry on religious, educational, and charitable work as may be determined from time to time by the General Conference of the Church of God, none of which shall be for pecuniary profit.

ARTICLE II

Section 1. The officers of this Institution shall be President, 1st Vice President, 2nd Vice President, Secretary, and Treasurer. These officers shall constitute its Executive Board.

Section 2. The officers of the General Conference of the Church of God shall be, ex-officio, corresponding officers of this corporation.

Section 3. The work undertaken by this Institution shall be divided into departments as follows: Evangelistic, Publishing, Educational, Benevolent, and other necessary departments as may be essential from time to time, each department to be provided with its own department head, all under the administration of the National Bible Institution.

ARTICLE III

Section 1. It shall be the duty of the President to call and preside at all General Conference and Board meetings, and to perform all other duties properly belonging to the presiding officer, not otherwise provided for.

Section 2. It shall be the duties of the Vice Presidents to assist the President when called upon by him in the discharge of his executive duties, and to act in his stead in their order of precedence in case of the absence or disability of the President.

Section 3. It shall be the duty of the Secretary to keep the minutes of all Board meetings; and a record of the activities and accomplishments of said Institution; to report such minutes and records to the General Conference when requested to do so, and at any other time when called for by the President or Executive Board; to receive all money, making record of the same, and to transfer such funds to the Treasurer, taking receipt therefor; to issue all orders for disbursement of money for whatever purpose, except that the General Manager shall have authority to order the payment of bills in limited amounts; to

keep records of such disbursements; and to countersign all checks.

Section 4. It shall be the duty of the Treasurer to receive all money from the Secretary giving receipt therefor, to disburse same, and to keep an accurate account thereof; to safely keep the funds of said Institution, pay out same only upon orders issued by the Secretary or General Manager; to make full annual report of such receipts and expenditures to the General Conference at its annual meeting, and to the Executive Board upon request; to submit such reports for publication; and to keep the accounts of said Institution so as to show its financial standing at all times. The Treasurer's annual report, before presentation to the General Conference, shall be audited by a competent auditor, or auditing committee, whose written report shall faithfully state any discrepancy or failure of the Treasurer. The Treasurer shall furnish surety to the satisfaction of the Executive Board.

Section 5. It shall be the duty of the Executive Board to transact and administer the business of said Institution in accordance with the Constitution and By-Laws as herein provided. Meetings of the Executive Board shall be held at the call of the President, or of two or more members of said Board, notice having been given of the date and place of meeting a reasonable time in advance. Notice by mail, telephone, telegram, publication in The Restitution Herald, or in person, shall be deemed sufficient. The Executive Board shall have power to devise ways and means to accomplish the objects of said Institution as set forth in Article I, Section 3. The Executive Board is also empowered

(a) To acquire and hold real and personal property;

(b) To sell or otherwise dispose of property;

(c) To raise money by subscription;

(d) To receive gifts, donations, and bequests;

(e) To receive and hold money in trust as foundations or endowments, the profits of which shall be used in maintaining the work of said Institution;

(f) To employ a competent General Manager;

(g) To employ competent executive heads over each of the various departments, with the right of combining the work of two or more departments under one head;

(h) To fill temporarily by appointment any office that may become vacant through sickness, resignation, prolonged absence, or death of any incumbent to the expiration of his elective term, except that of the President.

(i) To do any other necessary act for the establishment, prosecution, and accomplishment of the business of the National Bible Institution.

ARTICLE IV

Section 1. The financial policy of the National Bible Institution shall be based wholly upon the principle of voluntary contribution.

The Executive Board shall be governed in the work undertaken by the voluntary support of those interested.

ARTICLE V

Section 1. A quorum of the Executive Board for the transacting of business shall consist of not less than three members. Less than a quorum may adjourn from time to time until such time as a quorum is present.

ARTICLE VI

Section 1. This Constitution may be amended, altered, or revised by a two-thirds majority vote of those present, notice having been given of the proposed amendment or revision in at least three consecutive numbers

of The Restitution Herald, the first appearance thereof to be at least thirty days prior to the convening of the General Conference by which it is to be considered. Said notice shall state plainly the nature and purpose of the amendment or revision. Publication in The Restitution Herald as above stated shall be deemed sufficient notice.

Section 2. Necessary By-Laws may be adopted for the accomplishment of the purposes of said Institution as set forth in the Constitution by action of the General Conference. Amendments or revision of the By-Laws may be made under the rules governing such amendments or revisions of the Constitution as provided in Article VI, Section 1, of this Constitution.

BY-LAWS

of the

NATIONAL BIBLE INSTITUTION

Section 1. The President of the Executive Board of the National Bible Institution shall appoint a competent auditor, or auditing committee, whose duty it shall be to examine the books and other financial records of the Treasurer of said Institution and make a full report of their condition in writing to the General Conference at its annual meeting, or at such other time or times as may be required. Said auditor, or auditing committeemen, shall in no case be a member of the Executive Board, or personally interested in the disposition of the funds of such Institution.

CONFERENCE ECHOES

Continued from Page Four

fact that Noah and seven others were preserved, through the intervening power of God, to replenish the earth.

"Just as it was God's good pleasure to give the earth to Noah and his family, just so will He give His kingdom to the remnant of His people. 'Fear not, little flock,' says the Master; 'it is the Father's good pleasure to give you the kingdom.'"

That the faithful today are God's remnant, through whom He will work for the salvation of His ancient people and all of mankind, was shown by the speaker. "That remnant will save the situation for the rest of the world. Man's extremity is God's opportunity. And He has a definite purpose in all that is coming upon man. God plans to make out of all this chaos something more glorious and beautiful than man has yet dreamed of, for salvation lies with His remnant."

Further illustrations were used by the speaker to show that victory lies not in large numbers. Only twelve men were called to be Christ's apostles, but through their efforts the gospel was carried to the ends of the earth. Only ten righteous men would have saved Sodom from destruction, could they have been found. The Christian population of China, only one per cent of all her people, means more to China today than all her ninety-nine per cent of idolaters.

"Let us not fear, nor lose our courage and faith, because we are far outnumbered by non-believers. The majority may rule the world, but God saves the situation through the remnants. God ever keeps watch above His own, and He will continue to do so until we hear the Master's voice calling us to meet Him in the air. What a glorious destiny is ours," were Bro. Lyon's concluding assurances.

The final sermon of the conference was given by Bro. Austin, whose theme was, "Faith, Hope, and Charity." In this sermon he defined each of these important words and showed how important they are in living the Christian life.

Reversing their order, he declared that charity, or love,

as other versions render the word, is best expressed in service to others, thus serving God. Our first thought should be to serve God truly and faithfully.

Hope was discussed next, the hope of the Church of God particularly. "My hope is that my Savior will come and banish sin, until the glory of the Lord shall fill the entire earth. My hope causes me to press forward, is the incentive that causes me to serve, as expressed in charity to others. I am saved by my hope."

The real meaning of the word "faith" was dwelt on at more length by the speaker. "Faith is that which I manifest toward my God and my Savior. It is my confidence in His Word, my devotion to His cause. I have faith that God will do all He has promised for me. I question not.

"The scientist doubts the possibility of a resurrection. No science known to man can resurrect; therefore, he says it cannot be done. But the same God who can make man of the dust can remake him. And I have faith that He will.

"God has also assured me that if I ask forgiveness He will grant it. I cannot understand how He can make a vile sinner pure and clean, but I believe it. I take Him at His word. That is faith.

"My Scripture tells me God will go with me to the end of the world. I don't know how He will, but I believe it, nevertheless. He also assures me that whatsoever I ask in faith believing, that will I receive. The promise looms up large before me, so large I cannot fathom it, but I believe it implicitly.

"If I practice charity to my fellow men as my Savior practiced and taught me to practice, then I have some prospect of realizing my hope. And if I have hope, then I begin to have faith. I must start with charity; it blooms into hope, and increases in faith. Faith grows and assures us of life from the great Fountainhead of all life. May we develop a faith that wavers not."

These words but imperfectly express the wonderful admonitions given us by Bro. Austin at the concluding service and those of the other speakers as well. May they bring pleasure and profit to those who were not able to attend the conference at Oregon.

Abreast of the Times

Pope Is Disappointed

"Despisers of those that are good, . . . lovers of pleasures more than lovers of God."—2 Timothy 3:3, 4.

VATICAN CITY, Aug. 14.—The Pope is reported as greatly disappointed in the failure of Italian Catholics to observe the ban his "Holiness" has placed upon certain sex films recently. It is asserted that Catholic patrons of the movies, even in Rome itself, are disregarding the expressed determination of the Pope to prevent the attendance of his people at such shows.

Commenting on the current international film exhibition at Venice, the *Osservatore Romano*, official newspaper of the Vatican, today deplored the fact that "Little Women," a clean and wholesome picture, got but a lukewarm reception and that a picture of French cathedrals was booed, while the biggest success was the Czechoslovakian film, "Ecstasy"—banned throughout the world except in France.

So long as depraved human nature rules the world commercialized amusement will continue to provide publicly or privately immoral exhibitions. Nothing but the cleansing of the heart by Jesus Christ can change the lustful desires of the heart, and nothing but the coming of the Prince of Righteousness will bring about universal purity.

Surgeons vs. Faith

"Use a little wine for thy stomach's sake and thine often infirmities."—1 Tim. 5:23. *"The prayer of faith shall save the sick."*—James 5:15.

PHILADELPHIA, Aug. 18.—"My chance with the living God is as good as your chance with the physicians," declared John Hoffman, a motorman, as he refused to give his consent for an operation to be performed on the leg of his sixteen year old son, who was suffering from the result of an accident he met with two years ago.

Both Mr. Hoffman and his son were members of a faith-healing sect known as the Faith Tabernacle. The father contended with Judge Theodore Rosen that it was not "right to take a matter like this out of God's hands. Somebody will have to answer for it on Judgment Day."

The will of the judge prevailed, however, and John, Jr., was placed under medical observation, and later, despite his and his father's protests, underwent an operation in which three and a half inches of decaying bone were successfully removed from the boy's right leg, which had become stiffened as the disease spread.

Commenting sympathetically on the case, the *Ohio State Journal* declared editorially, according to *The Literary Digest*:

"No intelligent person who believes in a Divinity questions the value of faith and prayer in sickness. But, at the

same time, a bit of reflection ought to reveal that the same Divinity that can heal by faith and prayer also is able to equip physicians, doctors, and nurses with knowledge, materia medica, and equipment to combat disease.

"Indeed, the most noted of the world's doctors are men who believe whole-heartedly in faith and prayer, as readily and completely as they believe in medicine, surgery, and the hospitals."

Germany Approves Hitler Policies

"Oppress not the . . . stranger."—Zech. 7:10.

BERLIN, Germany, Aug. 20.—By a vote of ten to one the citizens of Germany yesterday confirmed the absolute dictatorship of Adolf Hitler over that country and indicated their approval of his political policies, which include bitter anti-Semitism and the nationalization and governmental domination of religion. This overwhelming vote of confidence in Hitler's ability to lead the nation out of the prolonged period of distress into which it entered at the close of the war was anticipated. The presence at the polls and on every street corner of uniformed storm troopers bearing such slogans as, "Hitler, born of the people, is chosen as leader," and, "The leader commands and we shall obey," no doubt had much to do with the result of the election as well as the fact that the Chancellor had no opposition.

The entire nation turned out en masse to celebrate the popular confirmation of Mr. Hitler in his dual office of President and Chancellor. The Associated Press says that "Germany's great army of voters goosestepping to the polls was a vast demonstration of the dictator's might." Old and young took part in the great victorious parade that marked the "leader's" popularity.

Jewish World Conference

"To make them a desolation, an astonishment, an hissing, and a curse; as it is this day."—Jer. 25:18.

GENEVA, Aug. 20.—A world conference of the Jews will meet today in this city to consider the widespread anti-Semitic sentiment that is said to be developing rapidly in all countries. A protest will be made to the League of Nations in which the League will be asked to bring vigorous pressure to bear upon Germany to prevent further Jewish persecution there. With the establishment of a shadowy government of their own in the ancient homeland of their fathers, coupled with the conviction that their financiers still hold the purse strings of the world, the Jewish leaders are becoming more determined and insistent in the demands they make upon the world for protection from their racial enemies. It is becoming ever more apparent that God's solution of the Jewish problem, that is, to restore them to their own land, is the only feasible one.

Berean Department

ARLEN MARSH, EDITOR

THE Twenty-First Annual Conference of the National Berean Society was called to order in the Church of God at Oregon, Illinois, by President C. A. Smead on August 6, 1934. The program of the day followed closely the regular Illinois Bible School schedule, the only class that was discontinued being that usually held at 10:45 a. m. In its place were substituted the classes generally held at 9:15.

The morning session opened at 8:40 with a song. Prayer was offered by M. W. Lyon. The President read a short excerpt from the Bible. The remainder of the session was devoted to the reception and discussion of reports from the various committees and subsidiary Berean organizations. A paper from Miss Verna Himmelright, Attica, Indiana, describing the work of the Senior Home Study Committee, of which she is chairman, was read. Reports indicated that total membership was approximately the same as it had been the year before; but they also indicated that the state societies were losing their members and influence.

It was decided at this session that the incoming Board should prepare a pamphlet for local societies, indicating the best methods of securing and maintaining organization, giving possible programs, duties of officers, and similar practical aids to local workers. The suggestion included the thought that each officer of every local society should be supplied with a free copy of the pamphlet. At a subsequent meeting of the Executive Board, M. W. Lyon was appointed chairman of a committee to prepare the pamphlet.

At 10:30 the meeting recessed. Prayer was given by Gerald Cooper.

The afternoon session convened at 3:05. Following a hymn, Mrs. Pearl Zechiel, President of the Indiana State Berean Society, offered prayer.

A paper by F. E. Siple was read to furnish the Conference with a description of the organization employed by the Grand Rapids, Michigan, Berean Society, which has four classes with an average attendance of more than seventy. There was a twenty-minute discussion of the best methods for organizing and conducting Berean classes. It

was stressed that the various age groups should be separated and that variety should be introduced into the program.

The annual business meeting followed immediately this discussion. Section 6 of Article II of the By-Laws was eliminated by a unanimous vote of the Conference. This action abolished the Relief Committee. The Executive Board determined to place the small amount held by the old Relief Committee at the disposal of Mrs. Orpha Sanford, who conducts private relief work among the church members.

An extended discussion of the purposes of the Berean Department of THE RESTITUTION HERALD resulted in a unanimous determination that the policy described in the box on this page should be continued by the editor.

Nominations and balloting for the various officers resulted in the election of Cecil A. Smead, Blanchard, Michigan, President; Gerald Lee Cooper, Ripley, Illinois, 1st Vice President; Harvey Krogh, Jr., Pearl City, Illinois, 2nd Vice President; Miss Genniel Carpenter, Oregon, Illinois, Secretary; and Mrs. Esta Starbuck, Rockford, Illinois, Treasurer. Arlen Marsh was appointed Secretary pro tempore by the President in the absence of Miss Carpenter.

In the evening, beginning at 7:30, a half-hour song service was conducted under the leadership of

Mrs. Esta Starbuck. A quartet composed of Clarence E. Lapp, Gerald Lee Cooper, Harvey Krogh, Jr., and Richard Le Crone gave a special vocal selection.

Harry Goekler, pastor of the Salem Church of God near Marshall, Illinois, delivered the sermon, which was based on the inquiry made by God of Moses: "What is in thy hand?" The sermon pointed out the failure of church workers, and particularly young people, to recognize and to use the talents they possess, and urged a more active participation in the affairs of the Christian church by every member.

Only two committee changes were made during the sessions of the Board: Genniel Carpenter was placed on the Publishing Committee in place of Norman John MacLeod; and Mrs. Lulu Stilson was made chairman of the Junior Home Study Committee, replacing Virginia Kincheloe.

The Policy Stands

Owing to the voice of criticism heard now and then from various parts of the country in regard to the prevailing policy of the Berean Page, your editor put the question before the Conference of the National Berean Society. By a unanimous vote of the Bereans present the Conference declared in favor of the continuance of the editor's policy.

This department, therefore, will be devoted to the service of Christian young people. It will urge young people to take their proper place within the church; it will attempt to provide practical suggestions for the organization and maintenance of Berean societies, which primarily are for the young people of the Church of God and their associates; and it will furnish space for these young people to exchange their views on religion, practical church business, and allied matters. Manuscripts are solicited from those of all ages who are interested in seeing youth's faith in God and in the Bible permanently strengthened.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Even a child is known by his doings."

AT ILLINOIS BIBLE SCHOOL

SO many interesting things happened at Oregon during our Bible school which just closed that I am going to tell you about some of them today. If all of you could have been there you would have had the best vacation you ever had, because you would have spent your time learning some of the best things there are to learn. Besides, you would have met some of the nicest teachers and many other boys and girls of your own ages there.

First we will begin with the tiny tots' class, taught by Mrs. Thayer. These were little boys and girls who are not old enough to go to school, and you should have seen them act out Bible stories. There must have been more than twenty enrolled altogether in this class. Some of them were real artists, too, coloring their Bible pictures very nicely.

One day when I visited their class they acted out the story of Peter in prison. All except Peter stayed in one room, and they were praying that God should help Peter out of prison. Pretty soon a loud knock came on the door, and one little girl ran to answer it. She was Rhoda, you know, and she just stood there with her eyes and mouth open, saying, "It's Peter!"

All the others said, "It can't be Peter; he's in prison."

Then they let Peter in, and they were so happy to see him out of prison once more. Now if you've forgotten this nice story, look in Acts 12, and then get your playmates together and act it out. It's lots of fun, and, besides, you are learning something about God at the same time. You see, God answered their prayers, and they knew it.

Then another day they played the story of Paul on the road to Damascus. You know, that time when the bright light shone down on him from heaven and he became blind. They seemed to like this story very much. A little boy was Paul, and a little girl was the light, and you could tell what story they were acting all right. Try it yourselves some day.

They did fine with the one about Paul and Silas in prison, too. You know, where the earthquake came and freed the prisoners. You should have seen the stocks and the chains they had made themselves to hold the prisoners fast. One little boy always wanted to be the earthquake which shook the door and loosened the chains and locks.

Then one day Mrs. Thayer made a big sailboat, big enough for the whole class to get into. And here's how

she did it. On the floor she drew the shape of a big boat with chalk; then she made a sail from a sheet and fastened it to the ceiling and floor. They all took their places in the boat and played the story of Peter trying to walk on the water. Wouldn't you like to have been there?

Now the boys and girls from 6 to 10 were taught by Mrs. Lapp, and they certainly were busy and happy. She had made fifty books with pictures to color and verses to learn. The books were called, "Model Christians."

On each page was a Bible character, one for each letter of the title of the book, such as Hannah, Lydia, Timothy, and last and best of all, our Savior, Jesus. There was a little poem for each one, too. They colored the pictures and learned the poems and verses, and, of course, the story connected with each name.

When Bible school was over they took their books home to keep, and I know they will look over them often during the year and think of the good times they had at Oregon. I saw several of their books, and they really were fine. Mrs. Lapp put lots of work on them, and the boys and girls appreciated it, I know.

The older girls and boys, from 10 to 13, were taught by Bro. Thayer, and he had a large class, too. I didn't get time to visit them, and I'm sorry I didn't because I could tell you better about it if I had. They studied Bible characters, such as Noah, Abraham, Moses, etc. They wrote, and drew, and learned verses, and did many interesting and valuable things. In this class were girls and boys from Indiana, Texas, Minnesota, Michigan, and Ohio, besides Illinois.

Now, you know, whenever any of these boys or girls have some of the lessons in Sunday school that they studied in Bible school, all the different parts of the story will come to their minds at once. They'll know where to look in their Bibles to find them, and their teachers will surely be glad that they went to Bible school.

Besides all this, they learned many things that will help them throughout their whole lives, things about God and His love for us, about Jesus, our Example, and how we should follow in His steps. Won't you try to come with your parents to Oregon next year to our Bible school?

O Master, deign this church to bless,
This house of prayer, this home of rest;
And let its door a gateway be
To lead us from ourselves to Thee.

—Whittier.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 10. — September 2, 1934

MICAH CHAMPIONS THE OPPRESSED

Micah 2 to 4 and 6:1 to 7:6

Devotional Reading: James 1:22-27

GOLDEN TEXT

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?—Micah 6:8.

A STUDY OF THE SUBJECT

Topic: Micah Champions the Oppressed.

Aim: God condemns dishonesty and the oppressions of the poor.

Basic Truth: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over."—Luke 6:38.

I. God's Challenge to Israel. (Micah 6:1-5.) The challenge which God addresses to Israel might be applied to any nation in the world. For there is no people upon whom the Lord has not poured out His abundant blessings, and there is no nation which has not shown the grossest ingratitude. Should our own country be called upon to show cause why it has so grievously sinned against God, what defense could it make before Him? Surely David was right in concluding that God "hath not dealt with us after our sins; nor rewarded us according to our iniquities" (Psa. 103:10).

II. What Does God Require? (Vv. 6, 7.) The questions are put into the mouth of a personified nation, yet they include some of the essential qualities of character God demands in every man. Each should ask himself these same questions, and seek the answer in God's Word. Even under the gospel dispensation the requirements differ with different men. Of course faith and obedience to the gospel is required of all. But in addition to that each entrant into the body of Christ has special services to render. God would not demand of the man who had never used liquor that he cease to be a drunkard. But there would be other conditions for him to meet. There is overcoming for each to do to meet the Lord's requirements and to render acceptable service.

III. Justice, Mercy, Humbleness. (Vv. 8-12.) God required of Israel that justice should be rendered to all. That mercy should be extended and a love for mercy developed in the heart of the nation. That humbleness should mark its attitude toward God. He condemned every kind of dishonesty, especially that which led to the oppression and robbery of the poor, and warned the rich that their sacrifices of dishonestly acquired wealth were an abomination to Him. The three requirements named in this lesson will form the basic law of God's kingdom when Jesus comes.

THE GOLDEN TEXT

"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?"—Micah 6:8.

Israel lived under the law, not under the gospel. God dealt differently with His people under the law than He does now with His people in the gospel age. God told Israel at different times what He wanted them to do. In

Deuteronomy 10:12 we find that God wanted Israel to fear Him, to walk in His ways, to love and serve Him with all their hearts. If they walked humbly before God, no doubt they would do justly, and love mercy, for with humility comes the other graces of God.

God requires obedience just as much now as He did under the law. He also wants our love and service. Now it is "by grace are ye saved through faith; and that not of yourselves: it is the gift of God."—Eph. 2: 8.

—L. A. R.

PRACTICAL APPLICATIONS

What

—has God done that ye should not serve Him?

—can you testify against Him?

—are you doing in return for God's goodness?

—will you say in defense of your slothfulness?

—will you do in the day of judgment?

A Challenge. God challenges Israel to bring forth evidence against Him as reason and justification for their going a-whoring after other gods and not serving Him the only true God. His plea is touching. "O my people, what have I done unto thee? and wherein have I wearied thee?" God had abundantly blessed Israel. He had delivered them out of Egypt in a mighty and miraculous manner; providentially cared for them in their wilderness sojourn; led them into and gave them the land flowing with milk and honey; and continued to daily bless them—and now why should they react against Him in view of His goodness and mercy to them? If Israel were to accept this challenge and testify against God, they would have to say, "He has done us good and not evil all the days of our life."

How Would We Testify? Could Gentiles give any reasons for their continued rejection of and opposition to God? Surely the Father of all benefits has been as beneficent to Gentiles that are under the gospel banner in this age as He has to the dispersed of Israel, yet the bulk are rebellious and altogether indifferent to God's goodness and long-suffering. Ingratitude characterizes the attitude of most people. How can we explain such? Surely all should serve the Lord God "with joyfulness, and with gladness of heart, for the abundance of all things" (Deut. 28:47).—C. E. R.

YOUNG PEOPLE AND ADULTS

Applied Religion

Jesus championed the cause of the poor and oppressed, but He did it in a much different way than it is done today. Were He living now, it is very doubtful if His voice would be heard over the radio condemning the international banker, Wall Street, and a host of

others. Neither would He be found striving for the passage of laws that would suppress these. He did none of these things when He was here before and His command to the twelve was to preach the gospel of the kingdom. In His parable of the tares and the wheat He commanded to let the tares grow lest some of the wheat be destroyed. However, He did promise a separation in the last days, which work will be done by angels and not by His followers. Paul tells us that the rulers of the world are God's ministers unto us for good. We who have the gospel to teach should be content to let God and His ministers do their part of the work. We must learn the lesson learned so bitterly by Nebuchadnezzar (Dan. 4:32). Jesus rebuked the scribes and Pharisees for stealing widow's houses but He made no effort to stop them. It is the lot of Christ's followers to warn people of their evil ways and to tell them that God will surely remember their sins in the day of judgment. When we have done that our work is finished. We are not under law today but under grace, therefore let the tares grow until God sends His angels to the harvest. The tares may choke the wheat, but our Master knew this and still said to let them grow. We must have faith.

Applied religion is the living of the Christ-life day by day, keeping His commands as best we can, seeking His strength and guidance in our weakness.—H. A. S.

PRIMARY

Topic: The Farmer Prophet, Micah.

Today we're going to visit a farmer who lives in the village of Moresheth. His name is Micah. He is a great leader as well as a prophet. He was also chosen by God to tell us about some of the wickedness of his day.

He seems to be talking most about the rich. He says they are so very greedy that they try to get even the tiny huts.

They go to war that they may gain more land. They crowd out the men who own small farms. They take women and children out of their pleasant homes.

He sees their wickedness everywhere and he knows that these things will be here until we get a better ruler.

He then tells us how things will be when Jesus comes to earth to be our King. The poor will be taken care of then. There will be no more wars. The people will all live together in peace. Remember when Micah is talking Jesus has not even been born. But Micah tells us where He will be born.

Micah says Jesus will be born in Bethlehem. If he knows this, I'm sure we can depend on what he says about Jesus coming to be our King.—V. C. T.

AMONG THE CHURCHES

CONFERENCE DATES

Virginia Bible School and Conference
at Maurertown, August 16 to 26
Nebraska Conference at Holbrook
August 19 to 26
Iowa Conference at Waterloo,
Aug. 21 to 26

IOWA CONFERENCE

The following conference announcement reached us too late to appear in our last issue, and consequently is too late to be of much practical use as an advertising effort. We publish it, however, with the hope that it may induce some to attend the closing days of the conference at least.—Editor.

Time: August 21-26 inclusive.

Place: Campgrounds, Waterloo, Iowa.

Speakers and Teachers: L. E. Conner, O. J. Allard, H. S. Hunt, Alta King, Adelle Howe, and Doris Cronbaugh.

Berean Day: Thursday, August 23.

Please bring fruits and vegetables if possible. Also remember Conference dues and local church reports. Tents furnished free. Meals 10 cents.

We especially invite ministers from out of the state to attend these meetings. "Come let us worship together."

Esther D. Sealine, Cor. Sec.

SOUTHERN CALIFORNIA

With disappointment buried deep in our heart at being deprived by ill health of the privilege of meeting with the brethren in General Conference we turn for consolation to renewed effort in the church work in southern California. We know that "all things work together for good" for those who have their hearts in God's work, and are hence looking forward to a better day when we may meet the brethren, if not at Oregon, Ill., then at Jesus' feet.

Sunday morning, Aug. 5, found us indeed thankful to be able to be out to Sunday school and church services for the first time since our stay at the hospital. We know not what a blessed privilege it is to stand and administer the Communion service until we are deprived of that privilege for a time. Sr. Railsback gave a most forceful sermon on the veil that covers the world, taking her text from Isaiah 25:7, preceded by a short talk by Bro. Brady. After the regular services of the morning we were delightfully surprised when Bro. Brady presented us with a beautiful briefcase upon which our name is engraved. No gift could be more appreciated than this one; we do not believe in mind reading, but we are inclined to think that such must have been the case, for we have been desiring a briefcase for many years.

We have been enjoying the visit of the Johns family of Blair, Neb.; they have helped to swell our numbers and to add interest to the various classes which they have attended while here. We only wish they could remain with us permanently. At the present writing we trust that the Crundwells and Cripes are at their destination in Texas and are enjoying their visit. We are gratified to report that Srs. Lizzie Railsback and L. E. Rich are much improved from their long drawn out illnesses. Sr. Chapman of Lynwood is also a great deal better.

Norman John MacLeod.

LOS ANGELES, CALIFORNIA

The attendance at the church services has kept up remarkably well so far through the summer months. We have been pleased to welcome a number of visitors from other states, the last ones being Bro. and Sr. Johns, their son Arnold, and daughters Janet and Mary, from Blair, Neb. Their sons Edmund and Robert with their families of southern California were also guests at our services.

Sr. Alma Brandt is returning to her former home in Yakima, Wash. We shall miss her very much. Sr. Ora Knott of Perris came over to services recently, the first since her recent siege in the hospital. Sr. Mary Chapman is recuperating from another serious illness. Bereans, please write some cheerful letters to her at 3535 Orchard Ave., Lynwood. A call on our isolated friends in Santa Ana found Sr. Elsie Elliott, Sr. Rose Barton, Bro. and Sr. C. E. Hatch, and Bro. and Sr. E. E. Elton in usual health, all eagerly watching for signs of the coming of the Bridegroom.

Bro. D. B. Jackson is enjoying the summer months camping at Laguna Beach. We spent a pleasant evening with him in his elaborate camping outfit. Bro. and Sr. Cripe, Sr. Crundwell, and Bro. Bradley Crundwell are visiting in Texas at present. Bro. E. E. Crundwell plans to join them there soon and return with them later.

Sr. Elizabeth Railsback is now able to do her own cooking, even though she can stand on her feet but a short time. She, too, would appreciate some cheerful letters. Her address is 338 W. 74th St., care H. B. Boggs. Sr. L. E. Rich is gaining slowly. She has the determination to improve and is cheerful, though confined to her wheel chair most of the time.

Bro. MacLeod was able to resume his work in the pulpit the 12th inst., after an absence of three weeks. He is looking and feeling fine, he says. His sermon topic was "Answered and Unanswered Prayer."

Emma C. Railsback.

CONTRIBUTIONS TO N. B. I.

Samuel L. Burk	\$10.00
Elizabeth Dauterich	4.25
Mr. and Mrs. H. H. Moore	2.00
Mrs. Sid Martin	2.50
Arlen Marsh	1.45

HERALD RECEIPTS

Eliza M. Cassen (for self and another); Edna Arthand (for self and another); Vera M. Lewis; Annie Broberg; George Randall; A. E. Renneker; Mrs. F. M. Hoskins (for others); Samuel L. Burk; Etta Elton; George F. Scott; Elizabeth Dauterich (for another); Flem Anderson; Misses Penrod; Bert E. Decker; Mrs. E. L. Cronk; Mrs. Hilding L. Anderson (for another); Mrs. E. M. Hall; Frank Bales; Pauline Chapman; Margaret Burns; Lucille Le Crone (for another); Mrs. Jessie W. Lovett; Silas Overton.

"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.

DELLA ANNETTA CLAUSSEN

After many months of agony caused by an internal cancer which medical and surgical aid could not relieve, Sr. Della Annetta Clausen, wife of Bro. S. S. Clausen of Oregon, Ill., fell quietly asleep on the evening of August 16, 1934. While death must always be recognized as the enemy of mankind, yet through the grace of God its dread approach may take on the guise of kindness under circumstances such as those through which Sr. Clausen had so long suffered.

Sr. Clausen was born in East Friesland, Germany, January 20, 1883, and was brought to this country by her parents in early infancy. They settled in Ogle County, Ill., where she spent her entire life. She was married August 18, 1901, to Siebolt S. Clausen, who, with their son, Frederick, and daughter, Mrs. Jessie Oltmanns, survive her. She also leaves three grandchildren, three sisters, and four brothers to mourn her absence.

Bro. and Sr. Clausen were baptized by Bro. F. L. Austin several years ago and united with the church in Oregon, where they have both remained faithful to their religious obligations. Our beloved sister peacefully rests in the memory of the heavenly Father and of her loved ones until the Life-Giver comes to call her from the grave.

The funeral service was conducted by the pastor of the Oregon church and was largely attended. The speaker chose as his text for the occasion the words of Jesus found in Mark 5:36: "Be not afraid, only believe."

THE RESTITUTION HERALD

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Subscription Rates.—51 issues per annum, \$2.00; 6 months, \$1.00; 3 months, 50 cents
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Receipts.—The change of date on your address label is your receipt. If date is not changed in two weeks after payment of subscription, please notify this office.

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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 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—

During General and Illinois Conference and Bible School those in attendance enjoyed many fine musical numbers. Among these were two numbers given by the Oregon Community Quartet, directed by Jane Harris Stiles, of which Arlen Marsh is a member. This quartet sings monthly over the radio. Another enjoyable feature was the "brother and sister" quartet, composed of Clara and Harvey Krogh and Margaret and Gerald Cooper. The "Training School Quartet" also gave a good number one evening. In this were Harvey Krogh, Richard Le Crone, Clarence Lapp, and Gerald Cooper. It was nice to have Sr. Bernice Rogers at the organ on the last Sunday evening with her senior choir from the Oregon church. Sr. Esta Starbuck, chairman of music, endeavored to seek out all visiting talent for our enjoyment.

Sr. Leota Hanson, Treasurer of Illinois Conference, was the most "receptive" person on the grounds. She reported sufficient funds received to defray all expenses of the conference and school.

Oregon people particularly were glad to re-new acquaintance with the younger members of Bro. Siple's family, who had endeared themselves to us when their home was here, and whom we had not met for three or four years.

Sr. Smith had a new helper in the kitchen this year who proved very efficient, Mrs. Dora Heeren. She is a reader of The Restitution Herald, and interested in the truths we teach, though not yet one of our members.

You missed a most interesting sermon by Bro. Lapp at conference at Oregon, if you were not able to be present. He spoke on the four things that were too wonderful for Solomon. And who ever thought of getting all of that out of those verses in Proverbs? Perhaps he'll preach it at your church if he visits you some day.

Bro. S. T. Shirley, Rock Falls, Ill., for many years an active worker in various forms of Christian service, including that of lecturer and organizer for the Illinois Christian Citizenship League, although far advanced in years, indicates his continued interest in spreading the gospel by ordering copies of the paper sent to some whom he thinks may be influenced by its teaching. It is always an inspiration to get a letter from this aged brother.

Among the unusual occurrences of the conference was the baptism of three grandsons by two grandfathers, Bro. S. J. Lindsay performing that service on behalf of his grandsons, Donald and Robert Mattison, and Bro. F. L. Austin confirming the faith of his grandson, Austin Railton, in the same way.

An interesting discourse was delivered before the gathering on Tuesday night following Berean Day by Prof. Hewitt of Aurora College. Prof. Hewitt is instructor in Bible literature in that very efficient Advent Christian school.

The sympathy of the brotherhood at large goes out to Bro. S. S. Claussen of Oregon, Ill., over the death of his wife. Many who attended the conference called at Sr. Claussen's home during the last days of her illness and brought much comfort to her family.

Bro. Harvey Krogh proved to be a very efficient "utility man," hustling around for provisions and contributions of eatables, etc.

As this paper is sent out the Iowa Conference opens on the historic campgrounds at Waterloo. Among the guest speakers and teachers from out of the state will be L. E. Conner, President of the General Conference, C. E. Lapp, pastor of the church at Ripley, Ill., and Sr. Lapp. We pray that the gathering will be one of spiritual uplift and that it will mark a decided forward movement in the Lord's work in Iowa.

The church at Dixon, Ill., where Bro. F. E. Siple made his home before accepting a call to become pastor of the church at Grand Rapids, Mich., entertained Bro. Siple, his wife, and four of his daughters at an enjoyable gathering last Tuesday night, after which they left for their field of labor in Michigan.

Among those baptized during conference was John Ward Scott, son of Mr. and Mrs. Ward Scott of Lockport, Ill. This young man is a grandson of Bro. John Cross (deceased), who was prominently associated with the establishment of The Restitution Herald and with the organization of the General Conference. John was baptized by the pastor of the Oregon church, of which he will be a member, on Monday morning, Aug. 13.

Another baptism which occurred on Monday morning was that of Kenneth L. Gruber of Oregon, Ill. Kenneth also comes of a long line of believers, his mother, his grandparents, and great-grandparents being members of the Church of God. We pray that all of these young men may be kept true to God until our Lord returns.

On Saturday, Aug. 11, Gail Grimsley of Little Sioux, Iowa, made the good confession and was baptized by G. E. Marsh into the saving name of the Lord Jesus. May he continue as a useful member of the Iowa church and conference and at last receive the crown of life is our prayer.

Last Sunday evening was a happy occasion at the Oregon church when a special service was held to receive four splendid young men into its fellowship. Those thus received were Kenneth L. Gruber, John W. Scott, Robert Mattison, and Donald Mattison. With solemn and impressive words of admonition and encouragement the hand of welcome was extended to them by pastor and congregation. What a wonderful and unusual thing it was to witness in these days of religious indifference among the young four young men formally dedicate their lives to the Lord Jesus Christ!

Negotiations are progressing with the receiver of the closed Oregon State Savings Bank with the object in view of reaching an agreement for settlement of its claims against the National Bible Institution on an adjusted basis that will be satisfactory to both parties.

Fifteen Weeks for Fifty Cents—

Simply fill in this blank and return it to us accompanied by 50 cents for each one to whom you wish THE RESTITUTION HERALD sent for the next fifteen weeks and we will provide them with splendid inspirational reading, prophetic information, and comforting assurances of the Children of God for the summer's reading.

GENTLEMEN:

Please send THE RESTITUTION HERALD to each of the following for 15 weeks. I inclose 50 cents for each subscription.

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Address

New subscriber for 15 weeks:

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St. and No.

City State

Additional names may be submitted on another sheet.

YOUTH

By Nettie B. Crundwell

IN the June 26 issue of THE RESTITUTION HERALD there appeared two splendid articles. They were on the same page. One was written by Bro. Randall, the other by Bro. Arlen Marsh.

It would be too bad if any of the brethren, old or young, failed to read them, for they contain a great deal of truth. Bro. Randall calls attention to some very important things in the last paragraph. He says: "The world is turning to youth; so is the church." We are not so much concerned about the world, but the church. He further says: "We must divest ourselves of many of the archaic ways of a score of years ago."

Very true; and the church and Sunday school that do not recognize this fact, but continue to work along the same lines they did some twenty or thirty years ago, will find their membership dwindling down to the older members of the church.

Young people demand more, yes, a change, if you please. And that is as it should be. Quoting from Bro. Arlen: "Youth demands and rightly should receive a more important part in the affairs of government, business, and religion"; for what they lack in experience is more than made up in enthusiasm, self-reliance, and energy. These characteristics are more evident in youth today than in former times; therefore, they must have an outlet. And the congregation that is wise will put its young people to work in the Master's vineyard. Why should they be barred from service; are they not members of the body of Christ, and as such have they not certain duties to perform?

The fact that older people have had more experience in no way proves that they may not make quite as many and as grievous mistakes as younger people.

We have reason to believe that many of God's chosen workers were young men. In fact we know that Joseph was seventeen years old when the Lord began using him, and was only thirty when he was made ruler over all Egypt (under Pharaoh, of course). David was but a youth when God anointed him king of Israel. John the Baptist was not over thirty when he began his ministry. Jesus was a young man, and we have every reason to believe the twelve whom He chose as apostles were near His own age. Peter no doubt was the oldest. The fact that He was choosing them for arduous labor would convince one of their age. No, the young man or woman does not need age and experience to do the King's business so much as he needs faith in God and courage to surmount obstacles.

"Youth should, therefore, be given a position in the ruling of the church. Youth's new thoughts, unbiased vision, and adaptability are quite as necessary to the successful operation of Christianity (today) as the more stable ways of age," as Bro. Arlen has so aptly said.

REVIEW OF THE GENERAL CONFERENCE

Continued from Page Six

Secretary G. E. Marsh addressed the Conference briefly on August 10 on the spiritual purpose of the National Bible Institution and THE RESTITUTION HERALD. The Conference was unanimous in its desire that the present restrictive editorial policy be continued, and by a showing of hands it advised the editor to continue the publication of news items of religious and prophetic value under the heading, "Abreast of the Times."

An effort was made to arouse greater interest in the possibilities held out in Golden Rule Home, and the President stated again that its financial condition was the best now it has ever been. The Home could easily care for six or eight more members, and the delegates were urged to try to induce elderly people to come here to make their home.

At this and other sessions of the Conference the President stressed the fact that the only source of revenue the National Bible Institution possesses upon which it must depend for financial support in the carrying forward of its work is the individual contributions of our brotherhood. The work is theirs, the responsibility is theirs, and the results attained are theirs.

It was moved by M. W. Lyon, seconded by G. E. Marsh, that an effort be made to hold the business meetings of the Conference earlier in the meeting in 1935 to avoid running overtime. Carried. It was determined that the announcement should be made next year that the business meetings of the Conference would be held during the first week of the annual gathering.

Miss Jessie Kauffman (California) expressed her appreciation for the work done by the local and Illinois State Conference workers to make the General Conference a success. A unanimous rising vote of thanks was extended to these workers for their self-sacrificing efforts.

The minutes of each session were read at the following session and approved after corrections or emendations had been made. At the conclusion of the final business session on August 11, 1934, the minutes of that session were also read and approved by the Conference.

Moved by G. E. Marsh, seconded by Miss Leila E. Whitehead, that the Conference adjourn. Carried. Adjournment taken at 12:05 p. m.

G. E. Marsh, Secretary.

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"Where is the disputer of this world? Hath not God made foolish the wisdom of this world?"—1 Cor. 1:20.

Life is so short we cannot know everything. There are, but few things we need to know; but let us know them well. People who know everything, do nothing.—Talmage.

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The Wonder of the Book

THE wonder of The Book, my friends, grows on us as our experience is enlarged. For the more deeply we search it the more we feel that the Bible is not merely a book, but The Book. Sir Walter Scott in his dying hour was right when he asked his son-in-law to read to him out of the Book, and in answer to the question, "What book?" replied, "There is only one book, the Bible. In the whole world it is called 'the Book.' All other books are mere leaves, fragments." Yes. It alone is the perfect Book. It is the eternal Book. It is the Voice; all others are merely echoes. Of course, you all know that The Bible literally means The Book. It is a translation of the Greek title of the Bible, *He Biblos*; in English, The Book. It is the Book that stands alone; unapproachable in grandeur; solitary in splendor; mysterious in ascendancy. . . ."

Now, one of the first things about this Book that evokes our wonder is the very fact of its existence. Anyone who has studied the history and origin of the divine Word must be overwhelmed with wonderment at the mysterious method of its formation. That it ever was a book, and is today the Book of the modern world, is really a literary miracle. For there never was any order given to any man to plan the Bible, nor was there any concerted plan on the part of the men who wrote, to write the Bible. The way in which the Bible gradually through the centuries grew is one of the mysteries of time. Little by little, part by part, century after century, it came out in disconnected fragments and unrelated portions (Hebrews 1:1), written by various men, without any intention, so far as we can tell, of anything like concerted arrangement. One man wrote one part in Syria, another man wrote another part in Arabia, a third man wrote in Italy or Greece; some writers wrote hundreds of years after or before the others, and the first part was written about fifteen hundred years before the man who wrote the last part was born. Now, take any other book you can think of on the spur of the moment, and think how it arose. You know fairly well how it arose. In nine cases out of ten a man determined

Dyson Hague, M. A., delivered this as an address to the Parkdale Bible Society, Toronto, Ontario, on May 15, 1912. It is here printed in the original style of the speech. Owing to its length, it must appear in two parts.

to write a book, thought out the thoughts, collected the material, wrote it or dictated it, had it copied or printed, and it was completed within two or three or more months or years. The average book, we may suppose, takes from a year to ten years to produce, though a book like Gibbon's *Decline and Fall of the Roman Empire*, or Tennyson's poems, took longer to complete. But, generally speaking, the average book you think of has been produced by one man within his own generation. Now, here is a book that took at least one thousand, five hundred years to write, and spanned the span of sixty generations of this famous old world's history. It enlarges our conceptions of God; it gives us new ideas of His infinite patience, as we think of the wonder of His calm, quiet waiting as He watched the strain and the haste and the restlessness of man across the feverish years, as slowly and silently the Great Book grew. Here a little and there a little of it came on; here a bit of history and there a bit of prophecy; here a poem and there a biography; here a letter, there a treatise; and at last in process of time, as silently as the house of the Lord of old (1 Kings 6:7), it came forth before a needy world in its finished completeness. When Moses died there were only five small portions; when David sat upon the throne there were only a few parchments more; one by one, princes and priests and prophets laid on the growing pile their greater and smaller contributions, until in process of time the whole of the Old Testament Bible was written in its entirety, word for word, letter for letter, sentence for sentence, book for book, precisely as we have it now, intact and complete; and as Josephus testifies, no one through the ages has dared to add or take away, nor has the Old Testament text been altered in the slightest degree from that day to this.

But the New Testament is a far greater miracle from the literary standpoint than the Old Testament. The Jews, you all know, were not a writing people. I hardly know of a Jew who ever wrote a book, except Josephus, and I doubt very much if a man or

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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

Two Dollars per Year

Paul C. Johnson, Associate Editor

"Give attendance to reading, to exhortation, to doctrine."—1 Timothy 4:13.

LORD OF ALL BEINGS

Lord of all beings, throned afar,
Thy glory flames from star to star;
Center and soul of every sphere,
Yet to each loving heart so near!

Sun of our life, Thy quickening ray
Sheds on our path the glow of day;
Star of our hope, Thy softened light
Cheers the long watches of the night.

Our midnight is Thy smile withdrawn;
Our noonday is Thy gracious dawn;
Our rainbow arch Thy mercy's sign;
All, save the clouds of sin, are Thine!

Grant us Thy truth to make us free,
And kindling hearts that burn for Thee,
Till all Thy living altars claim
One holy light, one heavenly flame.

—*Oliver W. Holmes.*

A WARNING OF DANGER

A BOMB with lighted fuse is threatening this present evil world with destruction," declared Bro. Richard Le Crone in a powerful appeal addressed to the church at the General Conference. "Shall we warn the world of its danger," he asked, "or shall we sit secure within the house of God without seeking to tell them of the menace that is approaching?"

That is a heart-searching question! So few voices are raised today proclaiming the Lord's coming and the tragic and terrible events that are to precede it! If the Church of God really believes that all who are outside the body of Christ when the Lord returns will be compelled to pass through the fires of the tribulation, if the Church of God fully appreciates the awful terrors that will prevail at that time, how can it keep from crying out in warning to the countless millions who are so unconscious of the danger that lies just before them?

May God give us power, not alone to warn of danger, but to impress upon the minds of men the glories of the coming age of peace that they may believe!

MIRACLES IN THE LAST DAYS

AMONG the many thought-provoking statements made by General Conference speakers during our recent gathering, none impressed the writer more deeply than that of Bro. C. E. Randall, in which he asserted: "I can find no evidence in the Bible that miracles will be performed in the last days except by the man of sin!"

That is surely an arresting assertion, and one that is worth serious consideration in these days when almost countless cults are claiming that the miraculous gifts possessed by the early church have been restored to them, and that this fact indicates the coming of the Lord is at hand.

We do not deny that the Lord's return is near, very near we hope, but we do seriously question whether these purported miracles of healing and gifts of tongues do not point more to the approach of the Antichrist, than they do to the personal coming of our Lord.

With Bro. Randall we are unable to find a definite promise that the gifts, by which the preaching of the early disciples was confirmed, are to be restored to the church in the last days. We do find, however, that "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."—Matt. 24:24.

We also find that after the church has been caught away to meet the Lord there shall come one "speaking great things and blasphemies"; and that another shall follow after him who shall exercise "all the power of the first beast before him, and (cause) the earth and them which dwell therein to worship the first beast. . . . And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth, by the means of those miracles which he (hath) power to do in the sight of the beast." This strange, ungodly miracle-worker is even to possess "power to give life unto the image of the beast, that the image of the beast should . . . speak."—Rev. 13:5-15.

All this concerning the signs and wonders to be wrought by evil forces in the future is clear, but, as Bro. Randall said, we cannot find a single promise that the miraculous gifts of the Spirit are to be restored to the church in the last days. This being true we should demand strong evidence before accepting as true the assertions of modern wonder-workers and prophets.

Sad Thing About Types

By Arlen Marsh

NOT a few of the members of the Church of God and other religious denominations have a distinct passion for types. In every word of the Old Testament, in every phrase of the New, these seekers after knowledge discover examples of something that had occurred or would occur. Indeed, the earnest desire to unearth new types and to teach lessons about them has led many of these devotees to lead long series of Bible classes on the subject, to write thousands of words about it, and to preach numerous sermons with it as a basis.

Types are, it is true, an element in Bible study that should not be ignored. The Apostle Paul and others of his ilk devoted not a little mention to the examples found in the Old Testament of persons and incidents of the New Testament era. It is, however, also true that types can be exaggerated to the point of being ridiculous. Imagination should not be allowed to run riot with the meaning of the Scriptures in endeavoring to wrest some exemplary value from them; nor should it be declared that certain Old Testament events happened merely to prefigure corresponding events of the New Testament period. All events have definite causes and results, and causes like those of Old Testament times produced like events in the later years of the New Testament.

There is, moreover, one great error which we as a whole make in our searching for types. It is a common conclusion that Israel as a nation represented or served as an example for the church. That there are decided similarities between Israel and the church is obvious; but that there are also dissimilarities cannot be denied.

The point is this: Israel's history is minutely likened to that of the church in every instance except one. Israel's priests were the most highly paid men in the nation. Not infrequently the Christian ministers and workers are the most lowly paid men in the church.

One tenth of the income of every individual in Israel was devoted to the priests, or Levites. One tenth of that income went to the support of the high priest. The latter, therefore, was generally the wealthiest man in the nation and enjoyed luxury commensurate with that of kings of other countries.

But the types found in the history of Israel in regard to the church are allowed to stop before this point is reached. That the Christian worker is more valuable to the world than any other individual is ignored. His pay normally is at a level calculated to eke him out a bare existence and no more.

This is the sad thing about types. They are carried to the point at which it costs us nothing, and there they per-

manently and definitely are dropped. Language of Scripture is twisted and torn in the effort to secure some new example from it, but the fact that it provides a splendid example for the use of church members in remunerating the men who serve them spiritually is ignored.

Jesus, it is true, was a poor man. Yet neither He nor His apostles ever were in dire want. The food they needed was supplied them; the clothes they wore were furnished; when gold was needed to pay taxes, gold was found miraculously.

Modern ministers cannot find money in the mouths of fishes. Modern church workers must depend upon the support of those they serve to provide them with their living. The things which they contribute to society give to society greater value than any system of education or business yet devised. And the things which they receive place them in a class with section hands.

If types are to be found in the nation of Israel, let this type, too, be found. Aaron was dressed by God's direct command more elaborately than any other citizen of Israel. The priests were supported in comfort and, in fact, a degree of luxury by the tenth of the income of people more poverty stricken than the world today can know, except where stark starvation faces men.

For twenty to twenty-five dollars a month and never more than one hundred fifty, the minister is expected to devote his entire time to the church; to preach the best of sermons; to equip himself with a complete religious library for the benefit of those unwilling either to read or buy; to lead Sunday school, Berean, and Bible classes at the pleasure of his church; and to pay his own expenses from one church to another. If he is forced to augment his little income to keep himself alive and well by working at some other task, the church is prone to criticize most harshly.

There is no type to point to that. There is every type to point to his meriting a comfortable income. He serves gladly, sacrificing not infrequently professions that would net him far more money with much less censure. He is the agent of God. He leads men to eternal life. He is a court of human relations and a general adviser. And he is paid, when he is fortunate, barely enough to support a wife and family by a system of economics that would make a planned economist turn pale.

No justice exists in a system such as this. No minister should be expected to serve any congregation as a full-time pastor if his remuneration is not sufficient to permit more than bare existence. Jesus taught nothing like that. And the types upon which our people so insist teach the extreme opposite as being the correct condition.

Stop! Look! and Listen!

By D. G. Harvey

"Fear ye not, stand still, and see the salvation of the Lord." — Exodus 14:13.

WHEN God by Moses led the children of Israel out of Egyptian bondage, when they had reached the Red Sea, hope died within them, Israel's heart failed. It was then Moses spoke these words of cheer: "Fear ye not, stand still, and see the salvation of the Lord." We remember how God spared Israel, cared for them in the wilderness. So it is with the church today.

God has called the church by the voice of a greater than Moses, Jesus, His own beloved Son, from the bondage of sin. The church has reached the Red Sea, fear of the unknown.

Man today cannot tell what is to come. The present conditions of the world, political, financial, industrial, and religious, seem in a tangle.

"This know also, that in the last days perilous times shall come."—2 Tim. 3:1. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."—1 Tim. 4:1. "Latter times"? "Last days"? Shall time end? Ah, no; for time must go on all during the ages to come, but not as we mortals count time today. For then age will not mean loss of vitality; for then "his flesh shall be fresher than a child's: he shall return to the days of his youth" (Job 33:25).

But the time has come for the end of man's misrule of the world. The end of civilization! That civilization of which men are so proud. That thin veneer of culture that so easily cracks under strain of excitement. Remember the sensation-crazed mob, who so gladly purchased scraps of paper that had been used to blot up the blood of John Dillinger in Chicago a few weeks ago? How easily man sheds his boasted civilization and returns to his bloodthirsty ways of the Dark Ages.

But it is no marvel when we turn to the eighteenth of Revelation, which we believe teaches the fall of modern civilization (Babylon, confusion). Let us notice the ninth to eleventh verses. "And the kings of the earth, who have committed fornication and lived deliciously with her (they all have), shall bewail her, and lament for her (is this not being fulfilled now?), when they shall see the smoke (sign) of her burning (destruction), standing afar off for the fear of her torment (not wanting to be involved), saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more."

Now let us notice the seventeenth to nineteenth verses. "For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sail-

ors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city (power) is like unto this great city (great power of civilization)! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate."

What has come over the business world in the past few years? They tell us there is no business. Why? Do not men and women still require food and clothing? Are not homes, fuel, and all the necessary things for their comfort still needed? Surely the need is greater than in the past. We know there is something come upon the world that natural man cannot understand or give us a cure.

The statements of all noted statesmen indicate another world war is near. Europe is at the boiling point; Asia, too, is ready. But the Powers fear the people. They may revolt! Then what? Statesmen declare "another war means the end of civilization"! Barbarians will rule, and the powers of evil have full control.

Let us read verses 21 to 23 of Revelation 18. "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived." Surely a dark picture.

But civilization has been like a great millstone on the necks of the masses, to hold their desires in check. Fear of calling down upon their heads this awful power has caused men to follow the trail of popular standard. But when this power is cast down in the sea, when men cease to fear or have regard for any standard, then the world has turned to a state of anarchy, such as was before the flood. There will be no joy, but grief. Industry will be at a standstill. A dark time, when the state of holy matrimony will cease.

No wonder the Lord told us of these events to come and told us when we see "these things begin to come to pass, then look up" (Luke 21:28). The outlook from an earthly point of view is hopeless; there is need to look to heaven, God Himself, and His Word for hope.

We are given a ray of hope, pictured in the great metallic image of Daniel 2. Our civilization is a product of the past. The four great empires are well represented in a civilization of today. It must fall.

In Revelation 17:12 we read, "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These (ten kings) shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."

For years we as a church have taught we were in the "days of these kings" (Dan. 2:44), starting with the breaking of the Roman power by the Vandals of the North. Have we been too hasty? Rome was not divided into ten

kingdoms. Greece was after the death of Alexander the Great. But the divisions of Greece could not be the ones referred to, for then God's kingdom would have been in power when Jesus was born, and not Rome. Perhaps the mistake has been in overlooking the feet of the image, part iron and clay, representing autocratic and democratic forms of government (which existed longer than man expected); then was to follow a dictator form of government, when ten dictators will rule the world who agree ("have one mind") in opposing Christ.

Such seems to be the trend of the dictators' minds today. Russia is a hotbed of atheism. Germany, under the hand of Hitler, demands all Protestant ministers to swear allegiance to Hitler. His oppression of both the Jews and Catholics is well known. He is turning Germany back to

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Priests and Levites In Type and Antitype

By Emma C. Railsback

UNDER the old covenant Moses was a type of God, Aaron a type of Christ, Aaron's sons a type of the church, and the Levites a type of Israel in the future kingdom of God.

In calling Moses and Aaron to lead Israel out of Egyptian bondage, God instructed Moses that Aaron should be his spokesman unto the people, and that he should be to Aaron instead of God (Ex. 4:16). Jesus came into the world to be God's spokesman to the people, to reveal Him to lost humanity; not to do His own will, but the will of Him that sent Him. Aaron the high priest, under the old covenant, entered the most holy place, with the blood of bulls and goats, once a year to make atonement for himself and for his people Israel. Christ, the high priest of the new covenant, entered into the holy of holies with His own blood, once for all, having obtained eternal redemption for sin. Aaron's sons served in the holy place and they alone could offer sacrifices to Jehovah. The church has entered the holy place by the blood of Christ, and she is offering herself a living sacrifice unto God in the service she performs.

The Levites were given to Aaron and his sons to assist in the tabernacle service. The consecration service for Aaron and his sons was very different from that to which the Levites must comply. Leviticus 8 gives an account of the consecration service for the priests, and Numbers 8:6-22 gives that for the Levites.

While still in Egypt, about two months before God entered into covenant relationship with Israel at Sinai, He made special provision for the salvation of the first-born of Israel. All must enter through the blood-sprinkled

door and remain inside until the death angel had completed his work, until the day of deliverance. God has also made special provision for the salvation of the antitypical first-born, the church. They, too, must enter through the blood-sprinkled door (go through the typical death, burial, and resurrection), and they must remain therein until the great day of deliverance.

Then, too, before God entered into covenant relationship with Israel, they were all baptized unto Moses in the cloud and in the sea (1 Cor. 10:1, 2). Under the new covenant Israel will be baptized unto Christ; she will be sprinkled with clean water (Ezek. 36:25); she will have all her filth washed away, purged by the spirit of judgment and the spirit of burning (Isa. 4:4). God "shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness" (Mal. 3:3). And He "will take of them for priests and for Levites, saith the Lord" (Isa. 66:21). "But ye (mourners in Zion) shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves."—Isaiah 61:6.

When the church passes through the veil, from the holy to the most holy, from mortality to immortality; when she becomes the first-born from the dead, made partaker of the divine nature, equal unto the angels, then mortal Israel will pass into the holy place in service to God; she will become the antitypical Levites. Christ will possess the kingdom as King of kings, the saints of the Most High as joint-heirs, the people of the saints of the Most High as mortal priests (Dan. 7:14, 18, 27).

The Death of Christ

By J. R. Norrie

WHAT has the death of Christ to do with the forgiveness of sins and the obtaining of eternal life? It does not look very plain on the surface, but a little patient searching of the Scriptures will, by the blessing of God, make it clear.

It has always been a puzzle to minds ignorant of God's wonderful plan how the death of an innocent man, who was put to death by the common consent of Jew and Gentile rulers as an evildoer, could bring pardon to sinners and deliverance from death. It was "unto the Jews a stumbling-block, and unto the Gentiles foolishness" (1 Cor. 1:23) that a man who could not save himself from death could yet save others, and that one who was himself punished for alleged blasphemy should be able to bring forgiveness to others.

But so it is, and it is only one of many instances where God has chosen "the foolish things of the world"—things which are reckoned foolish and weak in the eyes of men—to confound their wisdom, and carry out His gracious and marvelous designs. He uses despised and unlikely means to accomplish His purposes—means which men consider quite contemptible, and inadequate for the end in view. And He does this for the express purpose of showing men how mighty His power is, how supreme His wisdom is, and how great His love is—"that no flesh should glory in his presence," that no man should be able to measure himself against God, but be filled with wonder, love, and praise for His goodness and mercy (1 Cor. 1:26-31).

Here is the situation. Man inherits from his first parent Adam a legacy of death. Adam sinned, and incurred this penalty as threatened. All his descendants inherit the same sinful nature, and return to the dust. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. 5:12. We cannot bring a clean thing out of an unclean, and so, all down the ages, men have gone on sinning and dying.

God foresaw this, and opened up a way by which men could be delivered from the power and penalty of sin, and become heirs of eternal life which Adam had forfeited. The first step was to send His own Son into the world to bring redemption and forgiveness to men. Before His birth it was said of Him, "Thou shalt call his name JESUS: for he shall save his people from their sins."—Matt. 1:21.

How was this to be done? By succeeding where every other man had failed. By perfect obedience to the will of God, so that there was no personal cause of death in Him. He was "holy, harmless, undefiled, separate from sinners" (Heb. 7:26). He did nothing worthy of death, and so He might have claimed exemption from the universal law of humanity to go down to the pit of corruption. But He did not seek exemption. He was obedient "unto death, even the

death of the cross" (Phil. 2:8). So He made no resistance when He was "brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth" (Isa. 53:7). He was unjustly put to a cruel and shameful death by wicked men who were enraged because He exposed their hypocrisy and disobedience. They denied that He was the Son of God, the promised Anointed One who should fulfill all that the prophets had spoken regarding the restoration of God's kingdom on the earth (Psalm 2:6-9; Isa. 9:6, 7; Ezek. 21:26, 27), "to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness" (Dan. 9:24). They rejected the holy and just One, desiring rather that a murderer should be spared, "and killed the Prince of life" (Acts 3:15).

But God was well pleased with His Son for His righteousness' sake, and raised Him up from among the dead ones on the third day, as Jesus had repeatedly told His disciples, and as the Psalmist had predicted (Matt. 16:21; Psalm 16:9, 10). By His resurrection from the dead, He was "declared to be the Son of God with power, according to the spirit of holiness" (Rom. 1:4) "no more to return to corruption" (Acts 13:34); for, having "the power of an endless life" (Heb. 7:16), "death hath no more dominion over him" (Rom. 6:9).

It was perfectly right and proper that God should annul the sentence of death passed upon His Son. To Him "belong the issues from death" (Psalm 68:20). Now death is the wages of sin, and the wages are due only to sinners. Therefore, since Jesus, the Son of God, was without sin, there was no reason in Himself why He should die: and if put to death, there was no reason why He should remain among the dead. So God was justified in raising Him again.

This is the next step, then, in the process by which pardon and eternal life are brought to men. And, observe, it is all God's doing. It did not originate with men, but "God so loved the world, that he gave his only begotten Son" (John 3:16). What He did was to undo something men had done. He overruled the result of their folly and wickedness, and turned it into an instrument for blessing them. The One whom His own chosen people despised and rejected, God made the Author of eternal salvation to them. And the shameful death of Jesus of Nazareth, which they thought put an end to His claims and His troublesome exposures and reproofs, is the very means by which these claims have been ratified and perpetuated. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."—Rom. 11:33.

Here, then, is one man who has attained to eternal life because of His obedience and holiness. He "who only hath

immortality" (1 Tim. 6:16) has conferred this power upon His Son. "For as the Father hath life in himself; so hath he given to the Son to have life in himself."—John 5:26. "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will."—John 5:21. This also is God's doing; man has no hand in it.

But there is still something to be explained. Christ says, "I am he that liveth, and was dead; and, behold, I am alive for evermore."—Rev. 1:18. How can men become sharers of eternal life? They are all sinners, and cannot by anything they do escape the doom of death.

God again takes the initiative, and shows His wonderful grace, doing for us what we could not do for ourselves. He has made His own Son to be our righteousness. How can this be? God has told us how. Our sins will be forgiven for Christ's sake. The obedience of Christ will be reckoned as ours. His righteousness will be reckoned as ours. His death will be reckoned as ours, *if we believe on Him*. This is the simple and beautiful and truly divine plan by which God is at once just to His own law, which punishes sin with death and is "the justifier of him which believeth in Jesus" (Rom. 3:21-26), so that the believer can be redeemed from the law of sin and death.

In the very same way God dealt with Abraham long before Christ came. We read Abraham "believed in the Lord; and he counted it to him for righteousness" (Gen. 15:6; Rom. 4:20-25). God is graciously pleased to treat as righteous those who believe in His Son. He deals with them as if they were innocent, forgiving their sins for the sake of His beloved Son, who "gave himself for us, that he might redeem us from all iniquity" (Titus 2:14). "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."—2 Cor. 5:19.

This is the simple philosophy of the plan of salvation. Justification from our sins through faith in Jesus Christ; redemption from the power and penalty of sin, through His blood shed for us. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16. "These 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. "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.

It is the happy privilege of men now to believe the message which Christ came preaching, and which He afterwards sent His apostles to proclaim to the ends of the earth, that men should repent of their sins and believe in the Lord Jesus Christ, obeying His will in all things with grateful hearts, so that when He returns from heaven to take His power and reign, they may, in the mercy of God, be accounted worthy of an abundant entrance into His kingdom, and praise Him who delivers us from the bondage of sin and death, and make us partakers of the divine nature to live evermore with Him (Acts 17:30, 31; 2 Peter 1:3-11).

Faith in the blessed work of our Redeemer produces love to Him for all He has done for us, and brings into

operation the strongest motive power to keep His commands; "and his commandments are not grievous" (1 John 5:3). It is all by the favor of God. What we could not buy, or earn, or inherit from another; what we could not claim because of any merit or goodness in ourselves, God provides freely to all who accept His Son and the glad tidings concerning Him. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23. "Turn ye, turn ye from your evil ways; for why will ye die?"—Ezek. 33:11.

STOP! LOOK! AND LISTEN!

Continued from Page Five

the worship of the pagan gods of the past. While Benito Mussolini of Italy has allowed the Pope greater liberty than in the past sixty years, yet Il Duce always comes first.

Not only has Hitler declared himself absolute ruler of Germany since the death of President von Hindenburg, but when conducting the funeral of the late President he disregarded the Lutheran faith of von Hindenburg and consigned him to Valhalla, the old Norse pagan abode of the dead, where he is now supposed to be drinking and boasting of his many victories in war. Von Hindenburg was a great general, the hero of Germany, but he was not a hard drinker and bragging was foreign to him. So even if Hitler's decree was carried out, von Hindenburg would be forced to spend eternal life contrary to his desires in this life. What a blessing that he can rest in peace and not see the evil that is to come to the land he loved.

Engelbert Dollfuss, the little dictator of Austria, was not in line. He was a devout Catholic and would not be of "one mind" with Germany and Russia. They cried, "Dollfuss is dead! Hitler!" charges Il Duce.

When we are able to point out ten dictators, some greater in power than others, representing the ten toes, ten horns, ten kings, then we surely are in the "last days."

Bible students differ as to the length of this period. I do know the time will be short under such conditions.

But the true Christian has no cause to fear of present trouble or trouble to come. He has the assurance of protection. Like Israel of old, the Christian need stop! look! and listen! Heed the voice of Moses. "Fear ye not, stand still, and see the salvation of the Lord." We know the present systems have failed. They must go down. But the church is spared. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."—1 Thess. 5:9.

Then there is the glorious hope of the coming of Christ to establish the long-prayed for kingdom of God on earth, when Christ sits on David's throne: no hunger, no worry, no war, no sickness, no death, no tears; for "there shall be no more curse" (Rev. 22:3). May we, as we see these events so long foretold come to pass in our day, rejoice. Man's day is ended! Man's civilization is falling. Christ will soon come. Even so, come, Lord Jesus.

CHRIST'S COMING AND HUMAN DESTINY

SOME one has wisely said: "Man originated in dust, and his vaunted achievements are to end in ashes." Yes, further, he himself becomes partaker of their ruin. Old Nebuchadnezzar's is not to be compared with the complacent attitude with which men entertain their so-called "great accomplishments."

We sometimes hear this: "Do you mean to tell us that the Lord is coming back to this earth for the purpose of destroying its present form and development?"

One does not have to travel so very far to hear this. Never before in the world has man reached such mighty accomplishments in every department of the activities of life. Every indication points to still greater discoveries and victories in the mechanical world and scientific fields in the near future.

Will Jesus come and ruthlessly stop this grand development and destroy its already mighty attainments? Without any hesitancy we must say, He will do that very thing. That is just what He intends to do.

Do we not all remember the childhood days when we had our building blocks? What skill was shown! How we as children wanted to preserve what we had built!

Now and again we got our building in the way of the parents, and what happened? Without any question, our little building was demolished. Why? To make room for greater and weightier matters.

For six thousand years men have been piling up building blocks. They have been playing with cob houses. And they are all carried away with it! They have lost their heads over their own work. Their imaginations have tumbled over themselves in Niagara fashion. But these same men have built right on God's field. God has operated on this field, too. He has permitted them to play all this time; but the time is near when He will absolutely sweep away their cob houses and playthings. He will, however, replace them with His own works, both eternal and marvelous.

What is the architecture, the engineering, and the art of today as compared with the eternal things of the eternal God?

We will see ashes enough then to sink a thousand worlds like this; but out of them will rise a new world, beautiful and wonderful. Oh, to be there!

The Prophet, however, has another thought in view when he exclaims, "To appoint unto them that mourn in Zion, to give unto them beauty for ashes." The gaiety of this world is not so universal as it appears. It is but the thinnest veneer that covers a great mass of sorrow, disappointment, and blighted hopes. We live a little while, animated with life's problems, striving after its blessings; and, amid the grievings of our loved, lie down to rest in the dust of earth. Ashes is written upon our hopes, our joys, our anticipations. Often fond memories of the past come flitting to our hearts; with pleasure we entertain them, but

are soon brought rudely to the recollection that they are but ashes. Earth's clods cover the tenderest memories of our lives, our sweetest recollections.

But hear the Prophet's voice ringing down the ages: "Beauty for ashes, joy for mourning, praise for heaviness." Out of the ashes of human failure and sorrow God shall reconstruct this world and spread over its broad area His surpassingly beautiful kingdom. No more mourning, no more heaviness. Love shall reign supreme, and peace brood over all. As we sit in the ashes of today, let us be comforted in contemplating the beauty of tomorrow.—L. R. Jones in *The Messiah's Advocate*.

THE WONDER OF THE BOOK

Continued from Front Page

woman here could mention two. Their training, as Bishop Westcott once said, was exclusively oral, and they had a disinclination for literary work. Not only so, but their Master was not a writer. Jesus never wrote a line for publication, so far as we know, and the idea of their writing an additional or supplementary Bible would never seem to have entered the mind of His disciples. They would doubtless have sprung back with horror at the very idea of such a thing, and for fifty years after Jesus was born there was probably not a line of the New Testament written. But then, by the mystic suggestion and overruling design of the Almighty Spirit, without any concerted collaboration or unity of plan, fragment by fragment, here a little letter, there a biography, the New Testament grew. But remember; there was no prearrangement, no plan. It was not as if Matthew and Mark and Luke and John came together in committee, and after solemn conference and seeking for the leading of the Spirit, Matthew undertook to write of Christ as the King, and Mark said, "I would like for my part to write of Him as the Worker," and Luke said, "And I think I will undertake to delineate Him as the Man," and then John said, "Well, I will crown it by writing of Him as the Son of God!" It was not as if Paul met James one day, and after talking and praying about it, Paul agreed to write of the dogmatic, and James of the practical aspects of Christianity. Nothing of the sort. There is no trace of such a thing. They simply wrote as they were moved, to meet some passing need, to express some earnest longing, to teach some glorious truth, by a letter, or a treatise, or a memoir; and so this composite of fragmentary memoirs and disconnected letters came into this miraculous unit that we call the New Testament. Yes! The Book is marvelous; it is transcendental; it is altogether unexplainable. It is the miracle of literature in its formation.

Another thing: We talk of this Bible as a Book. We seldom or never think of it as a Library. Very few of us, save those who have studied the matter, ever think of this Book as a Library consisting of sixty-six separate volumes, written by between thirty and forty different authors, in

three different languages, upon totally different topics and under extraordinarily different circumstances. One author wrote history; another, biography; another, about sanitary science and hygiene; one wrote on theology; another wrote poetry; another, prophecy; some wrote on philosophy and jurisprudence; others, on genealogy and ethnology; and some on stories of adventure and travel of romantic interest. Why, if these sixty-six books were printed separately, in large-sized print and heavy paper, and bound in morocco, I doubt if they could all stand on that table! And yet here we have them all, the whole sixty-six volumes, in a little book that a child can carry in its little hand. And the strangest thing of all is, that though their subjects are so diverse and so difficult, the most difficult and abstruse of all conceivable subjects, though there was no possibility of anything like concerted action or transfer of literary responsibility, for it was impossible for the man who wrote the first pages to have had the slightest knowledge what the men would write about who wrote one thousand, five hundred years after he was born; yet this miscellaneous cento or collection of heterogeneous writings is not only unified by the binder in one book, but so unified by God the Author, that no one ever thinks of it today as anything else than One Book! And One Book it is, the miracle of all literary unity.

Again, it is a wonder that that Book is here today. I say it is a wonder that we have a Bible at all when we think of its age. When we compare the Bible as a book with any other book in this respect it is a perfect wonder. I will tell you why. You all know that the greatest test of literature is time. Do you know of any book that is read by anyone today to speak of, that was written one thousand years ago? Books that were the rage a few years ago are forgotten today. Whoever thinks nowadays of reading *Robert Ellesmere*, or asks at a bookstore for Rider Haggard's *She*? Why, poor *David Harum* is almost unsalable, and we will soon hear nothing of *The Rosary*. These books were born, were boomed, and died. The cold hand of oblivion is laid upon them (Heb. 8:13). Their force is spent. Their power is gone. They were literary skyrocket; they are like "ta ra ra boom de aye." Where is the book, after all, that is five hundred years old, and read by the masses nowadays; for, as we said, a book that is one thousand, or two thousand, or three thousand years old is read by nobody. Horace and Homer may be studied by students of the classics, and schoolboys may have Virgil and Xenophon thrashed into them, but whoever thinks of reading them? They are dead books in dead languages. For you can put it down for a certainty that the older a book is the smaller is its chance of surviving, or being read by people of diverse nationalities. Another thing, no book has had much chance of being circulated widely amongst a people from which it did not originate. No book, for instance, written by a Spaniard has much chance of being read by Germans. German works are read by Germans; English works by Englishmen. I know that I never could enjoy *Old Mortality*, for I am not a Scott. What book do you know of, with a few great exceptions, such as Dante, Cervantes,

Dumas, Goethe, Shakespeare, that has been able to overleap the bounds of nationality; and as to Turkey, India, or Mexico, or Brazil, what man out of a hundred could tell you whether they had any authors, or if they had, the name of one of their works? But the marvelous thing about the Bible is, that it is the only book in the world that has not only overleaped the barrier of time, but it is the only book in the world that has been able to overleap the barrier of nationality. It was written largely in a dead language, for the Hebrew language is not a language that is either spoken or written today; and yet that Book, written in a dead language, written by men who died two thousand or three thousand years ago, is not only living today, but it is the most widely circulated book in the world.

Surely this is another marvelous thing. The Old Book is easily the best seller of the day. A leading bookseller was asked what book had the largest circulation. He did not mention the most recent novel or the latest scientific work. He said that the book which outsells all the other books in the world was the book called the Bible. Other books compute their circulation by thousands; the Bible by millions. And yet the man on the street never thinks of this book as a book that was written in a dead language over two or three thousand years ago.

Another marvelous thing about this book is that it is the only book in the world read by all classes and all sorts of people. You know very well that literary people rarely read a child's book, and children would not read books of philosophy and science even if they could. If a book is philosophical and scientific it commands the attention of literary people, and if it is a child's book it is read in the nursery. A wonderful thing it is to think that here is one book that differs from all others; a book that is read to the little child and read by the old man as he trembles on the brink of the grave. Years ago I heard the nurse reading a story to my child, and I said to her: "What is that you are reading to the little one?" "I am reading the story of Joseph in the Bible," she answered. And the little child, in excitement, cried, "Please don't stop her, please," as she listened with delighted interest to the reading of a book that was written in Hebrew probably three thousand, five hundred years ago. And not far away from the room where the little child was listening, there sat one of the noblest of modern minds, one of the greatest of modern scientists, our foremost Canadian scholar, the great Sir William Dawson, President of McGill College, Montreal, reading with profound devotion and a higher delight the pages of that same marvelous Book. Here is a phenomenon. One of the ablest of modern scientists delights in the reading of a book which is the joy of a little child in the nursery! Verily it is without a parallel in literature. Our boys and girls read and study it in myriads of homes and Sunday schools, and great scholars like Newton and Herschel and Faraday and Brewster, and great statesmen like Gladstone and Lincoln; and great soldiers like Gustavus Adolphus and Gordon and Stonewall Jackson, have taken this book as the joy and the guide of their lives.

Part Two next week

Abreast of the Times

Thousands Face Starvation

"And there shall be famines . . . in divers places. All these are the beginning of sorrows."—Matt. 24:7, 8.

SHANGHAI, China, Aug. 9.—While the American Government is rejoicing in the "success of its crop restriction plan" half a million people in China are faced by starvation due to the drought! It is said that central China is suffering from the most severe drought it has experienced in more than fifty years, and that more than 500,000 men, women, and children are practically without food or water.

It is further stated that those living in this region represent but a small proportion of the "literally millions throughout China afflicted in varying degrees." The loss of life already has been enormous. With temperatures throughout the country ranging from 115 to 120, and no rain in many localities since June, the suffering is great and widespread.

As has been noted in these columns in the past, the drought this year has been practically universal, scarcely any country having escaped from the burning heat and rainless condition that has prevailed. At our recent conference an observant student of prophecy was heard to remark: "It would take a good deal to convince me that the world-wide drought is not of divine origin!"

Who dares say his conclusion was not right?

Gunmen Have Weak Hearts

"A sound heart is the life of the flesh: but envy the rottenness of the bones."—Proverbs 14:30.

CHICAGO, Aug. 19.—"Softening of the myocardium!" Such was the decision reached by physicians who probed the bullet-riddled bodies of scores of notorious gunmen who came to their deaths while engaged in criminal activities. Explanation being in order as to the meaning of this medical phrase it may be said that it signifies that the hearts of these bandits and murderers had been weakened by high living and debauchery. This descriptive notation was entered officially in the records of the doctors who performed post-mortems on the bodies of criminals who were killed by the police, or by their personal enemies.

John J. Butler, chief coroner's clerk, said that almost without exception the hearts of criminals are found to be affected in this way. Sin brings its own punishment. It saps the body of its vitality, deadens the nervous system, and undermines the health generally.

Moved by envy of the wealthy and by a desire to gain riches quickly and without work to gratify their lustful cravings, these criminals live in a state of constant nervous tension through fear of the police and also of their fellow lawbreakers with whom they carry on almost unending warfare. The money they secure is promptly spent

in "riotous living" which contributes to the weakening of the heart and other vital organs. No! A life of crime does not pay!

Jews Outlast Their Enemies

"I will bless them that bless thee, and curse him that curseth thee."—Genesis 12:3.

GENEVA, Aug. 20.—Bitterly denouncing the Hitler regime in Germany for its anti-Semitic policy, Dr. Nahum Goldman, president of the committee of Jewish delegations now in session here, declared tonight that the Jews had known more powerful enemies than the Germans in the past, and have "always outlasted them."

Realizing that the economic and commercial boycott was the most effective weapon they could turn upon their foes, Dr. Goldman announced that the boycott which was put into operation against Germany last spring would be continued until Jewish rights in Germany were fully restored. "The anti-German boycott," he said, "is the spontaneous reaction of mortified Jewish self-esteem, and the masters of the Third Reich, who always have the words, 'honor, dignity, and self-respect' on their tongues, should be the last to take exception to our answer to their challenge."

The speaker recommended that an effort should be made to secure proper guarantees for Jews whose economic life was being crushed by the economic policy of Soviet Russia. The speaker further warned his compatriots not to delude themselves with regard to their present situation throughout the world, asserting that the Jewish outlook was exceedingly dark, with their legal and civil status shattered in many countries. "The masses are impoverished," he said, "and the spiritual resistance of the great majority of Jews is impaired. We must engage in a new struggle for recognition and realization of the most elementary equality rights. That we should have to fight for these things in the twentieth century," he declared, "is no claim for glory for the level of our century."

While admitting that the general outlook was somber, Dr. Goldman saw one promising ray of hope in the return of the Jews to Judaism which, he said, had a "wonderful rejuvenation" as witnessed in the national home in Palestine.

Another speaker who appeared before the conference, Andre Spire of Paris, said that in addition to the persecution suffered by the Jews in Germany, anti-Semitism was increasing in Poland, Rumania, and Austria, and that "even America was not exempt from the contagion." He agreed with Dr. Goldman in the latter's assertion that antagonism to the Jews was developing in Central and South American countries also. Spire insisted that a world Jewish conference must be called to meet in 1935.

Berean Department

ARLEN MARSH, EDITOR

Jesus of Nazareth

GREATNESS has often sprung from obscurity. The very germs of genius and wisdom have many times grown and developed from neglected soil. The mental and moral forces that have moved the world in every age have many times found a birthplace in the lowliest dwellings of men. From the humblest avocations of life, from the farm and workshop, have developed men who were masters in their particular field of endeavor. But what of Jesus of Nazareth? What is the record of His birth? And what are the prophecies made concerning His future?

Put the history of His birth beside that of the predictions of His future reign; and the resulting comparison will be staggering. Jesus was born a poor child of poor parents, in the small town of Bethlehem. All the pomp common to the birth of royalty was wanting. There were no conveniences, not attendants, and His birthplace was that of a manger. A child born under such conditions today would no doubt be classed as a beggar, yet Christ is destined to some day rule this world.

In His public life He was an unpretentious, unostentatious person, eating with the publicans and sinners, visiting the humble home of Mary and Martha, going about doing good, healing the sick, cleansing the lepers, and casting out devils.

This humble man of sorrows is the Father's "firstborn, higher than the kings of the earth," who "will save the children of the needy, and break in pieces the oppressor," "whose dominion shall be from sea to sea, and from the river unto the ends of the earth," and whom "all nations shall serve."

During His brief life on earth there were preludes of His future greatness, but the great masses of the people failed to recognize them, and, as a result, rejected their own king.

Thus the meek things, the foolish and despised, of whom the world was not worthy, will be strong enough to take and possess the kingdom forever and ever.—Bradley Crundwell, Los Angeles, Calif.

You Figure It Out

"You have made," observed a writer from the Pacific Coast in a letter to the editor, "certain statements in the columns of THE HERALD concerning Modernism which have led to the criticism that you are teaching (it)."

"I've always thought," said a church member from Indiana, referring to the editor, "that he was quite conservative."

"His articles are a disgrace to THE HERALD," was the opinion of an Illinois reader concerning the editor. "He doesn't know what he's talking about."

"I find that the articles of (the editor) try to solve for us . . . difficulties—everyday religion. Every preacher should read his articles." This from Canada.

In reference to the editor's observations on youth and its position in the church: "Is it the most diplomatic thing to say too much about it?" And the letter indicated a considerable amount of censure had been hurled at the editor's head in the writer's hearing.

"Your article called 'Youth' . . . was surely good, but some of our leaders here just simply cannot see that idea at all, and consequently the church here has dwindled down to a very small number, principally older people." This, too, from the Pacific Coast.

The voice of the people seems a trifle confusing.

Blanchard, Michigan

THE Blanchard, Michigan, Berean Society met July 2, 1934, to elect officers. The meeting was opened by Elder Cecil Smead. Twelve were present.

The officers are: President, June De Witt; Vice President, Inez Sheets; Secretary-Treasurer, Frances Sheets. It was agreed to hold office three months and to meet at a different place every week at eight o'clock.

Elder Cecil Smead was appointed teacher; June De Witt, assistant teacher.

An offering is taken the first Friday of every month.

Beatrice Bush and Winifred Reynolds were appointed for the Fruit and Flower Committee. Ruth Anne Robinson was appointed to the Literature Department.

Meetings have been held unofficially since last winter.

On July 27 we studied about the "Heir of the Kingdom." Eighteen were present. Inez Sheets taught the lesson because Elder Cecil Smead was attending the conference at Oregon, Illinois.

Our total membership is seventeen.

Frances Sheets, Secretary.

Bible Study

BIBLE study ever has been and always must be the keynote of a Christian's life. He is no true follower of the Messiah who accepts at its face value the teaching of any minister or leader, no matter how experienced. Human beings are not infallible, and only a careful check of the Scriptures can indicate whether or not the doctrines of some particular teacher are correct.

To the end of providing an outline check upon such teaching the Berean lesson books were published. They provide the necessary references to study any essential subject of the Bible; the student is left to his own resources to determine precisely what those references signify.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"The service of the house of the Lord was set in order. And Hezekiah rejoiced, and all the people."

GOOD KING HEZEKIAH

NOT many of us like to look at the same pictures all of the time, do we? We grow weary of them. We get tired of reading the same books, too. When we go back to school in September, we go into a new room, another grade, and we use new books. We have new surroundings in most cases.

Do you know that the Bible, the same old Book, always has new pictures for us? It's different from other books in that way. When we are small it has one kind of pictures; as we grow older the pictures change for us. We are never too young to enjoy the Bible; never too old to see some beauty in it; never too great but that we need its wise counsel.

Now today we have a new picture, and it's a beautiful one, too. I was afraid you'd grow weary of the pictures we've been having, showing the wicked kings leading the people of Israel and Judah off into sin. They were dark and dismal pictures, to be sure.

We turn over the pages of God's holy Book, and we find a bright and attractive picture. A good king ascended the throne of Judah, and he was only a young man—twenty-five years old, in fact. He reigned on the throne twenty-nine years. How old did that make him when he died? Can you add those two numbers quickly in your heads?

Let's look at the picture and see what makes it so bright. Look in 2 Chronicles 29, verse 2. That's the beginning of it, and "doing right" always brings before our minds bright colors, such as sky blue, bright pink, and royal purple. Did you ever think of it in that way?

Read on and see what some of the things were that the king did "which was right in the sight of the Lord." O yes, he opened the doors of the house of the Lord! We'll draw a tabernacle then and paint it in beautiful colors.

You remember how the kings that came before Hezekiah had taught the people to worship idols. They had fixed up their idols in beautiful groves and had forgotten all about their temple.

How would you feel if some day you should wake up and realize you had let your church get all broken down and the paint all off? Most ashamed, wouldn't you? And I think the children of Israel were ashamed, too. Don't you?

Then Hezekiah told them to polish up the lamps, brighten the trimmings on the altar, brush up the floors, and offer

their offerings again. It must have made the temple look like a different place.

Did any of you ever help Mother or Father clean the church, or go with them to do it? You know, we can all help from the tiniest tot up, by being sure our shoes are clean before we enter; never throwing papers on the floor; and never, never chewing gum in church.

Oh, there are so many ways to keep God's house nice! Being very quiet all the time we are in it is one very good way, also. Let's think of these things the very next time we go to church and every time after that. Shall we?

Reading on farther we see that they polished up their trumpets, also. They practiced their music; "and they sang praises with gladness; and they bowed their heads and worshipped." How many of you can find those very words?

Then they brought offerings to God's house. Do we bring offerings today to God's house? What do you bring? Do you bring your offering gladly and willingly? Do you try to bring as much as you can, using just a very little for yourself and your "sweet tooth" and saving the most for God?

Now read over in chapter 30, and see what else they did. It says that Hezekiah bowed his head and prayed to God to forgive the people of their great sin. Did God hear that prayer? Can you find the verse that says He did?

Do you think the people got peeved at Hezekiah because he wanted them to do the things that were right? Do you think they were stubborn and stayed at home? Look at verses 25 to 27.

There was great joy, it says, in Jerusalem. They had a better time serving God with Hezekiah leading them than they had had following after all those other wicked kings. Of that we are sure.

The Sons and Daughters of the King Club has two honor members to report this week. Jeannette Siple of Grand Rapids, Michigan, and David Harrington of Alberta, Canada, have their membership cards filled, with a Bible seal on each date. This shows that they studied their lessons every week for three months.

David wrote me that he reads his Bible every day and that he and his daddy read it together on Sundays. You see, David cannot get to Sunday school as most of us can every Sunday. It's harder to stick to studying your lessons every week when you know you can't get to Sunday school. Jeannette is a good Bible student, as I found out at Illinois Bible School this year.

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 11. — September 9, 1934

HEZEKIAH LEADS HIS PEOPLE BACK TO GOD

2 Chronicles 30

Devotional Reading: Psalm 72:1-6

GOLDEN TEXT

God is gracious and merciful.—2 Chronicles 30:9.

A STUDY OF THE SUBJECT

Topic: Hezekiah Leads His People Back to God.

Aim: God is always willing to forgive the sins of those who come to Him in true repentance.

Basic Truth: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

I. Hezekiah Plans a Great Revival. (2 Chron. 30:1-5.) Hezekiah, as energetic as he was devout, as broad in his sympathy as he was in his understanding of the basic needs of his people, planned to extend the great revival he had carried on so successfully in Judah to the backsliders in northern Israel. No hint of personal ambition mars the record of Hezekiah's life. What he did he did for God, not for his own glory. He made no attempt to subdue the ten tribes to himself. He but sought to subdue them to God. The church today could accomplish great things for the Lord if it would subordinate all other efforts to the one great purpose of converting men and women to the gospel of the kingdom of God.

II. Hezekiah Sends an Urgent Invitation. (Vv. 6-9.) The invitation drawn up by the king and his counsellors was stated in plain and impressive terms. All who received it would know exactly the purpose of the gathering to be called in Jerusalem. The cause of the suffering in the northern kingdom was not evaded, nor the necessity for true repentance ignored. Hezekiah wanted all Israel to join in keeping the feast of the Passover, but to be benefited by it they must meet the spiritual condition prescribed by Jehovah.

III. The Great Revival Held. (V. 30.) In response to the king's earnest appeal the people turned their faces and their hearts once more toward God. Returning to Jerusalem in vast numbers from all parts of David's former kingdom, Israel once more found itself united in the presence of Jehovah her God before the temple which was consecrated for all time to His service. What rejoicing there must have been! And what rejoicing there will again be when the scattered people of Jacob are gathered again in Jerusalem to keep the feasts of the Lord as predicted by the prophets!

THE GOLDEN TEXT

"God is gracious and merciful."—2 Chronicles 30:9.

The words "gracious" and "merciful" are similar in meaning. It was not an uncommon thing for Israel to forget God and fail to do His will or worship Him. However, when a new king came into power, if he was a godly man, he immediately began a reform by leading the people back to God. Hezekiah was

this kind of leader. Whenever the Israelites yielded themselves to their Maker and came back to serve Him, not a single time did He turn them away, but through His mercy received them, as it were, with open arms.

The expression, "His mercy endureth for ever," is found a number of times in the Bible, especially in the book of Psalms. That being the case then, we too share in God's mercy. If we did not it would be a sorry time for us, for so many come so far short of what the Father would have us be.—L. A. R.

PRACTICAL APPLICATIONS

Turn

—from your evil ways and God will receive you;

—to God, if you would have Him turn to you;

—to God, even though people "laugh you to scorn."

Turning to God. Sin separates from God. To turn to God means to turn away from that which separates from God, even sin. Sin must be acknowledged, even the secret faults (Psa. 19:12). If we confess our faults, He will forgive us our sins and cleanse us from all unrighteousness (1 John 1:7, 9). God is ever willing and ready to reason with us concerning our sins and promises that under His guidance they shall become as white as snow (Isa. 1:18). For seeking the Lord while He may be found and forsaking wicked ways and unrighteous thoughts, God bestows mercy and abundantly pardons (Isa. 55:6, 7).

Pardon Received. When Israel responded to the call of the king and came up to Jerusalem to offer their sacrifices and make atonement for their sins we read: "And the Lord hearkened to Hezekiah, and healed the people." That is, He pardoned everyone his sin (2 Chron. 30:18, 20). He forgave; He forgot. Their sins were removed "as far as the east is from the west, so far hath he removed our transgressions from us" (Psa. 103:12). Pardon from transgression is open to all. Christ Jesus our advocate, who is on the Father's right hand, is a propitiation for sins, and for His name's sake our sins are or can be forgiven (1 John 2:1, 2, 12). All who are burdened with sin are invited to come to Him. —C. E. R.

YOUNG PEOPLE AND ADULTS

Godly Leaders in Civic Life

Isaiah said: "All we like sheep have gone astray." This is but one instance in which the people of the world are likened to sheep. Sheep are noted for following a leader. Advertisers know this, which accounts for the fact that leading people are paid to endorse articles. They know that many will follow, even if it is to their harm. The history of the loyalty or disloyalty of Israel is largely

the history of their rulers. They followed their leader. The value of godly civil officers is hard to overestimate.

The influence of leadership is well illustrated in the person of Constantine, who claimed to have seen a fiery cross with this inscription above it: "In this sign conquer." The most sacred emblems of the church now became battle standards, and a military spirit entered the church and is still present. Constantine also called a church council to meet at Nicaea and then forced the Nicene Creed upon Christendom. Many of its errors are still accepted as of greater authority than the teachings of Christ. This is but one example of the influence of leaders, others may be cited.

We can now understand what Paul had in mind when he said: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. 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."—Eph. 6:11, 12. "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."—1 Tim. 2:1, 2.—H. A. S.

PRIMARY

Topic: We Watch Hezekiah Prepare for a Feast.

We're going to visit Hezekiah, the king of Judah.

See all those messages and letters. Where do you suppose they're all going? To the people in Israel and Judah. Let's read one and see what it says.

It is a message from King Hezekiah. He wants all the people to worship God. You know they were worshipping idols when we visited with Amos.

Hezekiah wants them to get ready to have the feast of the Passover. (Explain this to the children, if they are not familiar with it.)

It is supposed to be held on the fourteenth day of the first month. But as we cannot get ready we will hold it on the fourteenth day of the second month.

We must stay and see whether the people do what the king has asked.

Indeed they do! See the crowds of people come for the feast, or to worship perhaps would express what they are doing better.

How happy they look! Fourteen days they stay. Many cattle and sheep are being used for the feast as sacrifices.

Of course, this pleases God. He wants them to worship and love Him. And I hope the people will follow this good King Hezekiah.

—V. C. T.

AMONG THE CHURCHES

STORM LAKE, IOWA

Sr. Anna Boyanovsky reports a very good attendance both at Sunday school and church services on the 19th. She announces that Sunday school and preaching services will be held on Sunday, Sept. 2, at the home of Carl Bjurklund near Storm Lake and on the 16th at her own home near Marathon, and extends a cordial invitation to all in the vicinity to meet with them.

SOUTH BEND, INDIANA

Sunday, Aug. 19, after a sermon on the forgiveness of sins, six young people presented themselves for baptism. In the afternoon six carloads motored to the Lake of the Woods, where the baptismal service was held.

It is occasional days like this that give us courage to press on in the Master's work and cause the heart to rejoice.

Sr. Lois Hunt deserves credit for giving "meat in due season," and we know she must rejoice exceedingly to see her works bear fruit.

Their names and addresses are as follows: Emma Jean VanCamp, 421 S. Eddy St.; Ethel, Mildred, Esther, and Marie Burk, all of 511 S. Eddy St.; and Leonard Lucy, 132 Charles St., Mishawaka, Ind.

We seek the Father's blessing on them as they walk the new life in Christ Jesus.

Floyd A. Stilson, Pastor.

EASTERN NEBRASKA CONFERENCE

The Forty-Seventh Annual Conference of the Church of God was held in the Florence Community Hall August 12 to 19, 1934. Bro. S. J. Lindsay of Oregon, Ill., and Almus Adams, state evangelist, were the speakers.

The Bible lessons were exceptionally well attended and were very instructive and much enjoyed, and the good sermons gave us the much needed meat in due season.

Bro. Wilson of Oregon gave a short talk which was enjoyed by all.

Letters were received from Sr. Inez Titus, Letcher, S. D., and Bro. R. E. Zeller, Hemmingford, Neb.

We were glad to have visitors from Hector, Minn.; St. Joseph, Mo.; Chicago, Ill.; Rochelle, Ill.; and Oregon, and hope they will all come again next year.

The officers for the coming year are as follows: President, Albert Harper; Vice President, Howard Appleby; Secretary-Treasurer, Mattie Gow; Corresponding Secretary, Doris White; Evangelist, Almus Adams.

Mattie Gow, Secretary.

WE APPRECIATE OUR FRIENDS

To the Church at Large:

We wish to express our sincerest appreciation of the many kind words of sympathy which have been extended to us in our illness. We have tried to keep our minds off the disappointment which we experienced in being unable to be with the brethren assembled in General Conference. So many have been the expressions of kindness and regard that the task of answering each individually has become well-nigh impossible, and so we use The Herald to express to all our appreciation. We look forward to that better day when sickness will not prevent our working for the Savior. Until then we are,

Your fellow servants,
The MacLeods.

GRAND RAPIDS, MICHIGAN

This finds us back home from our two weeks of vacation which were filled with lots of good things, including the opportunity of seeing many dear friends of the years gone by while at and near Oregon. The night spent at Dixon was made pleasant by a large number of the church family gathering for a scramble dinner in the basement. Quite a number of the Rockford church group also got together while we were there, adding much to the joy and fellowship of the occasion.

But though the trip with its many associations was thoroughly enjoyed, yet we were more than glad to get back home and at work again. And we are deeply grateful to our heavenly Father for His protecting and guiding care over us and over our home church group while we were gone. Some who were critically ill are much improved.

Another pleasure is that Sr. Mary A. Gesin of Illinois returned with us for a visit, and the church here is happy to welcome her. Also Bro. M. W. Lyon, pastor of our Cleveland church, is spending some days resting up and renewing old acquaintances in our Grand Rapids church family.

Bro. and Sr. William Hanson of near Caledonia who were called to St. Louis, Mo., on account of the serious illness of Mr. Hanson's father some weeks ago, have again been called to the same locality by the death of a sister.

Now that August is reaching its close and vacation times are about over, our group is preparing to settle into the steady activity of the fall season. Some definite, progressive work is being planned.

F. E. Siple, Pastor.

ELDER J. H. SHELTON

Our beloved brother, Eld. J. H. Shelton, for many years an able defender of the truth in this region, has "gone to his long home," and "the way of all the earth." (1 Kings 2:1-4; Heb. 9:27, 28.) He died suddenly of heart failure at his home in Driggs, Ark., about six o'clock on the morning of July 3, 1934. He was held in the highest esteem in the community in which he lived, and will be greatly missed by the Church of God which he so faithfully served.

Bro. R. A. Humphreys, who provided us with the information on which this obituary is based, referring to Bro. Shelton's plans for future labor, asks pathetically now that he is gone, "Who will go for us?" or say, "Here am I, send me?" Then in answer to his question he expresses the hope that Bro. E. O. Stewart of Sweetwater, Texas, is the most "suitable man to take Bro. Shelton's place" in the meeting which they had intended to hold under the leadership of the one who now sleeps in Jesus.

May the comfort of faith and the knowledge of a life well spent in the Master's service, together with the assurance of a glad reunion in the future, relieve in a measure the sorrow the brethren everywhere feel at the loss they have sustained.

HERALD RECEIPTS

Luella Caples; Harry Goekler (for others); Fred Smith; Anna Boyanovsky; John O. Conrad; Leroy Hiott; Lola Clark; Mrs. Maurice Guest; Mrs. H. H. Kent.

VIRGINIA CONFERENCE

The Virginia Bible School is under full headway at this time. Our banner day for attendance was reached Tuesday, Aug. 21, exceeding by four all previous records in class attendance.

Bro. Gordon's classes are creating much interest both with the adults and young people.

Sr. Thayer's class of children is the largest that it has been during her four years of experience in Virginia.

Sr. Kincheloe is presenting some very interesting lessons to her intermediate class, giving them lessons leading up to and including the tabernacle service as it is given in the Old Testament scriptures.

A more complete report will possibly be given later.

V. Earl Thayer.

SOUTH CAROLINA

The Church of God of the Abrahamic Faith at Guthrie Grove, S. C., began their Annual August Meeting on Sunday morning, Aug. 5, at eleven o'clock, with a sermon by the pastor, Bro. M. O. Williamson. On Sunday night Bro. J. H. Anderson of Michigantown, Ind., began a series of lectures on "The Bible and Nature in Harmony." These lectures were very timely messages and were enjoyed by everyone present, if good attendance is to be considered as evidence, for the house was filled to seating capacity each evening; and to the public is due our sincere thanks for the splendid attention that was manifest throughout the meeting.

Before the meeting closed on Wednesday night, Aug. 15, there were eight candidates that presented themselves for baptism into Christ, thereby becoming "Abraham's seed, and heirs according to the promise" (Gal. 3:27-29).

And now may I introduce to the "household of faith" (Gal. 6:10) "and of the household of God" (Eph. 2:19) Brothers Truman Durham, Alvin Mills, Lewey Hammond, and Bro. Author Garrett (by letter); also Sisters Lucile Jewel, Geneva Garrett, Lula Shaw, Eunice Hammond, and Bera Curbie.

The writer exhorts each one of these to apply 1 Corinthians 15:58 to his daily life in order to qualify him for a crown of righteousness that is to be given unto all them that love Christ's appearing (2 Tim. 4:8).

We were glad to have with us again this year as visiting brethren and sisters: Elder and Sr. S. W. Hiott and son S. W., Jr., of Walterboro, S. C.; Sr. Mary B. Goddard and daughter Edith, Sr. Othello Jones and children of Oklahoma City, Okla.; together with a number of visiting brethren and friends from North Carolina.

I believe I can truthfully say we have just closed one of the most successful meetings that we have had the pleasure of attending in several years.

A. W. McCoy.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Eva L. Page; Mary Calkins; Mr. and Mrs. E. C. Railsback; Ethel Swartz (\$10); Lois Hunt; Mr. and Mrs. Vernon Lansbery; Mrs. D. W. Brown; Mr. and Mrs. Charles E. Netts (\$5); Maybelle Hanson.

"THE PATHWAY OF SALVATION"

The above appears as the title of a new 16-page booklet by Elder J. H. Anderson, Michigantown, Ind. The work comprises a series of fourteen lessons on fundamentals prepared for Bible class work. The scope is sufficiently wide to cover the major truths which are generally emphasized by the Church of God, and would be found exceedingly profitable by young people and adult Bible classes everywhere. Among the subjects treated are "The Bible," "What Is Man?" "The Resurrection," "The Coming of Christ," "The Gospel," etc. This excellent series of outline lessons may be secured at 10 cents per copy by addressing the author, J. H. Anderson, Michigantown, Ind.

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.

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.

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.

BETWEEN YOU AND ME—

In another column is an encouraging report from South Carolina, introducing eight new brothers and sisters to the household of faith. We rejoice that they have availed themselves of the opportunity to lay hold on eternal life through Jesus Christ our Lord. May the Father's blessing attend them.

We rejoice with the pastor and congregation of the church at South Bend, Ind., in the accession to their numbers of the six young people who were baptized recently. May God lead them into lives of usefulness and keep them true to the Master until He comes.

We are now engaged in the preparation of copy for the next issue of the Truth Seekers' Sunday School Quarterly. This issue will complete Volume VIII. Judging from the many letters we receive regarding this work it is as greatly appreciated as any other service rendered to the Church of God by the National Bible Institution.

Bro. and Sr. Paul C. Johnson of Oregon, Ill., were in attendance at the closing days of the Iowa Conference. While in Iowa they will make a short visit at the home of Bro. Johnson's father near Sac City.

Do not fail to read the thought-provoking article by Sr. Emma C. Railsback on page 5. Her conclusions are well taken and distinguish clearly the difference between the position of the church and Israel in the kingdom.

Sunday, Aug. 19, Bro. and Sr. C. E. Lapp of Ripley, Ill., were the guests of Pastor Harvey U. Krogh, Jr., at the Plum River (Ill.) Church. Bro. Lapp filled the pulpit in the evening.

Among the early orders that have reached us for the next issue of the Truth Seekers' Quarterly is that of a Baptist Sunday school that has been using our quarterly for more than a year and finding it very satisfactory.

The folder which was recently purchased for the printing department is now installed and operating satisfactorily. This machine will make possible the folding of The Restitution Herald and the Truth Seekers' Quarterly without employing extra help in the office and thus assist in reducing expenses. This equipment, which has been needed for years, was secured at a very low price, in fact at a fraction of the cost of a new machine, but is doing the work as well as would a more recent model.

Fifteen Weeks for Fifty Cents—

Simply fill in this blank and return it to us accompanied by 50 cents for each one to whom you wish THE RESTITUTION HERALD sent for the next fifteen weeks and we will provide them with splendid inspirational reading, prophetic information, and comforting assurances of the Children of God for the summer's reading.

GENTLEMEN:

Please send THE RESTITUTION HERALD to each of the following for 15 weeks. I inclose 50 cents for each subscription.

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City State

Additional names may be submitted on another sheet.

THE DESTINY OF THE WICKED

"These shall go away into everlasting punishment."—*Matt. 25:46*. "Who shall be punished with everlasting destruction."—*2 Thess. 1:9*. "He will burn up the chaff with unquenchable fire."—*Matt. 3:12*.

THE doctrine of the Bible with respect to the end of the wicked is entirely at variance with the teachings of the religious sects of the present day. And although views are held and taught by them widely differing from each other, yet none will pass the scrutiny of the living Word. The "eternal torment" theory of some is too absurd, unjust, revolting, and abhorrent a doctrine to emanate from a God whose name is Love, and therefore, cannot be found in His revealed will—while on the other hand the doctrine of "universal salvation," as embraced and taught by others, is opposed to the justice of that God, "who will render to every man according to his deeds" (*Rom. 2:6*).

It might not be improper to inquire, Who are the wicked? And here again we shall need the light of the divine Word in order to answer the inquiry aright. The world at large is divided by theologians into two classes only—the righteous and the wicked. The Scriptures, however, limit this division to those who are living during times of knowledge, or under law. Those who hear, understand, believe, and obey the revealed law are the righteous; while those who disobey the truth, or close their eyes and ears lest they should discover the light, are the wicked. But those who have not been called to a participation in the glory of God's kingdom by the gospel, as the heathen, or those who are incapable of understanding the call, as infants, cannot properly be denominated either righteous or wicked. Being subject to no law except that of their own nature, they cannot possibly be either saved or condemned by the gospel. Hence, there is a vast difference between the wilful neglecter, perverter, or breaker of revealed law, and one who sins not knowing the law. The former class are styled "the wicked," or "unrighteous." Now let us inquire as to their destiny.

It is the declaration of the Bible that "though hand join in hand, the wicked shall not be unpunished" (*Prov. 11:21*); that "the wicked are reserved to the day of destruction" (*Job 21:30*); that their hope or expectation "shall perish" (*Prov. 10:28*); that they "shall not inhabit the earth" (v. 30), but "shall be cut off" (*Psalms 37:9*); "shall not be," or exist (v. 10); "shall perish" and "consume" (v. 20); and "as wax melteth before the fire, so shall the wicked perish at the presence of God." The judgments of God are sure to overtake the sinner, either in the present life, or in the future. Sacred history informs us of severe judgments inflicted upon the wicked in different ages of the world, corroborating the testimony of the Apostle Peter that "the Lord knoweth how . . . to reserve the unjust unto the day of judgment to be punished" (*2 Peter 2:9*). Witness the destruction of the antediluvians who despised the warning voice of Noah; the overthrow of Sodom and Gomorrah; the sudden engulfing of Korah,

Dathan, and Abiram for the sin of rebellion; the fall of unbelieving Israel in the wilderness; and the judgments of God which were manifested at various times on individuals and nations, as recorded on the sacred page.

The attention of the reader is invited to the following passages, culled from the Scriptures of truth, in relation to this subject:

I. The wicked will be raised from the dead to be judged and punished.—*Job 21:30*; *Dan. 12:2*; *John 5:29*; *Acts 24:15*; *Matt. 25:46*.

II. The punishment will be destruction.—*2 Thess. 1:7-9*; *Phil. 3:19*; *2 Peter 3:7*; *Heb. 10:26, 27*; *Job 31:3*.

III. In Gehenna-fire, called the second death.—*Rev. 21:8*; *20:14, 15*; *Mal. 4:1, 3*; *Matt. 3:12*; *13:30, 40-42*; *Heb. 6:6-8*.

IV. And thus they are represented as lost, perished, or destroyed.—*Luke 13:3, 5*; *1 Cor. 1:18*; *2 Cor. 2:15, 16*; *4:3*; *2 Peter 2:12, 17, 20*; *Jude 12-15*.—*An old Church of God tract*.

IN telling of his work in Africa, a missionary once said in reply to the inquiry, "Do you like this work?" "No; my wife and I do not like dirt. We do not like association with ignorant, filthy, brutish people. But is a man to do nothing for Christ he does not like? God pity him, if not. Liking or disliking has nothing to do with it. We have orders to go, and we go. Love, the love of Christ, constrains us."—*Sunday School Times*.

SOMETHING TO THINK ABOUT

By J. H. Williams

WHAT a beautiful picture our heavenly Father has given us through Isaiah the Prophet of the kingdom of Christ. We find the beginning of the picture in Isaiah 32:1. "Behold, a king shall reign in righteousness, and princes shall rule in judgment." And again, chapter 29:18: "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness."

And another corner of the picture, chapter 35:1: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." Read the entire chapter to get the beauty of the picture impressed on your mind. Then turn to the sixty-fifth chapter and seventeenth verse and read carefully to the end of the chapter, and there we find such a wonderful change in the order of things that it is hard for the finite mind to comprehend the meaning of it all.

Are we ready for the Lord to come and start the work on the picture? Are we anxious to hear the trump of God that will herald the coming of our Savior? When we pray; "Thy kingdom come," do we mean it from the heart? Or would we rather He would delay His coming? I wonder.

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THE JUDGMENT

By S. G. Elton

THE subject assigned to me, "The Judgment," is too large to be covered in a few minutes of time allotted to my views regarding it. This paper will follow the outline set in the pamphlet "Some Things for Which We Stand." (The text of this tract was published in THE RESTITUTION HERALD of February 27, 1934.—Editor.)

While God is the Judge of all the earth, after the Son had proved His ability to do the will of the Father, God committed all judgment unto the Son, with the privilege of quickening whomsoever He willed.

Paul, in Romans 2:12-16, makes it clear who the objects of His judgment will be: "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; . . . in the day when God shall judge the secrets of men by Jesus Christ according to my gospel," that is, the gospel that Paul was authorized to proclaim, viz., the things pertaining to the kingdom of God.

Inasmuch as the promises made to Abraham and his seed, and the law of Moses, pertain exclusively to the kingdom of God, I am inclined to think that all that have been circumcised under the covenant made with Abraham and have sinned will also be subject to the judgment of Christ.

In Hebrews 10:26 Paul plainly states that "if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Peter confirms the statement of Paul in 2 Peter 2:20: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."

Originally presented as a paper before one of the Southern California quarterly conferences, Mr. Elton's article is here given as nearly as possible in the language of the author, some revision being necessary in view of its first purpose.

We have a beautiful exposition of Christ's judgment in the parable of the pounds found in Luke 19:12-27. A nobleman preparing to take a long journey to a far country for the purpose of obtaining a kingship called in

his servants and delivered to them his possessions and funds sufficient to carry on his business during his absence. After his departure, his citizens that disliked him sent a protest against his appointment. Having obtained the kingship, he returned and called in his servants to render their reports. The first rendered a very satisfactory account of gain for his lord, for which he was highly commended and given a promotion; the second, under less favorable conditions, had made a remarkable gain, for which he was commended and promoted; likewise the others had proved their worth till the tenth servant was reached, and he reported no gain at all simply because he had no confidence nor faith in his lord, for which he was deprived of the opportunity of longer serving his lord. Those citizens that opposed the lord's rule were ordered to be slain before him. Please note the difference between the servants and citizens: the servants enjoyed a more intimate relationship with their lord than the citizens did.

In Romans 8:16 we read: "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; if so be that we suffer with him, that we may be also glorified together." In 2 Thessalonians 1:4 we find Paul commending the church for their faith and patience in all the persecutions and tribulations that they endured, "which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty

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

"If I may but touch his garment, I shall be whole."—Matthew 9:21.

CHRIST THE HEALER

At even, ere the sun was set,
The sick, O Lord, around Thee lay;
Oh, in what divers pains they met!
Oh, with what joy they went away!

Thy touch hath still its ancient power;
No word from Thee can fruitless fall;
Hear, in this solemn evening hour,
And in Thy mercy heal us all.

—Canon Twells.

RADIO FORTUNE TELLERS

AS early as in the days of John it was said that "many deceivers are entered into the world," and since that time the annual yield of false prophets has been increasing with astonishing rapidity. Widespread distress and perplexity are always accompanied by an increase in the number of fortune tellers who batten on the anxieties and ignorance of the masses. Not knowing where to look for relief, the suffering people "seek unto them that have familiar spirits, and unto wizards that peep, and that mutter," and sacrifice their few remaining dollars in a vain attempt to draw aside the curtain that hides the future from human sight.

Among the latest devices employed by these gross pretenders to supernatural power is the radio. During the past year or more a number of men calling themselves "seers," "astrologers," etc., have been broadcasting their fraudulent claims and enticing thousands to send them money under various disguises which would not bring them into direct contact with the law.

Many, if not all, of the "miraculous" (?) answers to questions propounded to them, it is said, were accomplished by the simple method of the "seer" or "astrologer" writing both the question and the answer! He would read over the radio what purported to be a letter from one who desired advice or information on some perplexing matter, and then he would answer the question in a way that seemed to indicate that he possessed remarkable hidden knowledge concerning both the present and the future.

When it came to responding to actual letters that

reached him from questioning hearers, it was done by mail, and the answers couched in the broadest and most indefinite terms that might mean almost anything, but which in reality meant nothing.

Lucille Hecht, who prepared the manuscripts for a radio fortune teller to read over the air, declares in the *July Real America* that her employer's "fundamental philosophy" may be expressed in these words: "Tell them what they want to hear and they'll believe it!" Illustrating the method "Kober" employed, she said his instructions were to this effect: "If they ask, 'Will I succeed in my chosen work?' answer, 'Yes. I certainly believe that you will.' Of course, always dress up your answers in a good-sized paragraph. We've got to give them their money's worth. . . . String your letter out into, 'You'll succeed if you make the most of the brilliant abilities with which you are endowed,' etc."

Another more or less modern form of fortune telling is that by the use of the ouija board. This simple little instrument is often found for sale in toy shops, but is received seriously and believed in firmly by thousands of people as a revealer of secrets. Quite recently it was the avowed cause of the murder of a father by a daughter, the latter declaring when the crime was discovered that she had been "ordered" by the ouija board to kill her parent on behalf of her mother.

Spiritualism received a great impetus at the time of the World War. Sorrowing ones wanted to hear from their loved ones who had lost their lives in the conflict, and conscienceless "mediums" were quick to avail themselves of the opportunity to reap a rich harvest by delivering silly and meaningless "messages" which purported to come from the spirit world.

All of these pretenders base their deceptions on the idea that the messages they deliver are transmitted to them by the immortal "spirit" of some departed friend. In this claim they exalt the father of all lies (John 8:44), who uttered the first and most repulsive and blasphemous falsehood of history, "*Ye shall not surely die,*" in direct contradiction to God's positive declaration addressed to Adam, "*In the day that thou eatest thereof thou shalt surely die*" (Gen. 3:4; 2:17). The fact that they are taught of the devil, believing the serpent rather than God, should place them forever beyond the power to interest or to influence the Christian.

Unanswered Prayer

By Norman John MacLeod

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4:6.

AS we were riding in a street car one day a woman boarded the car with her family. She was one of those who appear to be struggling against poverty; in slang phrase: "Run down at the heels." Her dress, though neat, appeared to have been worn several seasons. She was as one who endures hardship without flinching. With her were her six children who swarmed around her, and centered their attention on pressing as close to her as possible. She seemed worn out by attending to her brood. But still, withal, she had an air of contentment as of one who has drunk deep of the trials of life, and has tasted also of its supreme sweetnesses. Hers was a serenity born of self-sacrifice.

Sitting next to us was another woman who was in the opposite condition from the other. She had money, ease, all the comforts afforded by a large income, and all that those things imply. She was well kempt, with the air of one who enjoys all the luxuries which give grace to personality. Yet she was lonely, dissatisfied with life, and possessed with the nervousness of a restless, longing heart that could not be filled. She had no children. She remarked to us how strange life was: she who was able financially to care for children had none and longed most earnestly for them; while this other woman had children and to spare, with all the evidences of poverty. Why was it? The cravings of the heart for children from the Lord had been denied the one, while children with more or less of poverty was the lot of the other. Yet the former was dissatisfied with the life, the latter content though weary. We were reminded of another case better known to Bible students.

Abraham and Sarah were both old. God had promised them an heir. Surely they could count on the promise of God! They had left home, friends, relatives, and all things held dear, to go out into a strange land. Surely now God would send an heir! God had told Abraham that Eleazer of Damascus should not be the heir, but another by blood. Then, out of Sarah's impatience at the slowness of God, Ishmael was born. Impatience was in the heart of the "mother of many nations"! God did not move fast enough for her! Surely if He waited so long He could not perform the thing that He had promised! Then came a day when

Abraham talked with God. Abraham uttered a prayer from the depths of his yearning heart. God was promising him an heir. Great were the things that God set before the "Father of the Faithful"! What was the prayer? "Oh, that Ishmael might live before thee!" You have given me a son, a dear son, a son of my old age; let him be the promised heir; let him live before Thee! Was the prayer heard? Was the prayer answered? Yes, but not according to the request of Abraham! Why did God not listen to a plea from the depths of the being of that faithful old man?

Down the centuries we come to the promised seed of the line of Abraham. Jesus, the long-promised ruler, redeemer, heir to all things, has come to earth. He is in the Garden of Gethsemane, praying. No prayer on record touches our hearts so much with earnestness, with devotion, with longing. It tears at our hearts even yet as we read it. Here is the beloved Son pouring out His very being in a plea to escape from the tortures of the morrow. His heart is torn on the thoughts of the agony He must endure. Three times does He ask that the cup of pain be removed. Has the Lord changed? Has God forsaken Him? Does He no longer answer the beloved Son? Is the Son no longer pleasing to His heavenly Father? The Son has said that He has

finished the work given Him to perform. Jesus has said while by the tomb of Lazarus that God always has heard His prayers. Why is the petition refused? Why does the Father turn a deaf ear to such pleadings? They are not in accord with the plans of God.

The prayer of faithful Abraham was refused because it was not in accord with the plans of God. In Isaac was to come the seed that had been promised. Not in Eleazer of Damascus! Not in the nephew, Lot! Not even in the son of the bondwoman, Ishmael! But in the true heir, the rightful heir according to the great plan of the Creator. No prayers could alter the plan of the ages even though uttered by the Father of the Faithful. No petition, however earnest, could set aside the things which God had in store for His faithful servant. And how much more was the reward! Then what of the faithful child of promise? The heartfelt prayer of even the Messiah could not change the plans which God had for Him. Perfection could come only

Thy Word

Thy Word, a lamp indeed
Unto my stumbling feet.
It standeth very sure,
And every day more sweet.

Thy Word Thou givest me;
'Tis grace beyond compare;
'Tis wisdom, knowledge, all
The sinner needs is there.

Thy Word the saint shall feed
With manna day by day,
And honey in the comb;
His needs supply for aye.

Thy Word it standeth sure,
A rock in time of storm;
Protecting all Thy sheep
Until the morning's dawn.
—Bertrice Covell Smith.

through the sufferings of the cross. He had lived a pure, blameless, holy life. Now to crown that great achievement He was to die the death that should redeem His brethren from the power of death. The agonized prayer in the garden, even by the beloved Son, could not change the plans of God! God had sworn to Abraham that those things should be fulfilled! They could not be changed even by the prayer of the most righteous man who had ever lived!

As we turn from these two incidents for a moment they seem almost to mock us. For were not prayers of much less apparent importance answered very quickly? Were not seemingly trivial things granted at other times? We see Hezekiah, the good king of Judah, who has committed a blunder in harboring the ambassadors from Babylon, told that he must die. In his fear of death he turns to the Lord and prays in piteous tones for longer life. Surely all men must die! What does it matter how few or many years may come and go? What of importance can it be in the plans of God that such a man—scarce indeed in the annals of the history of the two kingdoms of Israel—would live longer in the land and enjoy the pleasure of power in ruling God's people? Yet his petition is granted. God gives him fifteen years more of life! (Attested by a miracle that cannot be explained by all the scientists of all the ages.) On another occasion Elisha calls the wrath of God down upon some little children who make fun of him. Why should God grant such a petition when the heartfelt longings uttered in prayer should not be granted? These questions we cannot entirely answer, but we can find some things in the prayers of the Bible that will give us a clue to the puzzle of unanswered prayers.

Nothing can be more dangerous to spiritual life than unanswered prayers. They leave the Christian with a feeling of futility in his relationship to God. Either God, he argues, does not care what happens, or is bound by laws as some of our so-called "scientific" friends tell us, or, because God is unchanging, prayer is of no avail.

We have already noticed that one reason that the prayers of Abraham and of Christ could not be granted was that they were not in accord with God's plans. We make our own plans and change them to suit our whims or circumstances over which we have no control. We cannot see far enough ahead to tell just what would be of benefit to us. In fact we are warned by James not to make our plans too definite, because we do not have control of affairs of this world (James 4:13ff).

A prayer must be made in accord with God's will. Jesus, when He prayed in the garden, added a sentence of submission that should be an example of all prayer in which we request some very definite thing. We ask God to grant it, *if it be His will*. From this we see a phase of prayer that is often obscured. One of the chief purposes of prayer is for attuning ourselves to God's ways. Often we hear somebody say that he is going to pray for another so that God will turn him from his evil ways: often he might better say turn him to his own way of thinking. Rather, should it not be that we should pray for the grace to submit our own ways to God, so that we might be able to draw our brother to us more easily and in thus doing draw him to

God? If we are trying to "set our brother right" in the ordinary understanding of the process we will usually obtain small results. But if we try to make our ways attractive to him because they are attuned to the ways of God, then we will be much more successful in bringing him to Jesus. If we examine the Lord's Prayer, after the manner of the early church minister, John Chrysostum, we will see that it is a prayer of submission to God. For example he says that because we pray: "Thy kingdom come," it will not come any sooner. God has His own time at which He will set Christ on the throne of David. All our requests would be in vain. Why pray that, then? Simply because we wish to put ourselves in the frame of mind that we desire the coming of that great day: we are longing for it to come. And so on, could we discuss each item in that wonderful prayer. Instead of God taking the bitter cup of agony away from Jesus, He gave Him strength to endure the trials. On Jesus' part: submission; on God's part: the gift of strength! Answer, but not in the way it was asked!

A prayer must be made according to faith, "nothing wavering." If we make a prayer to God in doubt and fear of consequences, the prayer will not be granted. If we have that explicit faith in God which should be that of the Christian, we will not be asking concerning the trivial things of life. Complete faith will tell us that God will take care of us if we are His. Complete faith will lift us above those things into the realm of the things of God's eternal kingdom. What should be the substance of our prayers? Should we ask for wealth? Should we ask for worldly power? What is the history of answered prayer? When Solomon asked for wisdom he got it, and wealth in addition. Should we not ask for wisdom in dealing with the problems of life? Should we not seek to know the things that God has set for us to learn? Study and prayer go hand in hand. Laziness will not be rewarded, whether in the world or in the church.

A prayer should be made in a humble spirit. As is illustrated by Jesus in His parable of the Pharisee and the publican who went to pray, we should acknowledge our unworthiness. This should be no hollow sham either, but true, humble, abject realization of our shortcomings. The plea, "God be merciful to me a sinner," might well be the sentiment of all of us when we pray.

How often in our prayers we overlook a very important item, namely, thanksgiving. In Philippians 4:6 we read: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." David's remarkable prayer, recorded in 2 Samuel 7, has as its entire subject thanksgiving. In his hour of great exaltation David did not forget God! In our hour of need we go to God in prayer. But when we are especially happy and God has granted a great blessing, we often forget the Source of all good gifts.

The prayer of gratitude, the prayer of submission, the prayer of faith, the prayer in humility—these are prayers that will be answered. The prayer that runs across the plans of God, that lacks the faith that makes it right, that is spoken in pride, that fails to turn in gratefulness to God—those will remain the *unanswered prayers*.

The Wonder of the Book

PART TWO

ANOTHER wonderful thing is that this Book was not written in Athens, the seat of learning in Greece, nor in Alexandria in Egypt. It was not written by men who received their inspiration from the ancient sources of wisdom. It was written by men who lived in Palestine, in Nazareth, in Galilee. Many of the writers were what we would call illiterate. Not only were they not university men, or scholars, or original thinkers; they could not speak their own language properly. There is a strong probability that neither John nor Peter could speak grammatically. You remember Peter was trapped because his dialect betrayed him. He spoke like a Galilean. Did you ever hear a man from Yorkshire or Somersetshire talking? Did you ever hear the brogue of an Irishman from Galway? It was like that with Peter and John. (Matt. 26:73; Acts 2:7; 4:13.) They were uneducated men. And many of the men who wrote the Bible were men of that character. One was a farm hand. Another was a shepherd. They were men of no literary reputation. And yet from men of that type educationally has come a book that God in His mysterious power has so divested of all provincialism that it has become the standard of the language of the most literary nations of the world. And not only so. It is a book that has gone to the North and South and East and West. It is the strongest factor in modern life today, and yet it is of the ancient world. It is the most potent factor in the influence of the great nations of the progressive West, and yet it proceeded from the narrowest and most conservative people of the unprogressive East. All its authors were Jews, and the Jews, by instinct and tradition, by education and sentiment, were the narrowest of all narrow people. The Jew was not only narrow; he had no interest in other nations. You know what a time it took to get the idea into Peter's head that he ought to have an interest in the salvation of the Gentiles of the outside world (Acts 10:14; Gal. 2:11-14). A miracle of special revelation only did it. How do you explain, then, the fact that these ignorant men, those most uncosmopolitan men, with all their provincialism, and exclusiveness, and insularity, were enabled to write a book which has become not only the Book of the Jews, but the Book of all men, and *The Book* of the world today? It is for only one tongue, and that is, the world's. It is for universal man as man. It is the proud boast of the Church of Rome today that it has but one language, and that a dead language, the Latin. But the Bible Society has a prouder boast. It is its boast that it has printed the Bible in over five hundred *living* languages; that it is giving the living Word to every nation under heaven, that they may hear in their own tongue the wonderful works of God. Yes, God has so overruled the history of His world that there has been born a society which has reestablished the miracle of Pentecost. It is truly

a miracle. It is a wonder to think that an old Hebrew book, written by a lot of Jews, has in God's mystic Providence been so divested of all orientalism and Judaism, and rabbinism, that the millions upon millions of boys and girls and men and women who read it never think of it as the writing of Hebrews or the language of an ancient and oriental race. To them they are simply the words of their own dear mother tongue. It is the English Bible; the best that our literature can give in simple, noble prose, as Frederick Harrison once said in a lecture at Oxford. And yet, wonderful to think of, the German never thinks of it in any other way. To him it is the German Bible.

Another wonderful thing about the Bible is that it is almost the only book in the world that has stood ages of ferocious and incessant persecution. Century after century men have tried to burn it and to bury it. Crusade after crusade has been organized to extirpate it. Kings of the earth set themselves, and rulers of the church took counsel together to destroy it from off the face of the earth. Diocletian, the Roman emperor, in 303, inaugurated the most terrific onslaught that the world has known upon a book. Every Bible, almost, was destroyed, myriads of Christians perished, and a column of triumph was erected over an exterminated Bible with the inscription: "*Extincto nomine Christianorum*" (The name of the Christians has been extinguished). And yet, not many years after, the Bible came forth, as Noah from the ark, to repopulate the earth, and in the year 325 Constantine enthroned the Bible as the Infallible Judge of Truth in the first General Council. Then followed the prolonged persecution of medievalism. You all know how the Church of Rome denied the Scriptures to the people. The Church of Rome never trusted the people with the Bible. For ages it was practically an unknown book. Even Luther was a grown-up man when he said that he had never seen a Bible in his life. No jailer ever kept a prisoner closer than the Church of Rome has kept the Bible from the people. Not only so. In consequence of edicts of councils, and bans, and bulls of popes, Bibles were burned and Bible readers sent by the Inquisition to rack and flame. Many of us have seen the very spot in old London where baskets full of English Testaments were burned with great display by the order of Rome.

Yet perhaps the worst persecution of all has been during the last one hundred and fifty years. The bitterest foes of the Bible, curiously enough, were men who claimed liberty of thought, and Bolingbroke and Hume and Voltaire seemed so confident of the extermination of the Bible, that the Frenchman declared that a hundred years after his day not a Bible would be found save as an antiquarian curiosity. Then came the German rationalistic host, with the fiercest and deadliest of all the attacks. Baur and Strauss

and the Tübingen School took up the cry of the children of Edom: "Down with it, down with it, even to the ground." But He that sitteth in His silent heaven laughed, and Jehovah had them in derision. For here it is today, and stronger than ever. It stands, and it will stand. The adversaries have done their worst. They have charged their heaviest charge. They have fired their deadliest volley. Whatever unexpected adversaries appear in the future, no more destructive trios than Julian and Celsus and Porphyry, than Voltaire and Strauss and Renan, than Eichborn, Wellhausen, and Kuenen, will ever be confederate against it. Yet, in spite of these age-long persecutions, the Word of the Lord is having free course, and is being glorified. It is being circulated at the rate of about twenty-five million copies a year, in over five hundred languages of the globe. It has an influence it never possessed before. Verily as we think of it we may challenge our proud age with the challenge of Moses, and cry: "Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?"

But before I close I would like to briefly refer to five other things that are to my mind the crowning wonders of the Book.

There is, first of all, what we might call its self-authenticatingness. You need no historical critic or university professor to prove that the Bible is God's own Word. (God) is the Author and Giver of that conviction. If you will hear the accents of His voice you will be assured beyond all possibility of argument that this book is God's own Word. Men have come, and still come, to unsettle and destroy. The Spirit of Christ comes to validate and confirm with a divine conviction and a divine certainty that is incommunicable by mere reason, and is impervious to the assaults of doubt. You have perhaps heard Spurgeon's famous story of the poor woman who was confronted by a modern agnostic, and asked, "What are you reading?" "I am reading the Word of God." "The Word of God? Who told you that?" "He told me so Himself." "Told you so? Why, how can you prove that?" Looking skyward, the poor soul said: "Can you prove to me that there is a sun in the sky?" "Why, of course; the best proof is that it warms me, and I can see its light." "That's it!" was her joyous reply. "The best proof that this Book is the Word of God is that it warms and lights my soul." (Read 1 Cor. 2:12.) You cannot explain this. But it is a fact deep and real.

Another wonder of the Bible is its inexhaustibility. It is like a seed. You can tell how many acorns are on an oak, but you cannot tell how many oaks there are in an acorn. The tree that grows from a seed produces in turn the seeds of other trees; each tree contains a thousand seeds; each seed the germ of a thousand trees. Its depth is infinite; its height is infinite. Millions of readers and writers, age after age, have dug in this unfathomable mine, and its depths are still unexhausted. Age after age it has generated, with ever-increasing creative power, ideas and

plans, and schemes, and themes, and books. Yes, books; and in many cases books that are the only literature of the nation. The greatest minds have been its expositors. Myriads of students have studied it daily, and its readers from day to day can be numbered by millions. The volumes that have been written on single chapters or even pages would fill the shelves of many a library, and today they are as fresh, as fertile, as inexhaustible, as the day they were first written. The treasures yet to be found are as the stars of the sky in infinity of multitude.

Another wonder is its non-improvableness. You cannot gild gold. You cannot paint rubies. You cannot brighten diamonds. And no artist can touch with final touch this finished Word of God. This proud-pinnacled century can add nothing to it. It stands as the sun in the sky. If the greatest Bible lovers of the last century, like Irving, and Gladstone, and Spurgeon, and Parker, had attempted to improve it, their work would have been a patch and a disfigurement. It has the Glory of God.

Its irresistible authoritativeness. This is another wonder. It breaks upon you as a voice from heaven. Five hundred times in the Pentateuch it prefaces or concludes its declarations with the sublime assertions, "The Lord said," or "The Lord spake"! Three hundred times again in the following books it does the same, and in the prophetic, twelve hundred times with such expressions as: "Hear the word of the Lord," or "Thus saith the Lord." No other book dares thus to address itself to the universal conscience of man as man. No other speaks with such binding claim, or presumes to command the obedience of mankind. While all the books of the Bible are not equal in grandeur of revelation or of spiritual value, or ethical importance, there is throughout an equality of inspiration and finality of authoritativeness. The strange thing is that men in every age and clime acknowledge it. They know that the book speaks to their inner consciousness with an authority like the authority of God Himself.

Another wonder is what might be called its perpetual re-inspiration. Men think of the Bible as a book that *was* inspired. But the wonder of the Bible is that it *is* inspired. From the far-distant heights of time it comes sweeping into the hearts of men today, and the same breath of God that breathed into it its mystic life makes it live and energize again today. It is the living Word, vital with the life of the living God who gave it and gives it living power. The twenty-third Psalm was inspired, but again and again today, as it is whispered in the hush of the death-chamber, or read with the hidden cry, "Open thou mine eyes that I may behold wondrous things out of thy law," it is re-inspired, and the Spirit makes it live once more. For this is the most remarkable and unique feature of the Bible. I feel that it is *mine*. Its promises are mine. As I read the one hundred and third Psalm, it is not ancient Hebrew, it is present-day power; and I, a living soul, overwhelmed with gratitude, cry out: "Bless the Lord, O my soul." The other day I took up this dear old Bible that my mother gave me, and I noted a verse in Genesis with a date written on

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Amos and the Modern World

PERHAPS one reason why I like the stern old farmer-prophet, Amos, of Tekoa, is that I have seen the conditions he pictured and the fulfillment of the principles he laid down. It was my grisly lot, as a war correspondent, to go through four major national revolutions—in Russia, Egypt, Turkey, and China. I have seen the high brought low, and have given food to impoverished generals and aristocrats who had shortly before dwelt in palaces, lording it over the peasantry. I have seen a ranking ambassador reduced to such dire poverty that in the capital where he once led in magnificent display he later lived in a single room, supported by his wife's labors.

With my own eyes I saw the rise of the world tide that is now sweeping the whole earth, menacing the old order of privilege. I utterly disapprove of both Communism and Fascism; but I see no workable substitute for them except a Christian democracy, wherein all men will seek first the welfare of the whole body, under the impulsion of divine law and Christian love. I could join Amos in his denunciations of self-indulgent privilege and power; and, like him, point to an overruling God, whose nature is both justice and love, and who always, ultimately, has His way.

All the isolated outbreaks in the world today fit into one pattern, be they national overturns or local strikes. They are violent efforts to achieve social justice, and to end manifold oppressions. Their result, ultimately, will either be universal chaos or an intelligent establishment of a brotherly order of society, wherein the strong no longer make the weak to suffer. As I have often said, there is nothing wrong with the nation today that cannot be made right by the Christian religion and the orderly processes of constitutional democracy. But many blind eyes will have to be opened to the real state of affairs, and to the irresistible trend of world currents, before this can be achieved.

THE PERPENDICULAR PILLAR

Even while the universal mass movement toward a more altruistic and equitable order of life was under way overseas, we in this western world were witnessing a strange outburst of the contrary spirit. Following the war came the two decades of "self-expression," "personal liberty," and unbridled egotism. The perpendicular pronoun became the pillar of Baal, at which old and young worshiped. "I want to do it," was exalted as the adequate reason for an orgy of pagan luxury, self-indulgence, and carnality.

Foolish professors in many colleges—women's colleges especially—and a whole tribe of writers, recklessly threw

William T. Ellis, a former war correspondent, analyzes world conditions and compares them with the state of society in the days of Amos. He can see no practical solution of our problems except in a revival of true Christian democracy. The author should go a step further, and observe that only the coming of the Lord and the establishment of His kingdom can bring about lasting recovery. On the whole, however, his article is worthy of thoughtful consideration. We are indebted to Bro. Arthur Gilbey, Thorold, Ont., for its appearance in these columns.

themselves into the crusade for unrestrained individualism, and for the flouting of all the accepted verities of custom and religion. Young women, thinking they were "modern," revived the ancient oriental practices, which were in vogue at Ur of the Chaldees six thousand years ago, of painting their lips and cheeks and eyebrows and finger-nails. Chastity, in certain circles, became a despised word. Night clubs grew in popularity, as in shamelessness. Nudity cavorted at the Chicago Fair. Divorce, with these "emancipated" selfists, became no longer a disgrace, but an accepted convenience. Working girls denied themselves food in order to indulge in the latest fashions of the idle rich. Cocktails became as common as tea. Ego was the only god worshiped; while He who sitteth in the heavens laughed.

AFTERWARD — THE DEPRESSION

What happened was all chartered by lonely old Amos. Repudiated moral laws exacted their toll. The Depression came like a holocaust, caused directly and wholly by stupid, blind selfishness. The Great Schoolmaster took the disobedient pupils into the woodshed for a chastening. Whether the lesson was learned, remains to be seen. We had been saying, "Every man for himself, and the devil take the hindmost." But the devil gets the foremost in that procession. Just as we call the self-indulgent child "spoiled"—a bad egg—so we discovered that retribution had come, both in the fate and in the character of the reckless self-pleasers.

After only a year, Hitler found his Nazis rotten at the top—morally, as well as politically, rotten. Their shameless self-indulgence had degenerated into the bestial habits of the ancient cities which the fire of God's wrath had destroyed. Moral decay always follows unbridled self-pleasing. The pattern outlined by Amos proved true in Germany, as everywhere. Society always decays at the top; the saving health of the body politic has ever been the sturdy morality, integrity, and religion of the plain people.

The news columns have told, by reports of official records, of the shameless greed and predatory criminality of eminent men who once had been regarded as leaders in the business world. Not a line has been lacking to fulfill the Amos picture.

Many persons—especially the rich and powerful—are worried over current manifestations of radicalism. The greater concern, in the light of history, should be over the callous, blind selfishness of entrenched wealth, which stops

at no measure to retain its unearned privileges. Why cannot the financial magnates, whose vast fortunes have certainly not brought them happiness, understand the real prosperity that resides in the common welfare of the whole body of society? Really, the stupidity of the rich exceeds their wickedness. Small wonder that Amos heaped scorn upon these blind flouters of righteousness.

THE INNER WORM

Like a worm that eats the heart of supporting timbers, the real evil of the conditions portrayed by the old Hebrew prophet is the spiritual blindness of those who have ransacked the world for means of catering to their own fleshly desires. Worse than the deterioration and disintegration of self-indulgence is its violation of both the letter and the spirit of revealed religion. It is utter defiance of the clear teachings of both the Old and New Testaments. It directly counters everything that Jesus stood for. It is the supreme heresy. The "mark of the beast" is Number One.

Over and over again, Jesus said that no man liveth to

himself; that self must be denied, and life laid down. One picturesque phrase portrayed the Savior as having "emptied himself"—there was no self-indulgence in Him. His platform was that He had come, "not to be ministered unto, but to minister." All of His words and life were gathered up into the supreme symbolism of the cross. In theory, if not in reality, the cross is the trademark of Christianity. And it signifies forever the disciplined, surrendered life. Only reined souls reign.

Our greatest present need is for an Amos, a Savonarola, a St. Francis, a Luther, a Knox, a Wesley, to call in trumpet tones our times to a realization of true welfare. The Methodist movement among the common people saved England from revolution. Only applied Christianity can make a success of the New Deal and the New Day, and all the other formulas for a fairer world. So great is the end sought—the transformation of the entire social order—that it must have an adequate power behind it; and there is no other power in sight than the dynamic of religion. A great surge of Christian awakening would deliver our world; for Christ is still sufficient to save.—*The Advertiser*.

An Appalling Fact

RECENTLY I heard a clergyman in Chicago make the astonishing statement that "there were in Chicago 750,000 children and youths, without religious instruction of any kind, either Protestant, Catholic, or Jewish." This would be astonishing to many.

In *The Homeletic Review* for June, I find another statement along the same line, but giving the figures for the entire nation: "The appalling fact in America today to me is that eight million of our children are now receiving absolutely no religious instruction, Protestant or Catholic. One third of our childhood is Christless. One third of the generation upon which we are to found the hope of tomorrow is unapproached for religion. The other two thirds are poorly enough made ready by the slight religious attention we give to preserve the two thirds proportion. The first and greatest duty of the church is to conserve its childhood."

We have in this country many people who will go far and seek long to get some startling facts. They will not need to seek further—if they will but consider these two statements. As the author in *The Homeletic Review*, Dr. Merton S. Rice, has well observed: "There are a great many things which carry alarm for the student of conditions as they are in society today. He who seeks startling human facts will not have far to go. But the most significant startle I have felt in any news I have read for a long time came to me recently with a report issued by the Sunday school board of our church."

If it is true, as stated in this article, that "82 per cent

of the church membership of today came in through the doors of our Sunday schools," what care we should be taking that the children of the various communities we happen to be living in should be in the Sunday school!

But—and here is the startlingly sad fact—very few of the scholars in the Sunday schools of the land ever unite with the churches in which they have attended the schools. "There is, however, attendant blame, and severe charge to lay against us, when we find more, that only a scant 15 per cent of the pupils of our Sunday schools ever unite with the church; 82 per cent of what we now have have come from but 15 per cent of the schools where the children were within our reach. If we saved the loss of that 85 per cent of our Sunday schools, we would increase our churches 467 per cent—an increase quite within reason."

I would not minimize in the least the fine work being done by our public schools. May God bless our great free schools. But our radical swing to unlicensed liberty has hushed the voice of the majority in our Republic as to religion. The minority sit regnant, and boastfully so, in the fact that we dare not, in the schools we have founded and support, lift our voices in religion. Hence we turn to the church in its own direct activity for response. When we enter this realm of training in the moral and religious fiber of life, we are confronted with the fact that we are doing what we alone can do in a sadly imperfect way.

Old John Terbonius always appeared before the boys in his class with uncovered head. He kept within himself as their teacher an evident sense of awe. It was impressive,

for he stood as in the presence of tomorrow when tomorrow was impressionable. He used to say: "Who can tell what may rise up among these youths? There may be among them those who shall become learned doctors, sage legislators, nay, princes of the empire." And even as he spoke thus, there sat before him in that little class that then-unnnoticed boy who was to become a character to shake the world, for John Trebonius was even then teaching Martin Luther.

These things being true, how important that we who are posing before the oncoming generation as examples of what Christian life and teaching are, or *should be*, not only should take pains to give them what they need in the way of secular instruction, fitting them for *the life that now is*, but should all see to it that they receive the teaching that will mean "instruction in righteousness"—thus fitting them for the life "which is to come."

If it is true that the children and youth of today are the citizens and *rulers* of tomorrow, what an opportunity and responsibility rests upon the *church* of today, and how can it expect to hear from the coming One the "well done" unless, like Abraham of old, it sees to it that the children in the household are taught to "keep the way of the Lord, to do justice and judgment."—A. E. Bloom in *The World's Crisis*.

PREACH the truth and trust God for the outcome. Even the world hates a coward. When parents do not obey God how can they expect their children to obey them? God's people have largely withdrawn from the fire. They do not enjoy being burnt out. Many a religious nest needs renovating, disinfecting, fumigating.—*Bartleman*.

THE JUDGMENT

Continued from Front Page

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."

It is important that we should know who are engaged in troubling the churches of God in which Paul and others are so deeply interested, and who will be the objects of everlasting destruction in the day of God's wrath. In 1 Thessalonians 2:14, Paul states, "For ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: who both killed the Lord Jesus, and their own prophets, and have persecuted us: and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved. . . Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us."

Yes, Paul has identified the guilty party at last. In the eighth chapter of the Gospel of John we find Jesus identifying the same party in the forty-fourth verse: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him." Now we have the testimony of the two most reliable witnesses as to the source of all tribulation which the world has suffered from the beginning of the race of men.

In Revelation 20:1, 2 we read that the angel that came down from heaven "laid hold on the dragon, that old serpent, which is the Devil, and Satan," four names used by the inspired writers to describe evil. It was men, Israelites, that Jesus contended with; it was citizens of Thessalonica that persecuted the church at that place, and not the supernatural creature of popular tradition.

The first mention of the serpent is found in Genesis 3:1, and the location was in the Garden of Eden, and the only man existing at that time was Adam, who, with his wife Eve, occupied a position in the garden, where they were given the liberty to eat of the fruit of every tree except the tree of the knowledge of good and evil. It was then that Adam's mind became vain, and the title of the serpent was applied to him.

We will omit what transpired in the garden till the Lord God found Adam and Eve and inquired, "Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" The man said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." "Because thou hast done this." What? Beguiled the woman, uttered a lie, and become the exponent of evil. "And 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." Instead of this being a promise of hope for the woman, it is a positive threat of extinction for the serpent and his seed, a threat which will be carried out when the seed of the woman, the Lord Jesus Christ, will be revealed from heaven with His mighty angels.

Man frequently expresses wonder as to why God has permitted evil to prevail for nearly six thousand years. It has been because without evil we would not have known good; without suffering there would be no glory; without death, no striving for life; without sin, no salvation; without a curse there could be no blessing. "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." What if God, willing to show His wrath and to make His power known, endured with much long-suffering the vessels of wrath, that He might make known the riches of His glory on the vessels of mercy, which He has prepared unto glory?

Abreast of the Times

Cardinal Defends the Jews

"Thus saith the Lord of hosts; . . . He that toucheth you toucheth the apple of his eye."—Zech. 2:8.

LONDON, Aug. 21.—According to the Jewish Telegraphic Agency, Cardinal Michael Faulhaber, Archbishop of Munich, in a speech vigorously denounced the Nazi anti-Jewish policy. "No Catholic ever agreed to the persecution of the Jews in Germany," he said. "God always punishes the persecutors of the Jews. Persecution will never eradicate the ancient Jewish people, which has been suffering and which always suffers because of its deep devotion to religion. Let us Catholics," he continued, "take an example from the Jews and honor them because they gave the world the best gift, which is the Bible (Rom. 3:1, 2). Catholics, educate your brothers that racial hatred is the wildest poison in our life," the Cardinal concluded.

Such utterances as these are somewhat difficult to harmonize with the idea that the Antichrist is the Pope of the Roman Catholic Church, for the Scriptures warn us that the man of sin is to be distinguished for his bitter opposition to the God of his Jewish "fathers" (Dan. 11:36, 37), and in fact, that he will be the relentless foe of all religion (2 Thess. 2:4).

German Youth Fights Christianity

"His citizens hated him, . . . saying, We will not have this man to reign over us."—Luke 19:14.

BERLIN, Germany, Aug. 22.—Roman Catholics and some Protestant groups are considerably agitated over an outbreak of anti-Christian propaganda which has its center in the German youth movement. August Hoppe, of the Hitler youth press department, declared recently in the periodical *Nordland* that "the time has come to take up the fight against Christianity. Germans must and shall realize that their conversion to Christianity was a crime against the race and the people which put them completely at the mercy of powers outside the State."

Commenting on Hoppe's statement, the Catholic paper, *Kirchenblatt*, asked "the responsible authorities of the State how these utterances of the Hitler youth authorities can possibly be reconciled with the assurances to positive Christianity recently emphasized by an authoritative voice," a reference, no doubt, to Chancellor Hitler's avowal at Hamburg recently that "positive Christianity" would be defended in Germany.

The *Nordland* article called upon Germans to "liberate yourselves from the cultures of alien priests who want to make you the booty of the Jews. Discard the last messages of Christian training," he urged, and "abandon the Jewish-Christian conception of sin, pity, and loving the enemy." He called for hardness on the part of the German people,

saying, "Pity and mercy be damned. Praise that which steels. Christianity's totality claim is a thing of the past," he asserted.

Anti-Christian propaganda is sweeping the world of youth everywhere in these days, and a carefully planned campaign should be launched by the Church of God to protect our own young people and the young people of our church communities from the sophistic arguments presented by these detractors of Christianity.

Rabbi Wise Warns Against Nazis

"I have set thee a watchman unto the house of Israel; therefore thou shalt . . . warn them from me."

GENEVA, Aug. 21.—In a plea to the Jews to stand and fight together, Rabbi Stephen S. Wise of New York warned the World Jewish Conference now in session here that no compromise with the Nazi Government of Germany, regardless of the terms Chancellor Hitler may offer, can be considered. The boycott against Germany will not be abandoned, he declared, until that country repeals every law or practice "violating human freedom, political equality, and the ideals of civilization."

The rabbi protested what he described as a breach of the boycott by the Jews in Palestine, "a breach which continues to be ever widened. Jews who fail to cooperate in the boycott show the deepest lack of faith. To die at the hands of Nazism is cruel," he asserted. "To survive by its grace would be ten times worse. This trafficking of Jewish Palestine with Nazi Germany must cease at once. There is something worse than entering Zion with bowed heads and that is with unclean hands. If the Jews wish to remain a people," he said, "they must awake and arise, taking counsel to stand together against their foes."

Earlier in the day Jacob Lestchinsky declared that 60,000 Jews left Germany in 1933 and that the first six months of this year saw another 10,000 go. But, he said, those remaining are in serious straits since they have no refuge in central Europe. "Jewish youth has no prospects in any central European country," he continued, adding that state employment is refused Jews in Poland, Rumania, Lithuania, and Latvia. "Palestine offers the only salvation to Jews who would emigrate," he concluded.

Driven by the bitter anti-Semitic spirit that is now sweeping the world to flee for their lives and seek homes other than in so-called Christian countries, and finding all avenues of escape barred, all doors closed to them, save only that which leads back to the land of their fathers, day by day the Jewish people are being forced into the pathway mapped out for them by Jehovah of old, and are seeking refuge, and finding it, among the fruitful hills and valleys of Palestine, even as God had said should be the case in the closing days of Gentile times.

Berean Department

ARLEN MARSH, EDITOR

Wanted: Servants

No doubt a large number of our young people graduated from high school or college this year and are now in that huge class of people who are looking for work. Perhaps you have trudged from office to office and scanned the want ad department of the newspapers, or listed your name with some employment bureau, all to no avail.

Perhaps you were fortunate enough to gain an interview with an employer only to find that you could not qualify for the position. Probably you met this accusation: "You are too young," or, "You are too inexperienced," which may have been the truth or merely an employer's excuse.

But, friends, there is One who has work for all and who asks no question as to age, education, or experience. No one is too young or too old, no preference is given the highly educated or the well dressed. All have an equal chance regardless of outward appearance and circumstance. And He is willing for us to commence work at any time. He doesn't keep putting us off, saying, "If anything opens up, I'll notify you."

Various positions in the business world call for varying requirements. But certain things are required of every employee. He must be loyal to his firm, trustworthy, faithful, willing and ready to receive and obey orders. And these are the things that Jesus expects of those who are His.

He expects us to be loyal to Him, for He said, "No man can serve two masters." No man can serve God and sin. The wages of sin is death, and know ye not that to whom ye yield yourselves servants to obey his servants ye are?

He expects us to faithfully use the talents that have been given unto us. He expects us to use wisely the money He has given unto us. And He rightfully expects that our time will not be wasted, but will be used to help further His cause. For "it is required in stewards, that a man be found faithful."

Christ further said whosoever will be chief among you, let him be servant of all. The best way of serving Christ, then, is serve our fellow man. It is the little things we can do which are so often overlooked or counted as inconsequential which really make us good servants. We are to serve willingly from the heart "as to the Lord, and not to men." Not for the praise we shall receive from man, but "knowing that whatsoever good thing (small or great) any man doeth, the same shall he receive of the Lord."

Therefore, "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."

Young people, I appeal unto you to cease serving sin, for the wages of sin are death. Accept Christ's invitation to work for Him, for truly servants are wanted. The gift

of God to His Son's servants is eternal life.—Miss Lucille Le Crone, pastor community church, Helena, Okla.

The High Calling

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Romans 8:28.

PAUL is speaking of those who are "called out" by the gospel, called out of darkness into God's marvelous light. They are living by faith, looking forward unto the wonderful promises made by God through His Son.

In 1 Thessalonians 2:12 we are exhorted to walk worthy of God, who hath called us unto His kingdom and glory. His calling is a special one, and God has made exceeding great and precious promises to those that prove faithful (2 Peter 1:4).

Things do not happen by accident or chance in God's plan, for He is working through His "called out" ones. In 2 Timothy 1:9 Paul tells us that God hath called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began.

The story of Joseph and Jacob is an example of this truth. Joseph was sold into bondage, and Jacob suffered for many years by the loss of his son. But God took this means to make Joseph ruler of Egypt and savior of his sorrowing father and his household.

Peter's exhortation should be heeded by every Christian: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—2 Peter 1:10, 11.—Miss Charlotte Rahn, Los Angeles, California.

On Modernism

No more deadly enemy of the church exists than the puerile doctrines being circulated under the euphemistic title "Modernism." The Psalmist, long centuries before the German schools began their destructive work against the Bible under the guise of "truthfulness," wrote definitely, "The fool hath said in his heart, There is no God," and this is, in practicality, the teaching of the self-styled Modernists.

Actual unbelief can be combated. Atheism can be understood, if not condoned. But modern agnosticism, working with the benefit of the name Christian, is not to be comprehended. God becomes a Power, not a Person; the Bible becomes a book, not a gospel; and the Christ is made to seem a simple human being. These are the things which undermine the church. These things must be overcome.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

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

LOVING GOD WITH THE WHOLE HEART

ALL of you girls and boys who read this page have many friends, I'm sure. Some of your friends are closer to you than others. Some are more loving and thoughtful than others. And some are friends only in name.

Suppose one of your friends should say to you day after day that he loved you and that he wanted to do something nice for you whenever he could. Suppose you told that friend all of your secrets and all of your hopes and all of your plans.

One day you found out that that friend had talked about you to some one else, had told your secrets to others, and had laughed at the things you had confided in him. You'd be pretty angry at him, wouldn't you? You'd say he was a false friend, and you'd not want to have anything more to do with him.

Do you know that the children of Israel did just that way with God? They pretended to love God more than anyone else. They promised to serve Him only and always.

And God confided in them His plans and His hopes for them. God told them that they were very special friends of His. He asked them to do some things for Him, too.

Then these Israelites turned their backs on God. They had pretended to be His people, but they didn't really mean it. They did a few things for God, but it was all done merely for show. Their hearts were not in what they did.

With a friend like that we would just be finished. For that would be a false friend, and one not worth having at all. But God isn't like us; if He were He wouldn't be God.

You know, there are ways that we can be false friends to God, too. We can pretend to love and honor Him by going to Sunday school. But suppose we go just because we think we have to go. We do not think of what we learn from one Sunday to the next. Or we do not stand up for God when some one makes fun of Him.

It's pretty easy to fall into the habit of doing some of these things. Especially is it easy when so many around us are doing those very things. We want so much to be like the crowd about us.

And that was the trouble with the children of Israel. They wanted to be like the nations around them, who worshiped idols and did not know about God and His great love. They were false to their very best Friend.

But this Friend's heart ached for the Israelites. He wanted to bring them back to love Him once more. He wanted them to honor Him and serve Him.

And so He sent a man named Isaiah to talk to them and try to get them to repent of their doings. Do you know where Isaiah's home was, and who was king when he spoke for God to Israel? Look at Isaiah 1:1. That will tell you.

The first chapter is a sad, sad chapter. But look over at the next page, the second chapter. There Isaiah tells of a time when the people will no longer worship idols. They will all want to go up to the Lord's house and worship Him.

Do you know who it is that will get Israel to return to God? Who it is that will teach the people about God's love? Who it is that will bring Israel and God together once more?

Yes, it's Jesus our Savior, the Son of God. And Isaiah speaks of Him on almost every page of his book. Read those beautiful words in chapter 9, verses 5, 6. Also, look in chapter 11, and see what he says there about Jesus.

The thirty-fifth chapter tells us about the time when Jesus shall be King over Israel and over the whole earth as well. Be sure and learn a verse or two from Isaiah's book during the week. I just can't pick out the nicest verse; there are so many of them.

Isn't our God a wonderful God? And isn't His Son Jesus just the very best Friend we can have? Let's be true to both of them every day of our lives.

"Lift up, my soul, thy praises,
For God is on His throne,
Above all earthly kingdoms
He reigns in power alone!
The Lord of all the nations,
Eternal King of all,
To even me He listens;
And hears me when I call.

"Lift up, my soul, thy praises,
That such a Friend is thine;
And sing a song of gladness
For all His love divine!
My Lord, my King, my Savior,
My ever-present Friend,
I'll love Thee and I'll praise Thee,
With joy that knows no end."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 12. — September 16, 1934

ISAIAH CONTRASTS FALSE AND TRUE

Isaiah 1:1-31

Devotional Reading: John 4:20-24

GOLDEN TEXT

Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart.—Psalm 24:3, 4.

A STUDY OF THE SUBJECT

Topic: Isaiah Contrasts False and True Worship.

Aim: Worship acceptable to God comes only from a pure heart.

Basic Truth: "The true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."—John 4:23.

I. Unacceptable Worship. (Isa. 1:10-14.) The worship of God is a privilege, not an obligation. It is the outpouring of a thankful heart before God. Only those who know that they have met the conditions of adoption into the divine family, the church, can engage in the true worship of the heavenly Father. The Psalmist asks, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" and answers his own question by saying, "He that hath clean hands, and a pure heart." Psa. 24:3, 4. Worship implies close harmony with God, a full appreciation of His goodness, and only the pure in heart will find themselves in that depth of fellowship.

II. Unanswered Prayer. (V. 15.) The prayer of faith is always heard and always answered, for there can be no real faith that is unaccompanied by faithful works (Jas. 2:26). The one who earnestly endeavors to present his body a living sacrifice to God, i. e., the one who strives to serve God through the service of his fellow men, using the strength and the ability God has given him for others, will always be heard when he comes to God in prayer. But sin separates men from God so that He "will not hear" when they voice their cries to Him (Isa. 59:1, 2).

III. Conditions of Divine Pardon. (Vv. 16-20.) Isaiah does not attempt to enumerate all that one must do to carry out God's will, he simply suggests the principle that covers the entire matter of obedience. Purity of heart is the first requirement. When once the heart is cleansed from all iniquity, out of it will naturally flow those deeds of benevolence which Jesus said marked one as a child of God (Matt. 5:44, 45). The one whose heart is purified will not only obtain pardon for his sins, but will continue to live under the blessing of the heavenly Father.

THE GOLDEN TEXT

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart."
—Psalm 24:3, 4.

This hill is the mountain of Zion, south of Moriah, and this whole Psalm relates to the entrance up to Zion. "Holy" means "separated," or set apart for God. Who shall enter these places? The answer comes in the

last line, "He that hath clean hands, and a pure heart." To have clean hands, means much more than that they have recently been washed with soap and water. Read the whole fifteenth Psalm for a description of one who has clean hands.

A pure heart is righteousness, which is the gift of God. No man can be righteous of himself. It is imputed to him by God. The last part of the fourth verse also describes the person with clean hands and a pure heart. "Who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord."—L. A. R.

PRACTICAL APPLICATIONS

False Worship

- is never acceptable to God;
- is a form of iniquity;
- is inspired of Satan;
- appeals to the lusts of the flesh;
- is patterned after true worship.

Vain Oblations. The sacrifices of Israel had become mere services of formality. Their worship was one of formalism, void of the spirit of God. Formalism in worship is generally cold and lacks that spiritual life so essential to true worship (John 4:23). Hypocrisy usually sleeps under formalism. Israel's formalistic worship was also hypocritical. "The Lord shall have no joy in" them, "for every one is an hypocrite and an evildoer."—Isa. 9:17. Offerings apart from obedience are classed as "vain oblations." "To obey is better than sacrifice."—1 Sam. 15:22. The Sabbaths that God had consecrated and set aside for their benefit and worship days became abominations. It perhaps can best be stated in the words of Solomon, "The sacrifice of the wicked is an abomination to the Lord."—Prov. 15:8. The same type of worship, that is, formalism and sacrifices of the wicked, is as repugnant to God today as it was in Isaiah's time.

Blessings Dependent. Israel's blessings were conditional. "If ye be willing and obedient, ye shall eat the good of the land." Haggai decried their sin in his letter. The windows of heaven were closed because they failed to bring in their tithes. They were living in their ceiled houses and God's house was desolate. Blessings were withheld. Read Haggai 1. Malachi 3 reveals a somewhat similar condition.—C. E. R.

YOUNG PEOPLE AND ADULTS

The Nature of True Worship

The ancient form of worship was a bowing down before an image in veneration and awe. A Christian should have much the same consuming veneration for the Creator of the universe but this in itself does not constitute true worship unless it is accompanied with belief

in God and strict adherence to His commands (Heb. 11:6; Mark 7:6-9).

It is evident that much of the worship of God today is in vain. Men are still following tradition and the lie of the serpent in the garden. The serpent said, "Thou shalt not surely die," and tradition teaches that men do not really die but go to heaven. Jesus told His followers, as well as the Jews, that He was going to heaven but added: "Whither I go, ye cannot come."—John 13:33. God said that "the dead know not any thing" (Ecl. 9:5) but tradition teaches that they are more alive than ever and are possessed of greater knowledge. Men teach that the dead are praising God. But the Bible says that "the dead praise not the Lord, neither any that go down into silence" (Psalm 115:17). Tradition teaches that at death good men go to one place and the bad to another but the Bible teaches plainly that "all go unto one place; all are of the dust, and all turn to dust again" (Ecl. 3:20). Men teach that the wicked will be punished with eternal torment but God has stated that they shall be "burned up" and that "neither root nor branch" shall be left (Mal. 4:1-3; Psalm 37:20). Some teach that all will be saved but Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matt. 7:21.—H. A. S.

PRIMARY

Topic: We Hear Isaiah Talk to Judah.

Last week we had the privilege of seeing a great religious service. We were so pleased with what we saw, and the people seemed so happy, that we felt sure they would always want to worship God.

But there seems to be something wrong with that service. We must ask Isaiah what is wrong.

Isaiah, speaking by God's directions, says, "These people are worshipping here in Jerusalem. They're going through all those services, one after another. They seem to be doing it, not that they are worshipping God, but from force of habit. They do it year after year at a certain time."

Who asked, "But isn't that all right?" Yes, it is, if deep down in their hearts they really and truly mean their love for God.

But how do we know they don't? By the things they do. They are very cruel to the people. They are not good to those who have no father. They forget to help the widows. They seem to forget to do kindness.

I hope each one will remember how Isaiah said God felt when the people of Judah just pretended to worship Him. Let's see if we are doing our part the right or wrong way.

—V. C. T.

AMONG THE CHURCHES

SOUTHERN CALIFORNIA

As the fall session of the California Conference of the Churches of God will convene on Rally Day, the first Sunday in October, features appropriate to that day will occupy the center of attention. Though definite plans have not been completed, we feel sure that those who will be able to attend will find their time most profitably spent. Sr. Kauffman, our delegate to the General Conference, will give a full report of her activities and the activities of the conference in general. Further details will appear later.

Norman John MacLeod, Pres.,
California Conference of the
Churches of God.

NEBRASKA CONFERENCE

The Nebraska State Conference of the Church of God convened at Holbrook from August 19 to 26 inclusive. Bro. F. L. Austin of Chicago was the principal speaker. The days were crowded with the good things of God's Word brought out by Bro. Austin in his afternoon Bible lessons and evening sermons. He was assisted by Bro. E. E. Giesler of Moorefield and Bro. Roscoe Story of Holbrook, who very ably conducted the morning services. The Nebraska brethren greatly missed the services of Bro. and Sr. Grover Gordon, and yet we rejoice that they were able to attend and assist at the Virginia Conference.

We were indeed thankful for the manifestation of faith on Sunday, when nine were baptized into the all-saving name of Jesus. Those nine are: Mr. and Mrs. Howard Hammond of Cambridge; Mr. and Mrs. Albert Hammond of Cambridge; Ruth and Ruby Knosp of Cambridge; Ardys Johnson of Bartley; and June and Edward Gordon of Cambridge. They were extended the right hand of fellowship and received into the local church at Holbrook at the close of the conference.

We were also thankful for the cool weather we enjoyed throughout the conference.

At the business meeting the following officers were elected for the coming year: President, Roscoe Story; Vice President, Lula Johnson; Secretary, Ruth Knosp; Treasurer, Clyde Long; Corresponding Secretary, Eva Phelps.

The people of Nebraska feel that they have just closed one of the most successful and beneficial conferences that they have ever experienced. The feeling of Christian fellowship and the joy that comes from such association were very evident. May that spirit of harmony continue throughout the years to come in our prayer.

Carol Wilson, Secretary.

CONTRIBUTIONS TO N. B. I.

Mr. and Mrs. Russell Harman	5.00
J. W. Sweet	1.50
Ontario	4.00
Leonard Young	5.00
Maurertown, Va., Sunday School	8.34
Burr Oak, Ind., Sunday School	5.00
Burr Oak, Ind., Church of God	5.00
Leila E. Whitehead	50.50
A Friend	1.00

IOWA STATE CONFERENCE

The Forty-Seventh Annual Conference of the Church of God met on the campgrounds in Waterloo, Iowa, August 21 to 26.

The meeting was opened Tuesday evening by one of Bro. J. W. Williams' good sermons, "Let Us See Jesus," commending all to think of this throughout the week, that all might know Him better.

The attendance was good considering the difficult times that have their effect on all. One hundred seven partook of the noonday meal Sunday. The best of all was the spiritual attitude manifest throughout the meeting.

The teachers and speakers were Bros. J. W. Williams, L. E. Conner, C. E. Lapp, H. S. Hunt, O. J. Allard, C. W. Howe, and A. M. Jones; and Srs. Alta King, Adelle Howe, and Doris Cronbaugh. All classes were eager to learn more of the precious truths.

While different views were expressed, much good came from them, and led to greater harmony and a better knowledge of the Scriptures.

The primary class enjoyed their lessons about "The Creation," drawing pictures of the different things created each day, taught by Srs. Adelle Howe and Doris Cronbaugh.

The juniors received thoughts from Bros. A. M. Jones and H. S. Hunt, using Bible characters as types of Christ; and they received lessons about Israel by Sr. Alta King.

The young folk of teen age were especially interested in the teachings of the Bible upon the subjects of creation, harmonizing them with true science and evolution of the earth and of mankind, led by Bro. Conner. Bro. C. E. Lapp considered with them the second advent of Jesus and conditions prior to it: the perilous times of last days in 2 Timothy 3, the falling away in 2 Thessalonians 2, the resurrection in 1 Corinthians 15:51-58 and 1 Thessalonians 4:13-18. Bro. C. W. Howe gave them an insight of the prophecies concerning topographical changes in Palestine, giving both literal and figurative interpretation; also concerning the removal of blindness and sin from all nations through Christ's work in the kingdom of God.

Bro. Williams presented the adult class a chart outline of study in regard to the image of gold set up by Nebuchadnezzar, king of Babylon. This is a large outline and has taken much deep study to make it so. This class was much benefited by the study of the eighth chapter of Romans led by Bro. Conner.

Some sermon subjects were, "The Love of God," "God's Eternal Purpose," and "Baptism."

We were very glad to have with us several brethren from Illinois: Austin Railton, Bro. and Sr. Paul Johnson and daughter Louise Mae, Bro. and Sr. L. E. Conner, and Bro. and Sr. C. E. Lapp; also a number from Nebraska: Bro. and Sr. J. M. Prime and Ann Patrice, and Lillian King; and several other friends. Come again!

We were made happy by the addition of Wilma Williams and Evelyn Cronbaugh to the body of Christ, made manifest by baptism Sunday afternoon. After this the Communion service was held.

The following delegates of young people were present throughout the week from different congregations: Evelyn Cronbaugh of Belle Plaine, Junior Williams of Gladbrook, and Edward Sealine of Stanhope. They appre-

ciated this very much, and it was a week in their life long to be remembered.

The result of the election of officers was as follows: Bro. H. S. Hunt, President, Clarks-ville; Bro. A. M. Jones, Vice President, Eagle Grove; Sr. J. M. Kiger, Recording Secretary, Marengo; Sr. Esther Sealine, Corresponding Secretary, Stanhope; Sr. W. H. Allard, Treasurer, Cedar Falls.

One thought of the week: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."—Psalm 107:15, 21, 31.

Esther Sealine, Cor. Sec.

BLANCHARD, MICHIGAN

September 9, the second Sunday in September, will be a big Rally Day for the Church of God and the Missions. We plan to meet on that day both morning and afternoon in the open air tabernacle at the First Lake, Six Lakes. Basket dinner will be served. Several are to be baptized, and Communion will be observed. Everybody is welcome.

Plans are now being made for the Fall Conference of the Michigan Churches of God to be held in Blanchard. It is also the twentieth anniversary of the building of the splendid church edifice. It is planned to hold this meeting during the entire last week of September. The speaker will be announced later. Your cooperation is sought to make this anniversary-conference a success.

The Blanchard folks enjoyed a treat during the pastor's absence at General Conference, when the young people of the Advent Christian Church led by Elder Allen and Mrs. Garbo took charge of the services. Especially did the Blanchard folks appreciate the enthusiasm of the young people.

Our own young people have been carrying on nobly the midweek Berean meetings and choir. We note with joy their splendid spirit and want to give them a good share of the credit for the success of the work here.

Cecil Smead, Pastor.

REPORT: JULY 25 TO SEPTEMBER 1

Sermons and Bible lessons: Brumfield, Ky., 2; Dana, N. C., 12; Guthrie Grove, S. C., 13; Blush, Mo., 13; near Lockwood, Mo., 2; St. Louis, Mo., 1; total, 43. Baptisms, Dana, 8; Guthrie Grove, 8; Blush, 9; near Lockwood, 5; total, 30. Five of those that were baptized at Blush came from near Lockwood, 285 miles, to obey in baptism and have me go to their home to baptize five others that could not make the journey to Blush. We now have a nice class twelve miles north of Lockwood. The grandfather of those that were baptized from Lockwood was one of the pioneer preachers of the Church of God. There are five sons, all living in the truth, living in this section. Those that were baptized are the sons and daughters of these sons and are well versed in the gospel. I hope the Lord will open the way for me to visit this place again. Mark 16:15, 16; Matt. 24:14.

J. H. Anderson.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. Harold Starbuck; Marian R. Richards; Mr. and Mrs. M. Fetters; Mr. and Mrs. Delos Andrew; Grand Rapids, Mich., Sunday School (\$3); Silas M. Claypool,

MISSOURI

BETWEEN YOU AND ME—

I must tell you of the wonderful meetings we have attended this summer during the month of August. Saturday, Aug. 18, there were five, including the writer, that motored down to the Blush Church near Fredericktown, a distance of about three hundred miles, to attend the meeting over the third and fourth Sundays. It was a splendid meeting. The attendance was good and the services very interesting. The speakers were Bro. J. H. Anderson and Bro. S. J. Lindsay.

When Bro. Anderson extended the invitation Tuesday evening, Aug. 21, there were eight young people came forward and demanded baptism. Later during the week, at the close of one of Bro. Anderson's sermons, one other came forward, making the total number of nine.

On the following Sunday morning, Aug. 26, the crowd gathered near the water's edge as the candidates were buried in the waters of baptism by Bro. Anderson. The ones baptized into the all-saving name of Jesus Christ are as follows: Howard Couch, Lorene Couch, Hazel Wagganer, and Violet Wagganer, all living near the church; Albert Fyfe, Johnnie Fyfe, Norman Fyfe, Edna Fyfe, and Ethel Fyfe, all of Lockwood, Mo. Following the baptismal services, Communion was held at the Blush Church. The meeting came to a close that evening. We enjoyed our trip a great deal and are very glad to know the members of our faith there.

On returning home Monday, Aug. 27, Bro. Anderson came with us. He was accompanied by his son and daughter. Bro. Anderson held a meeting two evenings at the Cedarville Church. The meeting began Monday evening. There was a fair-sized crowd and all seemed very interested. That evening Bro. Anderson spoke on "The Second Coming of Christ." At the close of the services there were five came forward and accepted Jesus as their Savior.

Tuesday evening all of the members of this faith near here gathered at the home of Bro. John Fyfe for the midday meal and ice cream. Tuesday afternoon the baptismal services were held at Cedar Creek, a short distance from the church. Those that took on Christ by baptism are as follows: Jessie Fyfe, Benjamin Fyfe, and Julia Fyfe, all of Lockwood; Mrs. Sarah Jane Pirtle and Emily Fyfe, both of Jerico Springs. Following the baptizing, Communion was held at the John Fyfe home.

Tuesday evening the services were concerning "Jesus and Joseph." The crowd was larger than the preceding night.

Bro. Anderson left us early Wednesday morning, but we hope that some day he will come again.

Ethel Fyfe.

GRAND RAPIDS, MICHIGAN

Good attendance greeted our first Sunday back home. Being the last Sunday for us to have no evening meeting at our own church, we accepted an invitation to speak at the Congregational Church in Moline. Several of our people went along, including the male quartet. Bro. Lyon rendered much appreciated solos both morning and evening. On Tuesday he started in the direction of his home work at Cleveland, Ohio.

Bro. Hopkins and family are pained by the death of his father. They are planning to go for the funeral at Fremont September 1.

Sr. Herman Hilliker is improving since undergoing an operation.

The adult class of the Bereans has just completed its study of Revelation, and is now beginning a series of lessons on the tabernacle. We plan to build a model as we study.

F. E. Siple, Pastor.

Sr. Ruth Sheets, wife of Elder Harry A. Sheets of Woodstock, Va., was operated upon in the Winchester hospital on August 28 for the removal of a bone growth that interfered with the free action of the hip joint and that has caused her a great deal of pain during recent months. In a letter from Bro. Sheets written immediately after the operation he reported her condition was good and promised speedy recovery. We pray that such may be the case.

Since the first of June Bro. S. J. Lindsay has taught or preached at seventy services. What a splendid period of rest he has had during his vacation! The church at Oregon was glad to welcome him at the services last Sunday, where he assisted at the table of the Lord. Bro. and Sr. Lindsay expect to leave next Thursday on their journey westward, stopping off at various points along the way before reaching the field of labor in Tempe, Ariz.

Among the interesting and encouraging comments heard at General Conference was the statement made by a national officer of another denomination to the effect that our little paper was in his estimation the best Adventist paper published.

We learn with much sorrow of the death of the wife of Bro. J. H. Andrews of Virginia. Sr. Andrews has been ill for years and her passing has long been anticipated, but nevertheless it comes as a shock to her many friends everywhere. Bro. Andrews was for some time President of the Virginia Conference and the sympathy of the entire brotherhood is extended to him in his loss. Full obituary will probably reach us soon.

Bro. L. E. Conner, President of the General Conference, appeared recently as guest speaker at the Midwestern Advent Christian camp meeting held near Bloomington, Ill. The gathering was well attended and much interest shown throughout. Special emphasis was placed on work among young people, many of whom were present. Ministerial meetings were held each day. Bro. Conner reports that he enjoyed his stay among our Adventist brethren, and that he was most graciously received by them.

HERALD RECEIPTS

Leonard Young; A. J. Eychaner; Esta Starbuck; Anna D. Springer; S. J. Lindsay; Carol Wilson; Charles Lindsay; Mrs. H. A. Updike; Mrs. Melvin Burnett; Thomas Davis; Jesse Harrold; C. N. Adams; Mrs. C. L. McCallister (for self and another); Beulah B. Harris (for another); H. W. Patterson (for another).

Fifteen Weeks for Fifty Cents—

Simply fill in this blank and return it to us accompanied by 50 cents for each one to whom you wish THE RESTITUTION HERALD sent for the next fifteen weeks and we will provide them with splendid inspirational reading, prophetic information, and comforting assurances of the Children of God for their profitable reading.

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THE WONDER OF THE BOOK

Continued from Page Six

the margin. There floated back upon my mind a time, some years ago, when I was in great trouble. I had to leave my dear wife and children, and to travel in quest of health in distant lands; and my heart within me was sad, and one day, opening my Bible at random, as men say, my eye caught these words in Genesis 28:15: "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land." Shall I ever forget the flash of comfort that swept over my soul as I read that verse! All the exegetes and critics in the world could never persuade my soul that that was a mere echo of some far-off relic of a Babylonian legend, or of an oriental myth. No, no! That was a message to *me*. It came straight down to *me*. It swept into my soul as a voice from heaven. It lifted me up, and no man will ever shake me out of the conviction that that message that day was God's own word to me, inspiring because inspired, inspired because inspiring.

But the final wonder of the Book is Christ. He is its fullness, its center, its fascination. It is all about Jesus! Old Testament and New Testament alike tell of Jesus, the great Fact of history, the great Force of history, the great Future of history; for of this Book it can be said: "The glory of God doth lighten it, and the Lamb is the light thereof." And as long as men live upon the face of this globe the Book that tells of that Supreme Personality, the Center of a world's desire, Jesus; Jesus, the arch of the span of history, the keystone of the arch of prophecy; Jesus, the Revealed, the Redeeming, the Risen, the Reigning, the Returning Lord; Jesus, the Desire of all nations; so long will this Book draw men's hearts like a magnet, and men will stand by it, and live for it, and die for it.

And as I close, let me say this one word more. O, do not think and do not say, as I have heard men say they think, that we ought to read this Book as we read any other book; we ought to study it and analyze it just as we do any textbook in literature or science. No, no! When you come to this Book, come to it with awe. Read it with reverence. Regard it with a most sacred attention. "Put off thy shoes from off thy feet, for the ground whereon thou standest is holy ground!" Never, never, compare this Book with other books. Comparison is dangerous. They are of earth. This is from heaven. O, do not think and do not say that this Book only contains the word of God! It is the Word of God. Think not of it as a good book, or even the better book, but lift it in heart and mind and faith and love far, far above all, and ever regard it, not as the word of man, but as it is in truth, the Word of God; nay, more, as the living Word of the living God: supernatural in origin, eternal in duration; inexpressible in value; infinite in scope; divine in authorship; human in penmanship; regenerative in power; infallible in authority; universal in interest; personal in application; inspired in totality.

—Dyson Hague.

WORKERS WITH GOD

THE church needs a new note. Not what man can do with God, but what God can do with man. The resources of God are as great as they ever have been. Man has used his own resources only to fail. Every human effort expended has failed to meet the crisis of today, but divine power is inexhaustible.

"I can do all things through Christ which strengtheneth me" is an affirmation we need to realize just now. Courage, faith, and hope go together. A soul who puts his life into God's hands without reserve can and will find God's power his power.

The present day is looking and waiting for the man who is willing to be an instrument in the hand of the Almighty. The enlistment office of the Most High is open for business. He only need apply who can say earnestly, "Lord, what wilt thou have me to do?"

Many are saying, "Have we not prophesied in thy name?" and the reply is still pertinent, "I never knew you; depart from Me, ye that work iniquity."

"Doing God's will" is not synonymous with mere activity. The Christian who is substituting work without worship is failing sadly. It is not enough merely to keep active. The God-honored man must do the will of God; "ye cannot serve God and mammon."

Consecration means more than motion; it means "doing the will of God." We have been told if we lack wisdom we must ask for it. Prayer is not an alternative in duty, it is a matter of divine direction. The man who waits before God for orders is the man who does God's will.

An Achan in the camp may appropriate with dexterity his Babylonish garment, but if his act is disobedience, his energy will prove fatal today as it proved thousands of years ago. The pretender may go through the motions of prayer, and set up his own standard, but God frowns, and his task means failure and destruction.

"There went with him a band of men whose hearts God had touched." This is the power God has and will use. We must "wait before him" and then go. "All power" is still with Christ. Are we willing to be used by God, or are we striving to use God? "Bring ye all the tithes unto the storehouse and prove Me herewith," saith God, "Will I not open the windows of heaven and pour out the blessing?"

Times of depression have ever sent men back to God. They will today. God is waiting to bless and that abundantly. Are we willing to let Him have His way with our whole beings? If so, the times of refreshing cannot be withheld by the prince of evil and all his hosts.

"Speak unto the children of Israel that they go forward." "Here am I, send me."—*Bible Faith Mission Standard*.

— "IMAGININGS are the architects of life."

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The Purpose of the Holy Spirit

By Norman John MacLeod

NOT long ago a woman told us of a meeting which she attended where she had never seen the "power" so strong: there were fifteen people down on the floor at one time! Certainly that was a remarkable manifestation, she thought, for people were shouting and yelling at the top of their voices in glory to God. This leads us to wonder what the purpose of the Spirit of God is in the world. Is it to heal the sick? Those sick which were healed by our Savior died. Was it to raise the dead? Those who were resurrected by Christ died again, to say nothing of the boy whom Elijah revived, and the man whom the Apostle Paul restored to life after he had fallen out of the window. Was it to speak to others in foreign languages? If so, often the "foreign tongue" is never attended by anybody, and those who speak in those "tongues" do not understand what they are saying; and even if they did what have they accomplished? Certainly if the Apostle Paul could see the demonstration of fifteen people rolling on the floor, and the whole congregation shouting at once he would repeat what he said to the Corinthians: "God is not the author of confusion, but of peace, as in all churches of the saints."—1 Cor. 14:33.

Let us notice what the purpose of the gift of the Holy Spirit was. In Genesis 1:2 we read: "And the Spirit of God moved upon the face of the waters." For what purpose? To bring the things that are, out of the things that were not. When the Spirit of God was with Moses to bring destruction upon the Egyptians and favor to the children of Israel, was it for the purpose of multiplying frogs, flies, and lice in the land of Egypt? Was it for the purpose merely of saving the children of Israel, or of destroying and hurting the Egyptians? God could have taken the children of Israel out of Egypt, as He phrased it to Moses, "on eagles' wings," if He had cared to. No, it was for the purpose of testifying to the children of Israel and to us,

"And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

His power and His might. It was for the purpose of testing the faith of the children of Israel, and for us who need that consolation in these latter days on the earth. It was the witness, the testimony of the power which God could use. When Aaron's rod budded, was it for the purpose of growing a new plant? for the purpose of producing a new species of fruit? for the purpose even of showing that the thing could be done by God? No! God was witnessing to the rebellious house of Israel that He had chosen Aaron as the high priest, and Moses as the leader of Israel, and not some of the rebels. It was to tell us that "rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (1 Sam. 15:23). When Samson came to Lehi, and "the Philistines shouted against him: . . . the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith" (Judges 15:14, 15). Why did the Spirit of God lead him to do such a thing? Was God merely showing that He could make a strong man? Was He merely wishing to get "vengeance" upon the Philistines? Surely God could have destroyed the Philistines in a much simpler way than by having them slain in such a fashion! But to teach the children of Israel obedience to His will, were these things manifested in Samson; to teach them that they were in His power, to teach them that they were to depend upon Him, He gave them a leader of strength. So are all of the Old Testament miracles: the giving of the manna was to teach the people of Israel "that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live"; such also was the purpose in sending fire down from heaven to burn the offering which Elijah offered, to lead (Please turn to Back Page)

EDITORIAL

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

G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

"Truly our fellowship is with the Father, and with his Son Jesus Christ. . . . If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

CLOSE TO THEE

Thou, my everlasting portion,
More than friend or life to me;
All along my pilgrim journey,
Savior, let me walk with Thee.

Nor for ease or worldly pleasure,
Nor for fame my prayer shall be;
Gladly will I toil and suffer,
Only let me walk with Thee.

Lead me through the vale of shadows,
Bear me o'er life's fitful sea;
Then the gate of life eternal
May I enter, Lord, with Thee.

—Fannie J. Crosby.

THE BLESSED LIFE

WRITING half a century ago, Dr. F. B. Meyer of England said that "there is a Christian life, which, in comparison with that experienced by the majority of Christians, is as summer to winter, or, as the mature fruitfulness of a golden autumn to the struggling promise of a cold and wet spring. It is such a life as . . . the Apostle John was living when he wrote his Epistles."

How true this is! One of my great regrets as a young man was my inability to see in many around me a reflection of the joy I myself experienced in those days in close fellowship with God. To me God was very real. His presence in my life assumed the proportions of a tangible power. He was my daily Companion and constant Friend. He supplied my every need for a congenial associate and proved a never-failing Fountain of pleasure.

But how few of my human acquaintances seemed to know God in that way! The great majority of them apparently looked upon the blessed Lord almost as an abstraction. He was an intangible, invisible Force whose authority must be recognized, but in whose fellowship they found no real and joyful satisfaction.

As the years have brought their meed of experience I

have come to understand that the necessary responsibilities of practical everyday living have a tendency to distract one's attention from quiet meditation and deep communion with God which are so necessary to the living of the Blessed Life of which Dr. Meyer speaks. We cannot always live on the Mount of Transfiguration, face to face with the glorified Savior of men. We must spend the greater part of our lives down in the valley where men struggle blindly in the darkness with the forces of evil on every side, where almost every influence strives to drag us lower into the shadows and to hamper our upward struggles toward the Light which we know still shines above the clouds!

Yet here is where our Lord has placed us! Here among the shadows of the valley where men labor and suffer and die! Here it is that our mission lies! Our task is here! With faces still reflecting a little of the glory that lighted them on the mount we lean sympathetically over the bowed and sorrowing forms of those who have never known the joy of Christ's presence in their lives, and strive with the gospel to bring a trace of the gladness we feel into their hopelessness and despair. Such is our task. Such is our duty.

With our Lord we may sometimes draw away from the importunities of the needy multitude and again approach the mountain heights of glory. But our withdrawal must be brief. The darkness of the valley calls. The needs of sin-suffering men demand our attention. We "must preach the kingdom of God to other cities also, for therefore (are we) sent!"

And who knows? Perhaps in this very service of love we will find the greatest joy we have ever known—the joy of suffering with Christ on behalf of men! This thought may serve to lift us out of our present surroundings, out of our Gethsemane of renunciation and sacrifice, and bring us closer to our blessed Lord than we have ever been before. Jesus, no doubt, caught an inspiring vision out there under the stars in the garden alone with God—a vision of future glory and reward. Perhaps it was there that He came to despise the pain, the shame, and the ignominy of the cross whose shadow already darkened His pathway, and to rejoice in the joy that was set before Him!

Soon we, too, shall be called into the glory of immortality and kingship with our Lord, and then our joy of fellowship will be complete. God hasten the day!

Are Natural Laws True?

PROBABLY no one item of disillusionment about modern science comes with more surprise to its popular devotees than the astonishing assertion that *no natural laws are true*. This statement, from one point of view, is itself entirely erroneous; from another, absolutely true. For truth itself is of two very distinct varieties, and both of them are often indiscriminately confused in scientific discussions. First, a natural law is true, as we said before, when it is logically self-consistent, or not openly self-contradictory, and does not contradict other laws. But, secondly, it also claims to be true in the sense that the motions of objects that it describes are exactly, always, and everywhere just as it says they are. It is this latter sense of truth that interests us; for if natural laws are always true in this sense, then prayer for any change in the order of nature different from that predetermined by the primary natural law, or principle of casuality and uniformity, must be useless.

Are natural laws as descriptions true? That depends upon what the descriptions apply to, or *what moves*. The faithful layman who adores science, and sets it above his God, never for a moment suspects aught but that natural laws describe natural, perceivable, palpable, tangible, well-known actual bodies, like falling stones, the earth, moon, etc. As a matter of cold disillusionment, he must be informed that natural laws never apply to such bodies. The natural laws of the scientist apply to, or describe, only ideal motions of ideal bodies. The bodies are always mathematical points, having neither length, breadth, nor thickness; the paths of their motions are always lines having length, but no breadth or thickness. Such things are ideas, mere figments of constructive imagination. The world governed by natural laws is an imaginary world, one existing only in the minds of scientific thinkers. In "reality" there is no such world. But all our praying is done in an *actual world*! Therefore, since natural laws hold in one world, and praying is done in another world, the two cannot possibly conflict. Such a supposition is unthinkable.

II

But surely natural laws hold, at least approximately,

for our own world. Did not Galileo "discover" terrestrial gravity, or a law which states that free-falling bodies near the earth accelerate their velocities 32.2 feet per second, as every high school boy knows? He did. *And no free-falling stone, for example, accelerates at that rate*. But if the falling stone is at the sea level, if it is at the equator, if it is in a vacuum, if internal stresses in stone and earth are removed, if the earth does not move up to meet the stone, if every other particle of matter in the universe except earth and stone is annihilated, then perhaps the law is true. But, as a matter of fact, every stone, every apple, every raindrop and snowflake falls with an acceleration all its own, and unlike any other thing in all the world. Every individual event, as Prof. B. P. Bowne says, is a special creation. In a sense, *there is no natural law in the actual world*.

But the deviation from law in any particular case is almost nothing! It is entirely negligible. Not at all. For within that large or small deviation we find all the freedom that we need for God's control of every natural event (E. A. Singer, *Mind As Behavior*, pp. 291, 292). For within that unexplored, and unexplorable, territory within that slight deviation of event from the law, lie the forces which decide whether an event will occur or not, because the world we live in is not made up of harmoniously working "natural forces," but of forces at constant and continual war with each other. The force of "capillary attraction" raises spring sap in trees, and the "force of gravity" pulls it down; the tides, pulled by the moon, lift up their mighty crests, and the earth drags them down; the moon, driven by centrifugal force, endeavors with all its might to fly off in a straight line, and "gravitation" draws it in toward the earth so that its path is a circle. Everywhere in all our actual world, force battles force; combinations of power form vast leagues against leagues of other powers, and they carry on a colossal warfare always and everywhere throughout the entire universe. "Life is one continual battle, never ended, never done!" is true of the tiniest amoeba and of the universe itself.

But in the battle of such gigantic forces, how can puny

Please turn to Page Nine

ANSWER THESE AFTER YOU HAVE READ THIS PAGE

1. Are city traffic laws always obeyed? Why not? Who disobeys? Why can people disobey laws?
2. Can legislatures change civil laws? Why? If men make "natural laws," cannot men change them? Do they not change them? Can they not disobey them? Suspend them? Overcome them? Does not every one of man's works suspend some natural laws, or natural forces, from operating?
3. Do natural forces operate in harmony always? Or do some work against others? What is a "war of the elements"? In such a war, who decides the victory?
4. Does any known natural law describe absolutely the motions it pretends to describe?
5. Is it irrational to pray for rain (Gen. 2:5; James 5:17, 18)? If rains are determined absolutely by mechanical causes, why can we not predict when rain will come? If it is because we do not know all the causes of rain, may not God's power be amongst those causes? Could His power be decisive, and yet so small that no scientific instrument could detect it?

Practical Lessons From Gideon's Experience

WHEN God chose Gideon to deliver Israel, He said to him, "Go in this thy might, and save Israel from the hand of Midian: have not I sent thee?" The reply of Gideon was, "Oh, Lord, wherewith shall I save Israel? behold, my family is the poorest in Manasseh, and I am the least in my father's house."

Men would have looked among the rich and influential for a leader. They judge by outward appearance. God looks upon the heart. He knows the character and possibilities of men. When He chose the shepherd lad to be king, He chose the greatest of Israel's leaders, David. When He sent His Son into the world, He selected an obscure family of the despised village of Nazareth to be intrusted with His care! When Jesus chose His apostles, He called them from the common and ordinary walks of life.

Paul, writing to the Corinthians, said: "For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, are called: but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that he might bring to nought the things that are: that no flesh should glory before God."

Doubtless, Gideon was a man physically fit for the work he was called to do. He could endure the hardships of a military campaign. He also had mental ability, which is shown in his natural shrewdness, his sound judgment and quick discernment. He had the ability to use the resources at hand to the best possible advantage. But his preeminent qualifications were his religious qualities.

When the angel appeared to him, he was in deep sorrow for the sins of the land. He felt that God had forsaken Israel, and delivered them into the hand of Midian, because of their sins (Judg. 6:13). His zeal for Jehovah is shown in the fact that he broke down "the altar of Baal, and cut down the Asherah that is by it." This was his father's altar. When called to serve Jehovah, he was ready to obey the summons. The only objection he had to offer was his own unworthiness. He was ready to make any sacrifice.

His chief characteristic was his faith in God. Most of us would have been afraid to lead an army of only thirty-two thousand men against the great host of the invaders. When God reduced his army to only three hundred, most of us would have given up the contest. But Gideon with God goes to battle, and expects to win because of his faith in God's promises!

What a lesson this should be to us to trust God! What a comfort to us to know that God can use us even though our station in life is a humble one! What a joy to us to know that God does not judge us by the standards of men,

but by our faith and character, and that if we are on His side great victories shall be won!

God could not use the faint-hearted and cowardly. He commanded Gideon to proclaim to the people, "Whosoever is fearful and trembling, let him return and depart from mount Gilead." The character of the battle was to be such that only the bravest soldiers could participate. A few cowardly soldiers would demoralize the whole army and invite defeat. Fear is as contagious as courage.

One of the great handicaps of the church today is the fear of the difficulties of standing on the Lord's side. Christians are afraid "to contend earnestly for the faith . . . once . . . delivered unto the saints." The sneer of the Modernist, the contempt of the worldly, the hatred of the sectarian, the indifference of church members, all conspire to make it hard to stand for the simple gospel of our Lord Jesus Christ. The effort to make the ministry more lucrative and attractive has invited into the pulpit men who desire to compromise and conciliate, until few dare raise their voices against worldliness and the infidelity of the Modernists.

Oh, how we need leaders like Gideon and Saul of Tarsus, men who dare forget the emoluments of the world and the plaudits of men for the sake of Christ and the salvation of the lost! Some one should cry out again: "Howbeit what things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him."

God could not use those who were self-confident in the army of Gideon, because they would not recognize that God was the Giver of victory. They would say, "By our own might have we done this." God was laying a foundation for their faith in Him.

God cannot use in His church those who are boastful, and take pride in their own accomplishments. The Christian needs to remember that he cannot correctly represent nor serve God until he recognizes Him as the Creator, Preserver, Redeemer, and Giver of every good and perfect gift. Let us walk humbly before God.

God could not use the soldiers in Gideon's army who put their own ease and self-gratification before duty. When Gideon brought them to the water, all but three hundred had time to lie down and drink. Before them was the camp of the enemy. Their homes, their wives and little ones were in danger; Israel and the religion of God were to be defended. Three hundred of them were so eager for the fray that they did not stop to drink, but hastened to the defense of Israel. By the hands of these valiant men God was to give the victory.

There never has been a time in the history of the church when there was a greater need for such consecration to Christ. The church is at ease. We are seeking our own

pleasure and comfort. The church is languishing, our missionaries are being recalled, our colleges are dying, the heathen population of the world is rapidly increasing, all because Christians are at ease in Zion.

When Jesus left the world He said to eleven men: "Go ye into all the world, and preach the gospel to every creature." With utter abandonment they gave themselves to

the task. Their success was the marvel of the world then, and is yet today. After nineteen centuries, with millions of professed Christians, the church is unable to cope with Modernism and heathenism. The foes of Christianity are multiplying in number and in power, until the world is asking, "Has Christianity failed?"

Please turn to Page Eight

Essential Truths

"JUST what do you believe to be the essential truths of the Bible?"

It was rather a searching question that John Almen asked his friend, Peter Everready, as they were discussing some of the more simple facts of the gospel. In answer Mr. Everready took from his pocket a single page tract, published by the National Bible Institution of Oregon, Ill., and which bore the title, *Essential Truths*, and handed it to his friend.

"This says," commented Mr. Almen, glancing at the opening paragraph, "that 'the Scriptures teach ——' and then follows with a long list of subjects, each of which is accompanied with Bible references. Now what I want to know is this: Is it really necessary for one to know all these things listed here before he is baptized? Would it not serve the purpose," he continued, "for one to simply pray for forgiveness and confess his faith in Christ, and then be baptized? I can't see the necessity of going into all of these matters mentioned here. Of course," he added, "if one had the time and was inclined to do so he might study these things after he was baptized, but why do it before? Why not just believe in Christ as your personal Savior and let it go at that?"

"Faith in Christ," responded Mr. Everready, "is, indeed, of first importance. It may be called the first of the essentials from the standpoint of importance. But just what does it mean to believe in Christ as your personal Savior? From what are you expecting Him to save you? And, further, can one really exercise faith in a person of whom he knows little or nothing?"

"I suppose," said Mr. Almen, "that it would be necessary for one to know something more about the Savior than just the facts that He once lived and died and rose again. One should, of course, understand something of His teaching, because that would probably reveal what Jesus was and is, and why one should believe in Him," he acknowledged candidly.

"Do you recall any scripture, John," asked Mr. Everready, "that plainly states what the early church taught and what the people believed before they were baptized?"

After a moment's pondering his friend replied: "Yes, I seem to remember a passage that tells about one of the disciples going to some city and preaching Christ, but I can't say just now where the text is to be found."

"Probably you are thinking of Philip's journey to Samaria, which followed the death of Stephen," Mr. Everready suggested. "In the eighth chapter of Acts and the fifth verse we are told that 'Philip went down to the city of Samaria, and preached Christ unto them.'"

"Yes, I think that is the passage I have in mind," said Mr. Almen. Then looking more carefully at the tract in his hand he remarked:

"Now here it says that 'the Scriptures teach that the kingdom of God will be established in the earth.' What has that to do with the saving power of Christ? Why does one need to know about the kingdom of God on the earth before he is a suitable candidate for baptism?"

"Again," replied Mr. Everready, "let me repeat the question I asked a moment ago, putting it in a little different form: What does one believe when he believes in Christ? And please remember, we must have a Bible answer to the question."

"I have never studied the matter from just that angle," said Mr. Almen thoughtfully. "But what do you think the Bible teaches on that point?"

"We need not go beyond the chapter from which we have just read to find the answer, the one that tells about Philip going down to Samaria and preaching Christ," his friend responded. "In the twelfth verse of this chapter we are told exactly what the people who heard Philip preaching Christ came to believe. Let us turn and read it from the Bible. '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.'"

"There is the answer to our question in a nutshell. To believe in *Christ* is to believe the things concerning *the kingdom of God and the name of Jesus Christ*. And we notice that this understanding and belief did not follow, but preceded, their baptism."

"Yes, I must agree that that was the case," confessed Mr. Almen. "And, further, the entire statement is made so clearly and positively that it cannot easily be misunderstood. I am beginning to believe that you are right in this matter, Peter, and I intend to look up all the references concerning the kingdom of God as they are given here, and find out if I can what the kingdom really is and what it has to do with salvation. I'll see you again in a few days and we'll talk these things over more fully."

AN OPEN LETTER TO THE CHINA INLAND MISSION

By R. H. Judd

China's Millions for August, 1934, carried an editorial, "Suffering—Now and Through Eternity," that must surely stir the heart of every Christian who reads it.

Is it true, or is it not true, that the God whom Paul calls the God and "Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort," will raise men and women from the dead for the express purpose of inflicting endless suffering upon them because "they have never had a chance to hear"? Is it true that "their present distress is not to be compared to that involved in a Christless eternity"? If such a doctrine were true, and truly believed, the delicate balance of reason would snap, and our asylums and our homes would become filled with raving humanity—the world gone mad.

Twelve years ago the writer addressed "An Open Letter to the China Inland Mission" challenging this terrible doctrine. Objections to it have been many, so much so that in not a few instances the promise was made to cease circulation provided its unscripturalness could be proved. Though widely circulated among officials and friends of the Mission, not one single attempt has been made to do so. On the other hand, numbers of eminent men in Christian service were profoundly impressed by its frankness and fairness and the scriptural and logical character of its statements. Among these I may name the late Henry O'Brien, Esq., recent member of the North American Council, and the late Canon Osbourne Troop, both aged and respected men of wide experience. Their correspondence and that of others equally well known is still in my files.

But it is not men's names, however great, that will settle this question. It can only be conclusively settled by the plain Word of the living God. Some passages may be difficult of explanation, but it is not upon such that vital truths are to be built. These may be, and indeed can be, brought into harmony with the plain. But I submit in all frankness that the clear emphatic statement of John 3:16 can never be logically brought into line with the doctrine of endless conscious suffering. That doctrine can never, never result to good purpose or to the glory of God. The very nature of it prohibits such a possibility. For cruel vindictiveness there is nothing in all the dark places of heathendom to equal it.

"Except ye repent, ye shall all likewise perish" (Luke 13:3, 5), is language that admits of no dubiety as to its meaning, backed as it is by vivid and forceful illustration.

That that doctrine for which the China Inland Mission stands pledged has during past ages been the predominant cause of atheism and infidelity is a fact that cannot be denied.

The high Christian tone of the majority of the members of the Mission has without doubt induced many to accept

the teaching of the Mission without question; and again and again this has been the excuse offered to the writer by even prominent evangelists. That some of the members of the North American Council do not believe this terrible doctrine, there is abundant evidence.

In view, therefore, of the foregoing facts, may I once more make urgent appeal to the China Inland Mission to "cease to do evil" by casting a slander on "the Father of mercies" who is "the God and Father of our Lord Jesus Christ," and that they eliminate this terrible doctrine from the articles of their faith.

I being the eldest son of one of the pioneer members of the Mission, and being even now related to it by ties of blood and friendship, my interest in it is by no means small; and the issues involved are surely worth the time and sacrifice expended.

"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.

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Romans 6:23.

MICAHIAH, THE ONLY TRUE PROPHET

By J. G. Haupt

THE International Sunday School lesson for July 29 was unique and sad. Micaiah was the only prophet of God, while four hundred false prophets led the rulers and people of what remained of the Holy Land. A prophet was a preacher or teacher, and when there was only one true preacher to four hundred false ones the spiritual life of the land was sad indeed.

The world has not changed greatly. The Apostles Paul, Peter, and other men of God gave us God's church, the church of God, after the resurrection of the crucified Messiah. There are now as many as four hundred sects scattered through the world among men and women who name Christ and God, but whose teachings are foreign to the words of the holy apostles.

A few hundred years ago Spain produced one valiant apostle who was burned alive in Geneva, Switzerland, by a man who was offended by the truths that had been bravely taught by the man of God. The false teachings have moved on just the same.

God's church is found here and there, but generally small and with indifferent influence. Trustful disciples profess the second coming of the Messiah to be near at hand. Only a miracle, I fear, could bring Him to us safe and sound in the midst of a wild clash of opinions. But remember He is immortal now and no one can kill Him. But let us continue to pray, "Come quickly, Lord, the world needs Thee."

IS LIFE WORTH WHILE?

By D. G. Harvey

"Thou hast granted me life and favour, and thy visitation hath preserved my spirit."—Job 10:12.

WHAT Job was moved to say some thirty-five hundred years ago could be truthfully said by every man and woman who has ever lived. Life is a fact, a possession; it is ours to have and to hold with all the attendant opportunities and responsibilities. The all-important question with which we are confronted is, What are we going to do about it? or, What is my life? In these days when many are terminating life by the gun, rope, or poison method, we may be moved to raise the question, Is life worth while?

In answer may I suggest it may or may not be, and the entire matter of its worth whileness or failure rests in your hands and mine. It is indeed a very fitting time for each of us to pray as did David, "So teach us to number our days, that we may apply our hearts unto wisdom."

Bible history presents to us a character in the person of a king whose great conception of the purpose of life was self-exaltation. Solomon, who was possessed of great wisdom and much wealth, sought to find true success in life by the process of self-gratification. He boasted: " whatsoever mine eyes desired I kept not from them."—Ecl. 2:10. But at the conclusion of his experiment he declared that there is no profit in life and all is "vanity and vexation of spirit" (Ecl. 2:26).

As the years swiftly pass, another character is presented who had a peculiar experience on the highway between Jerusalem and Damascus, who lifted his blind eyes to heaven with the question, "Lord, what wilt thou have me to do?" Not, What wilt Thou have me to get? but, *What wilt Thou have me to do?* Immediately, under the inspiring influence of divine leadership, he started on a mission of service to God and humanity. Forgetting himself, his own personal interests and feelings, he carried to struggling men and women the mighty transforming influence of the gospel of hope and salvation. His was a life of persecution, suffering, and self-denial; yet as the twilight settled upon him he wrote so triumphantly, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—2 Tim. 4:7, 8.

The men considered are typical of two classes that have come down through the ages and flourish in our present day: the folks that think only of self and live to get, and those who forget self and live to serve. The final testimony of each is ever the same.

The man or woman who lives only for self finds life empty and profitless, while those who can see beyond the narrow horizon of self to the blessings of service find joy unspeakable (1 Peter 1:8). "And the peace of God, which

passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Phil. 4:7. To them life is worth while.

God has granted us life and favor; may we not misuse so great a blessing. When He comes may we be found worthy of that greater gift, eternal life (Rom. 6:23).

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THE BULLETIN BOARD AS A WAYSIDE PULPIT

A GREAT many of our churches now have bulletin boards of ample dimensions and with adjustable letters. Hence it becomes a real publicity item to inquire how they may be used effectively and at the same time worthily.

Regarding the problem negatively, it may be stated that the most ineffective way to use them is to announce merely service hours and sermon subjects. The passing throng is so used to that sort of display that it attracts scarcely any attention. The essence of good advertising is "repetition with variety." It is well for pastors and laymen to remember that when they plan any publicity for their church services.

Another negative approach to the matter regards the most of the "Bulletin Board Bull's Eyes" offered by the magazines as philosophy rather than religion. There is a flippancy which is undignified. Positive messages are sacrificed to secure striking epigrams. Most of our pastors have found that it takes much winnowing of chaff to secure a small measure of good grain.

There are those who feel that no message is good for the bulletin board, which cannot be read "as one runs." That is the basis of the poster services now offered by several firms. We agree with the position and find most of the posters strikingly and evangelically effective. Color and form attract the eye and impress the mind.

For the bulletin board, however, we feel that something more is needed. He who runs may read the merchant's sign above the door, or his flashing electric device. His window display, on the other hand, is designed to attract toward "window shopping"—a pause, a tarrying to consider details. It is thus we could regard the bulletin board. Placed where those who pass the church can easily read it by stopping a moment, its messages ought to invite to a brief pause, a careful reading, a minute of pondering. The riders on trolleys, busses, trucks, and autos do not read the merchant's window cards; pedestrians do.

The bulletin board standing flush with the pavement before our Weehawken church has taught this lesson and confirmed our conviction. Messages of fair length, changed frequently during the week, have caught the eye of those who pass. Often we have found three or four people at once pausing before the board. Sometimes we have seen persons glance at the board, almost pass by, and then turn to read the message fully.—Charles K. Fegley in *The National Lutheran*.

PRACTICAL LESSONS FROM GIDEON'S EXPERIENCE

Continued from Page Five

It is high time for those who still love the Lord to break down the altars erected to human wisdom; to cease worshipping the prowess of men; to turn from the work of men's hands, human organizations and methods; to awake from the lethargy of indifference, and hasten to the conflict, for the battle is the Lord's. We need to hear again the words of Jesus: "If any man would come after me, let him deny himself, and take up his cross, and follow me."

Gideon stood with God, and shared with Him the glory and the joy of victory. Gideon's share in the victory was not due to his might or prowess, but to the fact that he was on the Lord's side.

The outlook may be gloomy, but ultimately right and truth shall prevail. Christians should ever bear this in mind. It is our duty to discover the right and contend earnestly for it. The Lord shall triumph! If we are on His side, we shall share the joy of victory! *The essential thing is that we shall be on His side.*

Oftentimes ministers of the gospel have made it appear that the Lord needs us. Men have been made to feel that their presence in the church added great dignity and influence to the kingdom of God. Their coming is heralded abroad, and great obeisance is rendered unto them. How absurd it all is! *God does not need us, but we need Him tremendously!*

The church is the ark of safety to which we flee for protection from "the wrath to come." Outside of it, we are lost in sin and sold to death. We are without God and without hope! Our salvation lies in the fact that the blood of Jesus Christ atones for our sins, and that through our acceptance of Him God will forgive us. He not only forgives us, but adds those who are being saved (Acts 2:47) to His church, the body of Christ.

We are not worthy of membership in the body of Christ. We do not deserve the blessings that shall come to the church of Christ. We cannot merit the triumph that the church shall enjoy. The church of Christ shall be triumphant over death and the grave, not because of its learning or wealth or worldly recognition, but because Christ has "conquered death, and brought life and immortality to light." "Because I live, ye shall live also."—John 14:19. "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory."—Eph. 2:8, 9.

What we need to learn most of all in this age of egotism and self-confidence is the fact that we are utterly helpless, absolutely unworthy, and entirely dependent upon God for salvation. Without Him we can do nothing! With Him we can surmount all obstacles, conquer all enemies, fight the good fight, finish the course, keep the faith, and win the crown of righteousness.

Let us be sure we are on the Lord's side.—*Standard Bible Teacher*, copyrighted; reprinted by permission.

A GREAT PROPHETICAL PRAYER MEETING

THERE is prophesied in the Bible a great prayer meeting that is to exceed anything of its nature the world has ever seen. Each of us may have a part in that meeting, and each must decide for himself if he will attend. The road is easy and the path is plainly marked. Those who never prayed before will earnestly pray at this time. It is better that we realize now why we should pray instead of waiting until a more convenient time. It is claimed that ninety per cent of the deathbed confessions are not genuine. That is proved by the fact that nine out of ten who recanted from what they thought their deathbed, and who had promised God their life should He spare it, went back to sin.

Jesus set an example for prayer which should be our example today as never before. He went away alone many times to pray. He did not need to pray the same as we do, for He needed not to pray for forgiveness for sin, but to bear the heavy load of sin for us. One of the most touching prayers He made is recorded in Matthew 23:37, where we find these words: "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!"—He felt the load of the city, and tried to rescue it, but they would not let Him. How many times He went alone to the Mount of Olives to intercede on our behalf. Shall we let Him have done it in vain? Even when He was crucified He prayed that the Father would forgive them for crucifying their King. Did you ever pray for your enemies? Did you?

If Christ felt the necessity for secret prayer, is it less necessary for us today when Satan is going about as a roaring lion trying to deceive the very elect? If the devil is come down as an angel of light, as we read in the Bible, shall we not earnestly pray for light so we will not be drawn away?

Do you think the time is past that is given in Acts 20, when men will try to draw away members to themselves? When they will try to destroy even the Church of God by their subtle ways? Is it not high time for us to pray more earnestly, if possible, than we ever prayed, that we be not drawn away by the wiles of the devil?

In Galatians 1:17 we find Paul going alone into Arabia, and I feel sure for the intention to commune with God, for he says he did not confer with flesh and blood. The Church of God has no human head, and believes in going directly to the throne of grace for help, and as evil men are waxing worse and worse, we believe we should spend more time with God in prayer. Prayer is that mighty weapon that removes mountains, and does that which the human is unable to do. It is always ready, but too often a rusty sword in the home.

Jesus said we should pray for workers in the harvest

field. It is not enough that we should covenant with God to help financially, for our duty is only done when we do all we can financially, pray earnestly, and do all the personal work we can. Many are unable to help financially, but God is just as willing to help speed the work in answer to the prayers of those who are unable to do more. Your prayers are needed today, and will you withhold them?

Are you going to attend that great prayer meeting that we read about in Revelation 6:16, 17, when they pray for the rocks and mountains to fall on them to hide them from the face of Christ? It is the person who goes often to the throne of grace now that will be able to stand then, and say, "This is our God; we have waited for him, and he will save us." Every nation on earth today is rocked as by a great earthquake, and nothing is sure except the soon coming of Christ, and His rule will be just and peaceful.

—A. S. Christenson in *The Bible Advocate*.

ARE NATURAL LAWS TRUE?

Continued from Page Three

man expect to have his way by prayer? Through God's acting at the critical moments when infinite forces are poised in crises; at instants when the slightest imaginable force, acting either one way or the other, decides the issue. Like a billiard ball poised on a razor edge, natural events hang suspended an instant. A force far too small for any scientific instrument to discover decides the issue. A rain-drop, moved out of its course by an infinitesimal force, ends in the Atlantic Ocean instead of the Pacific; an avalanche hangs so perilously suspended by friction; an avalanche hangs so perilously suspended by friction; an avalanche hangs so perilously suspended by friction, that it may be disturbed by the sound of a voice, and come crashing down upon the village, or, undisturbed, it may thaw in the sun and water the plain below so that prosperity comes in its train; a tide drawn up by the moon and down by the earth may rise an inch, go over the sea wall, and devastate an entire city. The illustrations are endless in number in which God, undetected and undetectable by science, may determine the issues, and that without disturbing one *actual*, approximate natural law, or interfering a hair's breadth with what actual uniformity there really is in nature.

But these are all catastrophic events. Does God not work in the regular order of nature? Can He not, for example, send rain (Gen. 2:5)? Are the Roman Catholics, the Anglicans, and the Episcopalians wrong when they pray out of their prayer books for rain? "They are hopelessly and benightedly superstitious," replied certain illuminated religious leaders last summer in a prominent religious journal which stands for progressive ideas. One noted clergyman grew remarkably irritated about the matter. "Of course, prayer does not affect the weather," he asserted with all the finality of a medievalist. "No imagin-

able connection exists that I can think of between a man's inward, spiritual attitude and a rainstorm," he adds, forgetting, as such naturalists usually do, that God is the connecting agent. But he is particularly irritated and hurt by even the presumption that God answers prayers for weather. "The crude, obsolete supernaturalism which prays for rain is a standing reproach to our religion, and will be taken by many an intelligent mind as an excuse for saying: 'Almost thou persuadest me to become an atheist.'" And more in the same spirit. To such a "reverend" gentleman, posing as leader of the blind, one would like to suggest readings in not only the idealistic philosophers from Plato down to the present, but also a whole, new, up-to-date school of scientists following Hume, 1739, and Kant, 1781. The difficulty with "Modernists" is their antiquated notions about science, and with religious "progressives," their extreme "conservatism" in philosophy, and with "liberals," their utter lack of "free thinking."

III

ASSUMING for the moment that God is a person, and that we pray to Him for rain, can He send it? If not, then natural law or natural force or uniformity, or whatever prevents Him, is greater than He is, and He is not God. If He is God, supreme, a being endowed with adequate power for all His purposes, then He can use rain or drought as means to His purposes. Can we human beings, unlike the clergyman quoted above who confesses that he cannot see how prayer can bring rain—can we see how God may send rain? Very easily. Every rainstorm goes through a preliminary period when the temperature falls to a dew-point at which, for an instant, certain forces tend to hold the water in solution, and certain others tend to precipitate it upon the earth. Imagine a giant hand squeezing the clouds like a wet sponge. In that situation a moment would occur when all the forces acting would be in equilibrium. Then the slightest possible force, acting one way or the other, would bring rain or no rain. How many times does it almost rain, and yet does not? Here, then, in every storm is a poised, balanced, equilibrated situation in which God may act for or against rain, and no scientist and no "Modernist," both determined to save dogmatic mechanism at the cost of prayer and of God's adequate power, would ever, by their instruments or by their senses, without knowledge, reason, and open-minded, progressive, liberal thinking, discover the possibility of His presence and work in the natural phenomenon. Our conclusion is clear-cut. God may indeed, without working a miracle, regularly and specifically send rain. It is entirely rational, scientific, liberal-minded, and, what is more, sensible and religious to believe that He can, if He will, send rain simply and solely because some one, or many, of His children ask it of Him. It may require some study, some thinking, reflection, and meditation to arrive at such faith, but it can be done by those endowed with vigorous minds. Ministers of the gospel who should be the religious instructors of scientists and philosophers should think such things through.—Arthur Holmes in *The Lookout*.

Abreast of the Times

Hopes for World Federation

"Yea, all kings shall fall down before him: all nations shall serve him."—Psalm 72:11.

SOUTHAMPTON, N. Y., Sept. 2.—Addressing an audience made up largely of millionaires and society leaders at the Parrish Art Museum today, Dr. Nicholas Murray Butler, President of Columbia University, declared that a nation is no longer the world's ideal political unit. "Joint action and responsibility in all that concerns every nation, with separate organization and responsibility for that which concerns but a single nation, is the ideal now to be achieved."

He stated that unemployment, and the difficult problem of balancing consumption and production, have often been faced before, and it amazed him "how little man seems able to learn from the experience of those who have preceded him on this earth.

"We must find how to apply," he said, "to the unorganized political and economic world of today those wise and far-reaching principles which Hamilton and Madison wrote into the Constitution of the United States. The world is waiting for a new application of the federal principle. The whole theory of a world of armed and jealous nations taking but most casual cognizance of their literally colossal joint and common interests must be given up forever," he declared. "There will be no permanent prosperity for any nation, and no lasting peace, until this is done."

The world federation of nations is just in the offing! It will soon be revealed and established throughout the length and breadth of the earth! But it will not come through man-made treaties, nor by the education of the masses to a sense of universal brotherhood. The federation of the nations will only come when the King of Righteousness and the Prince of Peace returns and takes the throne, the scepter, and the power of rulership over all nations!

An Opera on Hell

"Thou sufferest that woman . . . which calleth herself a prophetess, to teach."—Rev. 2:20.

NEW YORK, Aug. 30.—Perched on a grand piano with her silk-stockinged legs swinging back and forth, Aimee Semple McPherson, California evangelist, described to newspaper correspondents her plans for a new opera, which, said the evangelist, is to be based on the parable of the rich man and Lazarus.

According to the press Mrs. McPherson "intimated that she would show the souls of poor men being snatched away to heaven by angels, and rich men treading a ceaseless round of labor on torturing treadmills." In addition to these pleasing and distressing scenes the opera will provide an argument between a rich man and death.

It is not surprising that the world is turning away from

religion in disgust when professed leaders conduct themselves in such a manner as to bring reproach and ridicule upon it! And how sad it is that when men are hungering and thirsting for the God of love and of mercy He should still be painted in the false colors of a demon, who consigns the major portion of His ignorant creatures into a hell of never-ending fire!

Blinding Light Ray Perfected

"I saw in the way a light from heaven, above the brightness of the sun."—Acts 26:13.

PARIS, France, Sept. 2.—The invention of a new and powerful "light ray," capable of blinding airplane pilots at long range, was reported by the *Paris Midi* today. According to this newspaper the light ray was planned to be of one million candle power, but an experimental apparatus was constructed of but 150,000 candle power which was capable of blinding flyers a mile away. It is said the invention was offered to the French Government by a German inventor who had been forced to flee from his native land by the Hitler persecution.

The *Midi* further declared that continued experiments had shown that the beam could protect whole cities by blinding the pilots of bombing planes and causing them to be hurled to the ground.

The light that shone around Paul on the road to Damascus, blinding his eyes and the eyes of those who were with him, will never be equaled by human invention, but it will be manifest in killing power when the Lord returns in glory. For "then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2:8).

65,000 Jews Flee Germany

"They shall bring all your brethren for an offering unto the Lord."—Isa. 66:20.

BERLIN, Germany, Aug. 31.—The official Nazi press for the first time today reported the number of Jews which have fled from Germany under the present Government. It states that 65,000 Jews have emigrated since January 30, 1933. Their destination is given as follows: France, 21,000; Palestine, 10,000; Poland, 8,000; Czechoslovakia, 4,000; United States, the Netherlands, Switzerland, and the Scandinavian Peninsula, 3,000 each; England and Belgium, 2,000 each; various other countries, 6,000.

NUREMBERG, Germany, Sept. 6.—Addressing the sixth annual congress of the National Socialist Party here today, Chancellor Hitler charged the Jews with causing a "completely inconsistent attitude toward cultural problems" in Germany.

Berean Department

ARLEN MARSH, EDITOR

Youth and Experience

WE READ in the Scriptures that Rehoboam called in the elder statesmen of his time and consulted them. After which he called in the younger men of his time and consulted them. After which he fell into evil ways by following the advice of the latter. What he really wanted, like most of us, was to be advised in his own way of thinking. We all know the evil results.

On the other hand, perhaps the outstanding king of Judah, Josiah, came to the throne of that benighted kingdom when but eight years of age. "And he walked in the ways of David his father, and turned neither to the right nor to the left; for while he was yet young, he began to seek after the God of David his father." His was an outstanding piece of work: he cut down the groves dedicated to idol worship; he removed the images that had been set up throughout the land; he removed the idols in the temple of God; and perhaps the crowning achievement of all, gave to mankind the restored Book of the Law, which was accidentally found in the rubbish-laden temple.

About twenty years ago we made our first attempt at "sermonizing." We chose as our text that portion of Scripture which reads: "Let no man despise thy youth"; we developed it with all the ardor of youthful enthusiasm; we felt within ourselves (perish the thought) that we had done very well; we were in the mood to receive congratulations from those of the congregation who had surrounded us from our youth up. To our surprise one elderly sister, a relative, accosted us with words to this effect: "You did not finish quoting the text that you used for your sermon: '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.'" We were somewhat taken aback, but after due meditation felt the justice of the remarks. For after all is it not the part of youth to show unbounded enthusiasm coupled with those virtues which the Apostle mentions? Here were we in the midst of people, the great majority of whom were much older, people who had taught us all that we knew about the Scriptures. How could we teach those people anything? By example only! A young person who is living according to those instructions need not fear that he will lead the church far off the beaten path.

Youth which appreciates the experience of its elders without getting into the many pitfalls that have cumbered the path of those people when they were young is the kind of youth that is needed in any organization. The problem with those of more mature years is to realize that young people grow up; that they cease to be "callow" at some age or another. How is youth to gain the much needed experience except by the same trial and error method by which the older ones learned? When we graduated from

university and went out to get our first position as a public school teacher we were told that we would find that we were not wanted until we had had experience. Then when we had had experience we were told that now we must have more pay according to salary schedules that were in effect, and that the administrators wanted inexperienced teachers because they could get them more cheaply. Such is the conflict between Youth and Experience: a conflict which should never enter into the precincts of the church. It is just as some women resent the statement in the Scriptures that they should be subject to their husbands. But as somebody has put it, if the husband fulfills the requirements of the Scriptures, the wife need never fear submitting herself to him. If the youth of the church fits the requirements set down by the Apostle in writing to Timothy, then we know that the business of our church and Berean societies is in the hands of those who can well administer those things. If Experience on the other hand views with moderation and appreciation the work that the youth of the church is attempting (not without error), and gives all the encouragement of careful, charitable criticism, then Youth never need fear the encumbering hand of Decrepit Age.—Norman John MacLeod, pastor Los Angeles Church of God.

Indiana State Berean Report

THE Indiana State Berean business meeting was held July 11, 1934.

The classes reported as follows: Bremen—seniors, 45 meetings, enrollment of 23, and average attendance of 18; juniors, 45 meetings, enrollment of 12, and average attendance of 7. Burr Oak—seniors, 30 meetings, enrollment 19, average attendance 9; juniors, 11 meetings, enrollment 8, average attendance 5. South Bend—adult, 30 meetings, enrollment 9, average attendance 5; seniors, 30 meetings, average attendance 11. Kokomo—adults, enrollment 16, average attendance 9; seniors, enrollment 10, average attendance 8.

Bro. Siple of Grand Rapids gave us a short talk, stressing the benefits of Berean work. He stated that it developed Bible knowledge and self-confidence in the individual, thus strengthening the church body; that it brought the resident minister and members in closer contact; and that it prepared prospects for the evangelists in isolated communities.

The old Board, consisting of Mrs. Pearl Zechiel, President; Mrs. Lulu Stilson, Vice President; Edgar Harvey, Secretary; and Mrs. Martha Senff, Treasurer, was re-elected.

Sr. Zechiel was chosen as a special delegate to the national Berean meeting.—Edgar Harvey, Secretary.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Trust in the Lord, and do good; so shalt thou dwell in the land."—Psalm 37:3.

ISAIAH ADVISES KINGS

HOW would you like to be the one who should tell our President what he ought to do under certain conditions? If you were, wouldn't you feel rather important to be able to advise such a great person? You would want to be very sure that your advice was good and that your plans, if followed, would be the very best for our whole country.

The man about whom we studied last week advised kings. In fact, most of his life was spent with rulers, as he was the special spokesman to four of them.

We know that the advice Isaiah gave these kings was the very best advice it was possible to give, because he got it from the Ruler of the universe. Yes, God Himself put the words in Isaiah's mind, and Isaiah told them to the kings.

They should have prospered and conquered all their enemies, we think. They should have been safer and happier than any other nation on earth. But, sad to say, they didn't always take Isaiah's advice.

The children of Israel were in trouble and did not know which way to turn. The cruel Assyrians, whom they feared so terribly, were camped near by. They expected to be carried captive or slain, every one of them.

Some of their leaders wanted to run to Egypt for help. Just think of the people of God, His own nation whom He had done everything for, turning away from Him when they were in need!

If some one had helped you every time you needed help in the past, that would be the one you would ask again. Wouldn't it? You would be very sure such a friend would not fail you. You would know he could clear the way for you and quiet all your fears.

And that is just the way it was with God. He was the very best friend the children of Israel could have had. He loved them and wanted to keep them close to Him. He forgave them when they wandered away and begged them to return.

Even though they disobeyed His first and greatest command, to have no other gods before Him, yet He was ready and waiting to receive them. All they needed to do was to destroy their idols and turn to the living God, who was able to help them, no matter how great their need.

In the second book of Kings, chapter 19, you will find

the prayer Hezekiah offered to the Lord when he didn't know how to proceed. Notice verse 19. King Hezekiah loved God with a true heart and gave Him the praise for all the good that came to him and to his nation.

Did God hear and answer his prayer? Read the next verse and see. Then turn to Isaiah's book, chapter 37, and find out how He saved them.

And when you are older and study ancient history, you will read this very story in your history book. You will know that it was the God of the Israelites who sent that terrible plague upon the Assyrian soldiers. And in that way He delivered His people.

If our leaders today would turn to God when they do not know what to do, would He help them as He did Hezekiah? Would He find men like Isaiah to tell them what to do?

When we need help, no matter how great or how small we are, will the same God of the Israelites hear us, if we call to Him? Will He show us what to do, as He did His people in days of old? Are you sure? Have you tried it?

You know, God talks to us today through His Book, the Bible. By reading its pages we learn just what He wants us to do, even though we may not be rulers or presidents. God watches over all His children, from the tiniest to the greatest.

Sometimes His children do not listen, and then they have to be punished, as Israel had to be. Afterwards they realize how much better it would have been for them if they had obeyed God in the beginning.

We talk to God through prayer. And if we call upon Him for help, He is just as ready to help us as He was to help Hezekiah. Do any of you know a verse which tells you that? Can you find it quickly?

How glad we ought to be that we have such a wonderful Friend! How happy to know He is always ready to help us!

"Can a little child like me
Thank the Father fittingly?
Yes, oh yes, be good and true,
Faithful, kind, in all I do;
Love the Lord and do my part;
Learn to say with all my heart—
Father, I thank Thee,
Father, I thank Thee,
Father in heaven, I thank Thee."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 13. — September 23, 1934

ISAIAH COUNSELS RULERS

Isaiah 7, 31, 36, and 37

Devotional Reading: Psalm 21:1-7

GOLDEN TEXT

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.—Isaiah 26:3.

A STUDY OF THE SUBJECT

Topic: Isaiah Counsels Rulers.

Aim: To teach reliance on God.

Basic Truth: "Jehovah bringeth the counsel of the nations to nought; he maketh the thoughts of the peoples to be of no effect."

I. Attempting to Resist God. (Isa. 31:1-3.) Isaiah, speaking by inspiration of God, rightly insists that all the armies of Egypt, however well equipped with the implements of warfare they may be, cannot defeat the purposes of the God of Israel. When His people have forsaken Him and turned to the governments of men to help them resist the punishment God is bringing upon them for their sin, their efforts can end in nothing short of failure. The nations are now passing through a period of distress brought upon them by their selfishness and greed. They are being punished for their sin. When the time comes for God to destroy such rebellious nations utterly all the armies they can assemble will not be able to defeat His purpose.

II. Conditions of Pardon. (Vv. 4-9.) Israel had revolted against God. The entire nation and its rulers had rebelled against Him. The people were brought under subjection by Assyria. When they grew weary of the sufferings they had so richly merited they pleaded with God to deliver them (Isa. 37:1-4, 14-20). The Lord heard their cries and promised them deliverance on the condition that they return to Him in repentance and obedience. He declared that everyone must cast away his idols, and then the Assyrian should be overthrown by the Almighty. God always demands repentance on the part of sinners before He will grant them pardon. He provides a means whereby men may escape the results of their own iniquity, but they must indicate their appreciation of God's grace by turning from sin.

III. An Invincible Defender. (Isa. 37:36, 37.) The vast army of 185,000 well equipped soldiers which Sennacherib had brought against Jerusalem was sufficient to accomplish the overthrow of the city beyond a doubt. But while the human defenders of Jerusalem slept the One whose eye is never closed to the needs of His people and to the dangers that threaten them came to their defense, and "The horse and his rider, unsnoted by the sword,
Melted like snow at the glance of the Lord!"

THE GOLDEN TEXT

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."—Isa. 26:3.

The person whose mind is constantly on the Father will not have time nor room to be thinking of wars or trouble with other people. He will be in perfect harmony with those about him. Trust in the Lord that thou mayest have peace.

Job said, "Though he slay me, yet will I trust in him."—13:15. David said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." What perfect peace David must have had.

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him, for he careth for you."—1 Peter 5:6, 7. If we do this I see no reason why we should not have that perfect peace.—L. A. R.

PRACTICAL APPLICATIONS

Rulers

- are not a terror to good works, but to the evil;
- should be prayed for;
- when righteous are a blessing to their people;
- hearts are "in the hand of the Lord";
- that pervert judgment will be cursed.

Righteous Rulers. "When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn."—Prov. 29:2. It appears from Scripture that these righteous rulers are set in authority by the decree of the heavenly Father. "By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth."—Prov. 8:15, 16. Their work would be made much lighter if righteous people would uphold them and do as admonished in 1 Timothy 2:1, 2, where we are admonished to offer prayers for all that are in authority, that we may lead a quiet and peaceful life. Again, it would be much easier for the rulers and an inducement as well if people not only observed the laws but encouraged observance. Indifference to or disrespect for the laws of a nation is bound to create a reign of lawlessness. Peter directs our attention in this respect: "Submit yourselves to every ordinance of man for the Lord's sake."—1 Peter 2:13, 14.

Wicked Rulers. "If a ruler hearken to lies, all his servants are wicked."—Prov. 29:12. The history of nations confirms this statement. When Israel had a righteous ruler, the people were turned to God; when a wicked king reigned, the people forsook God. Such kings will be struck through in the day of the Lord's wrath (Psa. 110:5). Those who pervert judgment will be dealt with accordingly. —C. E. R.

YOUNG PEOPLE AND ADULTS

Recognizing God in National Affairs

Every nation which claims to be Christian must recognize God in all of its dealings. Our nation attempts this. "In God we trust" is printed on our money, Congress is opened with prayer, a national day of thanksgiving is proclaimed by our President each year, and many

times during the past our national leaders have urged the people to return to God and His righteousness.

In Matthew 25 Jesus pictured the time when He would sit upon the throne of His glory and gather the nations before Him for judgment. The righteous nations are granted the privilege of continuing, while the goat nations are condemned to "everlasting punishment." It seems evident that this judgment is based upon the treatment of Israel. The "sheep" nations are those who have treated Israel as God's chosen people. See Genesis 12:3.

John, on the Isle of Patmos, was privileged in prophecy to hear the angel proclaim: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."—Rev. 11:15. In that day it will come to pass that "many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."—Zech. 8:22, 23; 14:16-19.

All nations must learn to recognize God. Nebuchadnezzar was forced to learn this lesson. When his ordeal was over he was willing to say: "I know that the most high God ruleth in the kingdom of men and giveth it to whomsoever he will."—H. A. S.

PRIMARY

Topic: We Listen Again to Isaiah.

We are going to spend another day with Isaiah. When he talks it seems we can close our eyes, and the most wonderful pictures come to our minds.

The picture we see today as Isaiah talks is not such a pleasant one. We see great kings, with great armies, their hundreds and hundreds of horses and chariots. They seem to think that because they have great armies they have nothing to fear.

Farther and farther they leave God and forget that He is stronger than all their great armies.

Isaiah says that if we go into the camp of the Assyrians we will see who is strong. The Assyrians are trying to capture Jerusalem.

It's night. The Assyrians are asleep. The angel of the Lord appears. He slays (kills) 185,000 that are in camp.

In the morning there lie all the dead men. The king turns back and goes to live in Nineveh.

Has his strong army helped him when God has not wanted him to go into Jerusalem? No indeed.

Now think, can any harm come to us if God is caring for us?—V. C. T.

AMONG THE CHURCHES

MINNESOTA CONFERENCE

The Fall Conference of the Churches of God in Minnesota will convene September 21 to 23, inclusive, with the church at Mora. All are welcome and a good attendance is desired.

At the June Conference in St. Cloud the following officers were elected: President, John Denchfield; Vice President, Adna Hoskins; Secretary, Mrs. Mae Randall; Treasurer, Mrs. Ruth Hoskins. Elder F. L. Austin was guest speaker and his fine discourses and Bible study classes were much enjoyed.

The license to preach which had been granted to Fred Daubanton, Sr., was called in and revoked.

A shadow was cast over the meetings by the recent death of Bro. Thomas Savage and the illness of Sr. Savage. However, we are glad to report Sr. Savage much improved in health following an operation she had to undergo.

Mae Randall, Secretary.

MICHIGAN FALL CONFERENCE

You are cordially invited to attend the Michigan Fall Conference to be held at Blanchard, September 25 to 30. Come Tuesday and stay the whole week or come when you can and stay as long as you can.

Bro. Sydney E. Magaw, of the Brush Creek Church in Ohio, is to be our evangelistic speaker. Some of his sermon subjects are as follows: "Ancient Landmarks of the Church of God," "When the Golden Bowl Is Broken," "Faith of Our Fathers," "The Rapture and the Glorious Return," "Preparation for the Wedding." Bro. Magaw is bringing along a very interesting chart to use in some of these sermons.

We are hoping that a large number of Michigan folks will be present. It is the Blanchard church birthday anniversary.

C. A. Smead, Pastor,
Blanchard, Michigan

DELTA, OHIO

On July 15, Bro. S. J. Lindsay of Tempe, Ariz., began a series of meetings at Delta, lasting over the following Sunday. Although the weather was almost unbearable the attendance and attention were good.

In the afternoons Bible lessons were held in the various homes with good attendance and interest.

One baptism, Bro. Ira Krauss of Swanton, Ohio, was a visible result of the meeting. Four of Bro. Krauss' children had been baptized by Bro. Lindsay previously.

All were sorry to have the meetings come to a close, knowing it would be a year at least before we could have Bro. Lindsay with us again.

Mrs. Roscoe Dunbar.

HERALD RECEIPTS

D. W. Kirkpatrick; Ida M. Shepard; Mrs. R. P. Story (for others); F. L. Austin (for another); Mrs. Wallace Pearce; Mrs. O. L. Miller; Conrad Dickel (for another); Mrs. A. P. Leamon (for self and another); Lawrence A. Chaplin; Mrs. Frank Moran; Mrs. Roscoe F. Dunbar; Mary E. Staley; Mrs. Mandes Reed (for self and another).

GRAND RAPIDS, MICHIGAN

Four consecutive days of rain have very definitely put an end to dry weather here. On September 2 the continuous downpour caused the smallest Sunday school at our church that the writer has ever seen—106. But how thankful we are for the moisture.

Sr. Mary A. Gesin, who has been our guest for nearly three weeks, is returning this week to her home in Illinois. The church and all of us here have enjoyed her visit very much and are happy that she is steadily regaining normal strength.

Our fall program of activity is now in progress and we pray that God may direct the work daily.

F. E. Siple, Pastor.

REYNOLDS - KROGH

In a beautiful and impressive service conducted by their former pastor, F. L. Austin, Bro. Harvey U. Krogh, Jr., pastor of the Church of God near Mt. Carroll, Ill., and Sr. Mary A. Reynolds, Secretary of the Oregon, Ill., Sunday school, were united in marriage Tuesday evening, Sept. 4, 1934.

The bride, who was charmingly attired in white, was accompanied by her sister, Miss Iva Reynolds, as bridesmaid, and a brother-in-law of the bride, Mr. Leland Rittenhouse, served the groom as best man.

Following the ceremony, which took place in the church at Oregon, the young people and their friends who had witnessed the marriage drove to the home of the bride's parents, Mr. and Mrs. William E. Reynolds, a few miles west of the city, where a reception was held. Immediately thereafter Mr. and Mrs. Krogh started for Ripley, Ill., where they will remain over Sunday as the guests of Pastor and Mrs. C. E. Lapp. They expect to return to their charge at Plum River early next week. They will make their home at Pearl City, Ill.

The prayers and well-wishes of the entire brotherhood go out to these splendid young people who have so happily united their hearts and lives in the service of God.

MABLE TOMPKIN ANDREWS

Mable Tompkin Andrews was born March 30, 1896, and departed from this life August 24, 1934. She is survived by her husband, J. H. Andrews, and four children: Harold, Malcolm, Garland, and Elaine. Two sisters, Mrs. William Burke and Mrs. Roy Rinker, also survive.

Sr. Andrews became a member of the Church of God about twelve years ago, being baptized by Elder N. H. Geiselman. She remained a devoted and faithful member until her death, abiding in the hope of Christ's soon return and the power of His resurrection.

Funeral services were conducted by the writer with Bro. Gordon assisting. Words of comfort were spoken from many passages of the Scripture which refer to the resurrection. By Sr. Andrews' request the scriptures found in Job 19:25 and 26 were especially referred to.

We laid her away to rest in the Woodstock Cemetery to await the call of the Master, who is the resurrection and the life.

V. Earl Thayer.

A PARTIAL LIST OF OUR PUBLICATIONS

GROUP 1. One and two page tracts listed in Group No. 1 will be sent postpaid to any address for 10 cents per dozen, or 30 cents per hundred.

Baptist Confession of Faith of 1660

Essential Truths

God's Promises, by Anna E. Drew

Obedience (Baptism), by F. E. Siple

Resurrection, The, by S. J. Lindsay

Reasons Why, The

GROUP 2. Four page tracts listed in Group No. 2 will be sent postpaid to any address for 10 cents per dozen, or 60 cents per hundred.

Diabolus, the Antigod, by J. G. Haupt

Did Christ Preexist? by H. B. Hathaway

Did Christ Preexist? by R. H. Judd

Immortality of the Human Soul, by S. T. Shirley

Immortality, Well Known Men on

Life! Life! Eternal Life! by R. H. Judd

Shall Never Die, by F. E. Siple

Soul, A Study of the Word

Thief on the Cross, The, by F. E. Siple

What Is a Christian? by J. W. Williams

What Must I Do to Be Saved? by J. F. Waggoner

Who Owns the Wool? by J. B. Gambrell

GROUP 3. The following six page tracts will be sent postpaid to any address for 15 cents per dozen, or 90 cents per hundred.

Coming of Christ, The, by Rufus A. Curtis

What Do the Scriptures Teach? by R. H. Judd

GROUP 4. The following eight page tracts will be sent postpaid to any address for 20 cents per dozen or \$1.20 per hundred.

Baptism, by S. J. Lindsay

Hell—What Is It?

Rich Man and Lazarus, The, by F. E. Siple

GROUP 5. The following twelve to sixteen page tracts will be sent postpaid to any address for 4 cents each; 25 cents per dozen; or \$1.75 per hundred.

God: Did Christ Create the Heaven and the Earth? by R. H. Judd

Rich Man and Lazarus, The, by J. H. Anderson

GROUP 6. The tracts listed in Group No. 6 will be sent postpaid to any address for the prices named below.

First Resurrection, The (20 pages), by Wm. Leask. Each 5 cents; 50 cents per dozen; \$3.00 per hundred.

Where Are the Dead? (36 pages), by L. S. Bronson. Each 5 cents; 50 cents per dozen; \$4.00 per hundred.

A Letter to a Friend on the Covenants of Promise (32 pages), by Mrs. C. C. Woodruff. Each 10 cents; \$1.00 per dozen; \$6.00 per hundred.

Present Conditions in the Light of Prophecy (24 pages), by J. H. Anderson. Each 10 cents; \$1.20 per dozen; \$10.00 per hundred.

THE RESTITUTION HERALD

Published by National Bible Institution Oregon, Illinois

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The RESTITUTION HERALD advocates: the near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church to be joint heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

"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.

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.

FIFTEEN TRACTS FOR A DIME

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

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

Date

NATIONAL BIBLE INSTITUTION Oregon, Illinois

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

Name

St. or RFD.

City or Town

State

BETWEEN YOU AND ME—

Beginning in this issue and continuing from time to time as space permits will appear a series of short doctrinal articles by the editor. These articles without exception will be based on some of the many splendid tracts issued by the National Bible Institution, and are designed to arouse interest in tract distribution. The widespread use of tracts will greatly increase interest in local church work and provide a point of contact between the believer and the one he is attempting to interest.

Do not overlook our new special tract offer! For ten cents in stamps we will send you fifteen splendid tracts, all different.

We will be glad to supply any church or Sunday school with informative material to aid them in presenting the interests of Golden Rule Home to their congregations on Golden Rule Home Sunday, which is again set for the first Sunday in October. More about this matter in our next issue.

Sr. Levi Mick, the efficient matron of Golden Rule Home, returned to her duties at Oregon last Saturday after several weeks spent in Warsaw, Ind. During her absence her father, past ninety years of age, died, and Mr. Mick joined his wife in Indiana for the funeral. Both, however, are back in Oregon getting things in readiness around the Home for the forthcoming winter.

Sr. Jessie M. B. Kauffman, physical culture director of the Y. W. C. A. at Riverside, Calif., suggests that groups of young people who frequently require new and interesting material for entertainments suitable for their work, write to the Church Recreation Service, 510 Wellington Ave., Delaware, Ohio. This company specializes in this sort of material.

The office was pleased to receive a short call from our former editor, Bro. F. L. Austin of Chicago. He reports a very good meeting was enjoyed at the Nebraska State Conference in Holbrook.

The uncertainty of life was vividly suggested by the disaster that overtook the liner Morro Castle off New York Harbor last Saturday. The strongest machines man can construct cannot stay the approach of death. It is wise to be always prepared, either for the coming of the "last enemy" or the advent of our Lord.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

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THE PURPOSE OF THE HOLY SPIRIT

Continued from Front Page

the people to God; such was the power and gift of prophecy, to show that God rules in the world and all is done according to His plan and purpose.

But strange to say, when we come to the miracles wrought by Christ and the apostles, men begin to lose sight of the purpose of those manifestations. They seem to feel that the purpose of the power of healing was given for the mere healing of men. If that were so, then none of the apostles or their friends would have been sick and would still be with us: but they died later, as we all know. They seem to feel that the purpose of the resurrection of Lazarus was that he might be restored to life. Undoubtedly that entered into it, but was not the chief purpose of the miracle. If that were so, then the "resurrection is already past." They seem to feel that the purpose of the power of prophecy was that men might know all things that should come to pass. God does not wish us to know in detail the things that shall come to pass on the earth: if He did He would tell us in plain words the things that shall happen. But instead the prophecies of the great men of old are veiled in mystery and dark sayings. The purpose of prophecy is to give us faith, and to buoy us up in the knowledge that the things of God are certain and sure; to lead us to study more deeply, and possibly to give us certain entertainment in our hours of leisure. Jesus did not calm the storm so that there would be no more storms on the Sea of Galilee, but to demonstrate the fact that He had power from God; such were all His miracles of feeding thousands of people from a small amount of food, of walking on the water, of turning water into wine, of healing the sick and raising the dead. If we bear in mind the purpose of those miracles we immediately have a different feeling toward them, than if we lose sight of those purposes. Knowing that God is a God of mercy and of great tenderness toward His people, we often let our hearts' desires for healing for some faithful servant of God overrule our better judgment and understanding of the plans of God.

Not long ago a certain minister remarked that it was wonderful to receive the power of the Holy Spirit, for then one did not need to spend a lot of time in preparing sermons: the Holy Spirit would put words into his mouth. Far be it from us to say that God will not put words into the mouths of His ministers: perhaps God will manifest His power in such fashion. The best speakers, however, appear to be those who spend hours studying the Word of God and allied works; who are not afraid to study and delve into the secret things of God, and dig out of His Word the real treasures hidden there. Perhaps that person was just a little bit too lazy to study as he should. Why were words to be put into the mouth of the Apostle Paul? Because he was given a special mission to spread the gospel to the Gentile world; he was to testify before kings and rulers; just the proper words were to be used. But did the Apostle study? He it was who told Timothy to "study to

shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." And undoubtedly he had studied when he had been to the Pharisaical school under the instruction of Gamaliel.

Many are the sick among us: our loved ones suffer with the ungodly and the sinner. Why should it be so? From wondering, we find that in the Scriptures it speaks of Christ working miracles of healing. From that we turn to further scriptures where the power of healing was a common one given to the apostles. Then, why cannot the Christian of the present day do those healings also? And from that we come to assume that either we lack faith to do those miracles, or that we can do them if we only put ourselves in the right frame of mind. But God has not promised those things to us now. If the purpose of the power of healing were merely to heal the members of the church, then Apostle Paul was negligent of duty in not healing his friend whom he "left at Miletus sick."

On the other hand the conditions of perfect health, of life in Christ, of perfect understanding of the things of God, or of any other thing in store for the Christian are rather a promise of the age to come, than a thing of the present. "When we shall see the king in his beauty" is the time when "the inhabitant shall not say, I am sick." When Christ shall return from "heaven with a shout, with the voice of the archangel, and with the trump of God" is the time that men shall be raised from the dead to immortality in Christ's kingdom. When a king shall reign in righteousness and princes shall rule in judgment is the time when we can look for real justice in the courts of the land, a thing which all the reforms of politicians and lawyers cannot accomplish even in this broad land of liberty. Even complete understanding of the ways of God to man cannot be had in this life: "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." Health, love, peace, happiness, truth, understanding, justice, mercy: these are the things for which we long, that are blessings of the kingdom of God and of His Christ.

Then the voice of prophecy comes whispering in our ear that the coming of our Lord and Savior is not far away. The blessed Holy Spirit spoke to men of old and told them what was going to happen in our day; told them of the times of distress and suffering that should envelop the world before the coming of the Lord from heaven—even calling it the great and terrible day of the Lord; told them of blessings unnumbered yet to come—blessings that even in our periods of most vivid imagination we cannot comprehend. The Holy Spirit in that blessed age to come will be working in the world to bring all things into subjection to Christ and His saints; to make all things new; to rid this earth of all that doth offend and all that is now so vile and imperfect; to bring back to us our loved ones; and to bring us all to the throne of God for His name's glory and honor in Christ Jesus. May this be the lot of all of us in that time to come! Then will the Holy Spirit have its full working; then will the Holy Spirit complete its purpose in the church and in the world.

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JEHOVAH IS ONE GOD

By Arlen Marsh

THE first and greatest of all the commandments is that found in Exodus 20:3: "Thou shalt have no other gods before me." It is true that Jesus the Christ left behind Him the assertion that the "first and great commandment" is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind"; but the essence of the one is the essence of the other, and no essential difference can be drawn between them.

There is no doubt that, if the Messiah's version of the command be perfectly observed, the Mosaic version will be equally well kept; for love of the sort invited by Jesus could involve no half-hearted, temperamental, part-time worship. The Deity is, according to both Old and New Testament texts, to be venerated above all other things in heaven and in earth.

If the greatest of all the biblical laws is to create no other gods before Jehovah, so indicating a surpassing love for the one true Deity, it is obvious that salvation depends as much upon a right conception of God as upon baptism, belief in Jesus as God's Son and the Messiah, and all the other great truths taught by the Christ and His apostles.

If any one other or several others are erected in the human mind as being on an equality with Jehovah, nothing less than a violation of that first and great commandment has occurred. Jehovah stands alone. Jehovah is one God. Even David, who was sufficiently well acquainted with Jehovah to be called scripturally "a man after God's own heart," sang to his Deity, "Thou art God alone." And no matter who or what is contemplated by the faulty intelligence of man to be on a level with the God who is alone, the act of placing that individual or thing on a pedestal and calling it eternally divine is directly contrary to the most ancient of God's laws.

Not even Jesus Himself, who substantiated His claim to being the Son of God by a multitude of evidences, ever intimated that He was ever to be placed in the same category as God. In fact, it was the Christ's firm conviction that His Father was greater than He; and in no case did He reverse this opinion following His resurrection. Yet it is certain that, if any person or thing existing in the universe were

ever to be equal with God, Jesus would be that one.

The Messiah, it is true, did affirm that He and His Father were one; but He urged His disciples to be one with Him (that is, Jesus) as He was one with God. At no time in His teaching did Jesus hold out the hope of the apostles or disciples becoming equal with God; yet, if the geometric axiom be true that things equal to the same thing are equal to each other, and if Jesus and God actually were on an equality, this exhortation implied a parity between God and the Christ's disciples. They were to be equal—one—with Jesus; He was equal—one—with God; ergo, the disciples and God were to be equal—one.

The only way, either scripturally or logically, that this statement of the Christ can be interpreted is to accept it as meaning that Jesus and His Father were one in purpose, desire, and thought, and that Jesus wanted His disciples to be one with Him and God in precisely the same way. No other significance can reasonably be attached to it.

To place Jesus on a level with God because He declared His Father and He were one would be to make Jesus also God. To place Jesus on such a level logically would necessitate placing His disciples, who were to be one with Him, on a level with God—would be to make them God. In short, to consider any person, regardless of who he may be or may have been or may become, as being on a parity in any way with Jehovah would be to violate the commandment that the inspired Son of God deemed the greatest of all laws. And, since belief in God hinges upon a proper conception of the Deity, since Christians are expected to give reverence to Jehovah only, such a violation would undoubtedly cost the most earnest advocate of other phases of the Christian teaching the life for which he now is working.

Obedience to God is the Christian's only duty. Baptism, repentance, belief in the mortality of man, living as nearly as possible in conformity with God's will, are all important. But if the one command to put no other gods before Jehovah, to make no other gods to worship, is disobeyed, obedience to all other commands, however careful, is of no avail. Death is the result of sin, and sin is the transgression of the law.



EDITORIAL



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G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

"Thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals."—Jeremiah 2:2.

I REMEMBER THEE

My Lord, dost Thou indeed remember me,
 Just *me*, the least and last?
 With all the names of Thy redeemed,
 And all Thy angels, has it seemed
 As though my name might perhaps be overpassed;
 Yet here I find Thy word of tenderest grace,
 True for this moment, perfect for my case,—
 "Thus saith Jehovah, I remember thee!"

My Lord, art Thou indeed remembering me,
 Then let me not forget!
 Oh, be Thy kindness all the way,
 Thy everlasting love today,
 In sweet perpetual remembrance set
 Before my view, to fill my marveling gaze,
 And stir my love, and lift my life to praise,
 Because Thou sayest, "I remember thee!"
 —*Frances Ridley Havergal.*

will listen to any carefully thought out plan, we should address our extremely timely message to them.

In our application of the principle of literal interpretation to the Scriptures we have taken away from religion much of the mysticism that was once associated with it, and brought it within the mental grasp of the educated thinker of today. In thus reducing the *unnatural* to the minimum we have not discarded a single Bible text. In fact, we have returned to the original meaning of the sacred writers.

When the Bible speaks of the earth, we believe it means *the earth!* And so we say in the words of our Lord, "The meek shall inherit the earth!" We do not go beyond that point.

Understanding that the literal earth is to be the eternal home of the redeemed, we talk much about past, present, and future happenings here. We have little to say about heaven, except as it enters into consideration as the abode of God and the angels, and, for a limited time only, of Jesus Christ our Lord.

The problems of earth are the problems of the saints of God. For conditions here are to be righted, they must be righted, before this earth becomes a fit home for a super-race of deathless men.

We speak biblically of "reclamation projects" by which the desert shall be made to "rejoice, and blossom as the rose," and of nations, under the personal guidance of the Prince of peace, literally beating their "swords into plowshares, and their spears into pruninghooks." All these things we expect to see take place among the nations of earth.

We point to Jerusalem (and we do not mean heaven), and say, "This is to be the city of the great King! Here will He reign in power and great glory over all the nations of men for their blessing—for their good! From out this City of Peace shall go forth a new universal system of laws, to be known as "The Law of the Lord," and the enforcement (for it will be enforced, as indicated in Zechariah 14:17) of that law shall result in world-wide prosperity and security.

A religion that is as obviously practical as this has a real appeal to the minds of thoughtful men and women. While it is not without its supernatural features, it speaks in terms that reach the understanding and arouse the sympathetic interest of the most practical people of the time.

THE GOSPEL FOR THE PRESENT AGE

WE are living in an age of extremes, an age of thoughtfulness and of thoughtlessness; of concern and of unconcern; of seriousness and of frivolity. These contradictory conditions should be taken into account as the Church of God plans its general program of local and national advancement.

It is almost useless for us to address our message to the thoughtless, the unconcerned, and the frivolous. They would turn from it in careless derision and indifference. But there is a large and growing class of men and women who realize the momentous events that are taking place in the world, and who appreciate the threatening possibilities of the future. This is the group to which we should make our most earnest appeal. They are already alert, open-eyed, and attentive-eared. They await the announcement of any logical solution of humanity's problems that seems to hold out the promise of deliverance and salvation.

The Church of God is fortunately placed in these days. It has a logical, scientific, as well as biblical, program of recovery to present to the world. As only the thoughtful

THE LORD'S COMING

THE second coming of our Lord is inwrought with the entire fabric, the construction and essential constitution of the whole Bible. His coming is one of the most important doctrines revealed in the Holy Word. His coming will be one of the most momentous events in the history of our planet and our race.

The other day while reading over the poem here cited, I thought about a remark I heard a brother minister make at a ministerial meeting not long ago. The ministers of the different denominations were freely discussing a carefully prepared paper which had just been read by one of the members. A Baptist brother, whom I esteem highly, arose and said, "Brethren, the second coming of Christ is the key to the Scriptures. It is the objective point to which all God's past and present operations are tending. It is the crowning fact in His redemptive work. It is the truth that stands out preeminently in the Word. Some truths will never be clearly understood unless they are looked at in the light of the second coming of Christ. Brethren, if you deny or ignore the imminent, personal coming of Christ there is very little good to come from a discussion of the subject before us." It is true that many words have been wasted in useless discussion because the great truth has not been realized that the second coming of Christ is indeed the key to the Scriptures. It is absolutely a climatic necessity to Bible types, ordinances, promises, doctrines, and exhortations.

One writer has told of the contradictory impressions made upon those who view the wonderful frescoes of Giotto in the basilica in Assisi when seen under different conditions. Upon a certain dark, dull, cloudy day a great art critic went to inspect these noted paintings. The only light he had by which to investigate them was a small lamp with a reflector, and the best he could do was simply to turn the light upon separated details of the great pictures. It was a long ways from satisfactory. He saw an arm, or a hand, or a head, as the case might be; but he could not put it all together. He had a very poor impression of what the frescoes really were. However, the next day the sun shone out, the day was bright and clear and beautiful, and then when he went into the basilica, what a vision of beauty burst upon his view! How distinctly the frescoes appeared! He could now see the purpose of the artist. He could now get a general view of the whole thing. Beloved, is it not

even so with the great truths of the Word of God? We often look at these separated, detached truths and fail to see their full beauty. We do not grasp the whole plan of God. We fail to see the proper relation of the different truths to each other because we do not look at them in the light of the Lord's coming. . . .

THE TYPES OF THE BIBLE

In the Bible we have many beautiful types. The larger part of these types cannot be clearly understood or fully appreciated apart from the realization of our Lord's second advent. Most of the Old Testament characters which typify Christ do so as truly in His triumph as in His humiliation. Think of *Isaac*. The resurrection of Christ is as truly taught as is the sacrificial offering up of Christ upon the cross, by a memorable experience in the life of Isaac (Heb. 11:17-19). The resurrection of Christ is many times coupled with His second advent. It is the risen, living Son of God who is to return to give to His children the promised inheritance.

Melchizedek is a great Old Testament type. He was a king as well as a priest. He is clearly a type of Christ. It is written in the 110th Psalm: "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." But Jesus is as truly a king as a priest, and the Bible is clear in its teaching that it is when He shall come again that He shall exercise authority.

The *bride* is another Bible type. This type is seen in various passages in the Old Testament, but reaches its perfection in the New Testament. No one who is at all acquainted with the New Testament will dispute that the church is the bride and that Jesus Christ is the heavenly Bridegroom. It is when Christ comes in triumph (Rev. 19:7, 8) that the marriage is to take place.

"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

THE ORDINANCES OF THE BIBLE

The ordinances of the Bible cannot be appreciated as they should apart from the truth of the Lord's coming. *Baptism* is not appreciated in its fullness unless viewed in the light of the Lord's coming. We are not only buried with Christ in baptism, but also risen with Him. "Buried

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.

with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."—Col. 2:12. This thought is carried into the next chapter, and linked up with the thought of the return of Christ. The first few verses of the next chapter tell us that we who are dead to self and risen with Christ do set our affections on things above and wait for Christ to return.

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

The *Lord's Supper*, the Communion service, is not valued at its true worth when viewed apart from the second coming of Christ. Let those who ignore or minimize the atonement remember that this sacrament points back to Calvary. The bread tells of our Lord's crucified body. The wine speaks of His blood, which is the seal of the covenant. But there is also a forward look to this ordinance. This is the horizon of the Lord's table: "Till he come."—1 Cor. 11:26. At the Lord's table we are on resurrection ground; judgment behind us, glory before us.

"For as oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

Public worship is classed by some people with the or-

dinance. In the Bible the necessity of public worship is presented in connection with the truth of the Lord's return (Heb. 10:24, 25). The motive by which Christians are urged to assemble together is the fact that the Lord is coming a second time. Doubtless there would be fewer people absenting themselves from the house of God and the worship of God if they seriously considered the truth that the Lord Jesus Christ might come upon the day of worship.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching . . . For yet a little while, and he that shall come will come, and will not tarry."

THE PROMISES OF THE BIBLE

We do not say that the promises of God have nothing to do with the present. We do affirm that some of the greatest promises of the Word cannot be fulfilled apart from the second advent of the Son of God. Take the promise of *victory over the devil*. Our hearts sicken as we view the awful work of the evil one. Yet, thank God, we know that the devil is to be overthrown, destroyed. Let us read

Please turn to Back Page

What Must I Do to Be Saved?

"YOUR little tract was right, Peter," said John Almen as he greeted his friend Peter Everready a week after they had had their conversation on "Essential Truths."

"I went home that night and got out my Bible and looked up every one of those references that were given in the tract, not only the ones that had to do with the kingdom on the earth, but those that tell about the coming of Christ, the return of the Jews to Palestine, eternal life in Christ, and all the others. I tell you, my friend," he went on, "that is a small sheet but it is full of wonderful ideas, most of which were new to me."

"I'm glad you found it interesting, John," said his friend. "I have another small four-page folder that I would like to have you look over if you care to do so. It was written by one of the most thorough Bible students of the past century, J. F. Waggoner, and has been put out in many editions by the National Bible Institution of Oregon, Illinois."

Accepting the tract, Mr. Almen read the heading aloud: "What Must I Do to Be Saved?"

"That surely is an important question, and one that is beginning to interest me far more than it ever did before," he remarked. "Nothing could be more important than eternal salvation, and I, for one, am anxious to learn what I must know and do in order that I may be saved."

"A most commendable ambition, John," asserted Mr. Everready. "Notice the brief but clear answer that is

given at the top of the page: 'Believe, Repent, Be Baptized, and Then Lead a Holy Life.' Such is the substance of Mr. Waggoner's answer. And each statement is supported by Bible texts so that there can be no doubt about their truth and authority."

"Yes," responded Mr. Almen thoughtfully, "and then the writer asks another question that covers the whole matter we have been discussing: 'But what must one believe?'"

"That reminds us of what we were talking about last week," remarked Mr. Everready, "for Mr. Waggoner says that in order to be saved we must believe the gospel, which he defines scripturally as 'good news about God's kingdom that is to be set up on the earth when Christ comes.' This, he says, is what Jesus preached when He was on earth, and in support of his assertion calls attention to Matthew 4:23; 25:31-40; Mark 1:14; and Luke 8:1."

"I will be glad, indeed, to continue my study of the way of salvation as this little guide suggests," said Mr. Almen. "But if what this author says is true, that is, that the future home of the saints is to be in the kingdom of God on the earth after Jesus comes, does it not nullify the expectation many good people entertain that heaven is to be their home and that their spirits go there at death?"

"Yes, the hope that Jesus held out to His followers in the Sermon on the Mount (Matt. 5:5) is undoubtedly quite different from that which many believe concerning the location of the home of the redeemed," agreed Mr. Everready. "But we will speak of that at another time," he concluded.

Measuring the Results of Education

By Norman John MacLeod

A REAL EDUCATION is the thing we all desire. True learning is sought by us when we attempt to live the life of the Christian; when we study God's Word to show ourselves approved; when we endeavor to deal as we should with our fellow men. Education is a thing of the heart and not of the book. Some of the most dangerous people are those who have had a book learning without a true education of the heart. The learning which is received at school is merely a beginning: hence, graduation exercises are called "Commencement." Education never hurt anybody; it might do some people very little good. If you put a ten thousand dollar education in a five cent mind, you still would have a five cent mind. A ten thousand dollar mind without an education is better than a five cent mind with a ten thousand dollar education. But if you put a ten thousand dollar education on a ten thousand dollar mind the benefit is in geometric ratio. That is in accord with the meaning of the word "education," which comes from two Latin words meaning "to lead out." You cannot pump water out of a dry well. You cannot "lead out" a mind that is not there!

How can the educator find out what is being accomplished by his teaching? In the field of secular education that is a difficult problem. To find out just how much mathematics has been absorbed into the mind of the learner in the various grades of school, tests have been devised which determine just how much is there. Even that, though apparently simple, is extremely difficult. In olden days the student was required to memorize various formulae, and was supposed by that method to learn mathematics. Did it improve his character? How much history has the student acquired? The tester devises a list of dates and events which he thinks should be in the mind of each student that has taken the course. But history is not made of dates and events: history is the living past from which we learn to understand the present. History is the racial memory. Does memorizing a list of dates and events improve the character of the learner? How much chemistry has the student learned? Again the tester has devised means of testing facts learned. And so might we list each and every subject. How do we know how much of those things have been learned? By testing! What does a test test? A certain psychologist said that "an examination tested the student's ability to keep his head under the most adverse circumstances." And we know that he spoke truth. Why do so many students hate history? Because they did not learn the true living thing that is history: they did not

"Education is a thing of the heart and not of the book" is the conclusion of the pastor of the Los Angeles Church of God. Religious education is weighed in the balances of common sense and found wanting.

study history, but "chronology." They absorbed the driest thing that can be found in the field of past events: the skeleton of the subject that really lives. Why do people dislike English? Because they have tried to learn it by examining its framework, oblivious to the fact that "literature is life." Education cannot be acquired by such methods! It never was, nor ever shall be! Similarly, when a teacher goes to school and learns methods, he has not learned to be a teacher. Methods are to teaching what chronology is to history; what parsing verbs is to Greek; what learning atomic weights is to chemistry; and what mathematical formulae are to the real science of mathematics. Only inspirational teaching is real teaching. Only that spark of enthusiasm that is imparted by the teacher to the student that leads the latter into study can be called teaching. When we first taught in training school we felt quite proud of ourself at the lesson we had taught: when we finished the lesson, the supervisor told us that the children learned in spite of us. And that is what happens in most teaching. Most parents and religious teachers think they are doing well if they take care of a few children, say five to ten: the public school teacher is given up to fifty students and is asked to teach them. If the students learn it is by accident or their own desire. Measuring the results of teaching is most discouraging to the teacher: for mass education is mostly a myth. Character education is absolutely out of the question. In fact most of the time of the public school teacher is consumed in trying to manage incorrigible students that have been forced into school by compulsory education laws. And the public is fooled into believing that they are improving the schools in increasing them in size! The reason that public schools have deteriorated is that they have increased in size so rapidly that no teacher can even get acquainted with the students, let alone enter into their lives. The Dean of the University of California compared that institution to the Shredded Wheat factory in Oakland in the following manner: He said that wheat comes into the factory at one door and shredded wheat goes out at another, and a prominent sign says: "Not touched by human hands." In such an institution as the University of California classes of five hundred and even one thousand or more are not uncommon. We attended one "class" of fourteen hundred students! No teacher can really teach such a class!

How are we to measure the results of religious education? If the problem of teaching and its measurement are well nigh impossible in many of the common school sub-

jects, we can see that the possibility of measuring religious education is well nigh superhuman. How far has the Sermon on the Mount sunk into the hearts of our students? We cannot even know our own intents and thoughts at times. We cannot count on ourselves to do the things that we wish to do. The Apostle Paul has stated that vividly: "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I."—Romans 7:15. If the Apostle Paul did many things which he knew were wrong, and left undone the things that he should have done, how can we sit down with "measuring stick" and say that so much character education has been achieved? Every device that has been created by the world at large for the improvement of teaching should be made available to the religious teacher. So much lost motion is found in any teaching: the effort of methods is to systematize instruction and make it more effective. How can we measure inspirational teaching? The best teachers seldom make their methods apparent. So skillful are they in handling the teaching situation that the method is hidden. They work according to the old saying: "True art conceals art." If a sermon is constructed so that the outline is more apparent than the subject matter, the sermon is not pleasant to attend: it will be dry and uninteresting. Just so with teaching: if the methods are too apparent, the teaching will be dry and uninteresting.

When we look back over our career at school we will find that we received our "education" from one or two teachers: the rest of the so-called teachers whose classes we attended did not register. Why? Because only a few out of the group have really learned to teach. When they are going to school to take up higher education, at least there are two ways of advising students: choose what occupation you wish to follow and then go to the school where the best teachers are in that line; the other better way is to select the teachers which are nearest at hand that are good teachers, and then follow the line that they teach. So in religious education: the inspirational teacher is the one that will function to bring us to a better Christian life. Facts can be learned from a book: we do not need a teacher to teach facts. An outline can be mastered without an instructor. But to receive an education we must have a teacher who teaches life, who teaches the love of learning, of wisdom, of character.

We hear much said to decry "higher education": the only thing the matter with higher education is that there are not enough people go into it, and those that do do not give heed to it. They attend college or university for the social life, or as one woman expressed it, "to get the college face."

The religious teacher can teach without attending school a day in his life: he can train the student in the fundamental doctrines of the Scriptures; he can teach the great outstanding texts of the Word; he can teach the stories of all the great worthies of the Bible. But those children will not be educated unless the teacher has had an understanding of the real problems of life that are in the Scriptures, and is able to weave them into the lives of his students.

The best teacher will be helped by an understanding of the methods to be used in handling that class. To understand the psychology of the particular age with which he is dealing will certainly never hurt anybody. He may be a very good teacher without such study. But how much better he will be able to handle those students if he understands their mental level. It is fine, for instance, to teach the small child of the baby Jesus, or the baby Moses in the bull-rushes, or the tender love of Jesus for little children. But if you try to teach an adolescent boy such things he will think they are "sissified," and that is why many of our older students lose interest. Such problems as those set forth in the moral level of the problem with which Joseph was confronted in the house of Potiphar will appeal to the older adolescent boy; or the honesty question in the story of Jacob; or the leadership problems of the life of Moses; or the demand for self-denial in following the example of the life of Christ. If you speak of social justice to the child under fifteen you are not likely to get his attention: what does he know of any kind of justice, let alone the problems of one of the most intricate of all social questions? But if we understand that hero-worship belongs to the boy of one age, and character analysis is beyond his comprehension, then we can understand better what to teach. One of the greatest tragedies of religious education is the attempt of teachers to get children of immature age to answer abstract questions that can scarcely be comprehended by adults of years of experience. A common matter of knowledge among teachers is that an early adolescent usually cannot tell why the moon, a penny, and a cart wheel are alike. They have not yet come to the age where they can go through the process of what is known as "abstraction." How, then, can they comprehend such things as justice, sin, righteousness, and even God Himself, if they are not presented to them in a concrete way? How can they comprehend the terrible nature of sin, when they have not had direct contact with its devastating results? Until such ideas can be comprehended it is futile to ask children questions that involve them without basing them on some experience within the range of the students.

At a recent meeting of religious educators in southern California one of the most prominent of their number told them in plain English that they were not functioning! He said that there was no difference between the students under their instruction and the rest of the world. Religious education was for the most part lost motion, he said. Perhaps his indictment was too severe; purposely so, for he wished to stir his hearers to greater efforts. But why should a Sunday school teacher not avail himself of every possible bit of help that can be acquired, whether it be from the Bible or the school teacher? Anything that will help to improve the tone of any kind of teaching should be grasped with all the zest of one who is doing his utmost to carry on the work of God. If the public school teachers have found something of value, let us adapt it to our needs. If they give us an example of what not to do, let us avoid it as if it were poison. But let us not feel but that real education is the thing for which we are all striving.

Did Christ Preexist?

By R. H. Judd

“And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”—John 17:5.

HOW frequently we are enjoined to *meditate* on God's Word. When King David of Israel says, in his incomparable Book of Psalms, “I remember thee upon my bed, and *meditate* on thee in the night watches,” he surely touches a cord of deeply human interest. Personally, I must confess that many of the most helpful thoughts have come to me as I have in this manner sought to follow out my studies in God's Word, and the thoughts I now wish to express were obtained along these very lines.

It is not, dear friends, the amount of reading which we cover that we receive abiding benefit from, but only that which we have read with an understanding heart is of real service in our spiritual life, to ourselves and to others.

Many have sought an explanation of the words contained in John 17:5, and perhaps most of them have given us something that is helpful; but not one of them, so far as I am able to recollect, endeavors to explain the passage by direct appeal to the surrounding context. Generally speaking, I think we may safely say that no matter what the subject may be, the elucidation that is most likely to give the desired heartfelt assurance that it is the correct one, is almost invariably based upon a consideration of the setting of the passage. The writer feels that these remarks eminently apply to John 17:5. The verse is widely quoted by believers in the preexistence of our Savior before His birth in Bethlehem of Judæa, and is regarded as conclusive *proof* of their belief. But no essential point is really *proved* until that position has been reached which demonstrates without doubt that no other hypothesis will so well fit the conditions. The writer believes that the main question of the preexistence of Christ can be thus demonstrated to be unscriptural, also unsound from a logical point of view. With that accomplished, the necessity for seeking an exegesis of our text would be automatically done away, so far as it affects that issue. The passage, however, remains; and in view of the remarks just made, the inevitable and only possible conclusion remaining is that there must be some other exegesis of the passage.

An examination will at least be of interest, and possibly informative also, and this may perhaps best be accomplished through inquiry.

1. What was Christ's prayer in this verse?

Ans. “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”

2. Did not Christ pray for the glory now, that He had with the Father before the world was?

Ans. Yes, He wanted that glory (whatever it was) then.

3. Did He get it in answer to prayer?

Ans. Yes. See verse 22, “The glory which thou hast given (R. V.) me I have given unto them.” Then the ideas we have held of the glory that He had with the Father before the foundation of the world must surely be mistaken, for the disciples have the same given to them.

4. What then was the glory which the mind of Christ was so centered upon obtaining?

Ans. Going back to the early verses of the chapter we find that the whole subject matter of His prayer is prayer not for Himself, but for His followers; viz., those “which thou hast given me.” See verses 6, 9, 24. The passing of life to succeeding generations was the crowning glory of God's gifts to mankind—indeed, of all life, and no people on this earth realized this as did the Jew. “Be fruitful, and multiply” was the command, and, “Happy is he who hath his quiver full of them,” is King David's comment upon the same subject. The crown of “glory” is the crown of “life.” In John 17:10 Christ said, “I am glorified in them.” Do you catch the thought? Paul said of the Thessalonian Christians, “Ye are our glory.”

Now for the next question; then surely your heart will burn within you at the wondrous news God's Word reveals.

5. When was this “glory” given to Him—the glory of the seed that shall serve Him, and be accounted to the Lord for a generation?

Ans. See Ephesians 1:4, 5. “According as he (God) hath chosen us in him (Christ) before the foundation of the world, . . . having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.”

Then it is true that Christ had *glory* with the Father before the foundation of the world? Our Savior knew the Scriptures as no man ever knew them before or since, and He knew, even better than Paul, “what were the riches of the *glory* of his inheritance in the saints.” That was the glory Christ had with the Father before the world was—the glory of giving *life*, ETERNAL LIFE, “to as many as thou hast given him”; and in that same sense, God, who cannot lie, promised Paul eternal life before the world began.

To epitomize the foregoing:

We have shown that “the glory” promised Christ was the *glory of His inheritance in the saints*; or in other words, as we have also shown, that He was to have the joy

all creation shares in *giving life* to others. But in contrast to them the life He gives is *eternal life*—"length of days for ever and ever," even as His Father had promised Him.

Is it not clear therefore that if the saints are themselves "the glory" referred to (and there would seem to be no question of that) then they also must have preexisted for Him to have had "glory with the Father before the world was"?

That the saints preexisted, none of our readers will

admit. Therefore, the only conclusion possible is that as the saints were "foreordained before the foundation of the world," so also was Christ. If they did not preexist He did not either. The verse thus considered with the context actually disproves the preexistence theory.

"Neither pray I for these alone, but for them also which shall believe on me through their word." In these words we see the fulfillment of Christ's words, "The glory which thou hast given me I have given them."

Jonah: the Test-Book

By Alice B. Curtis

IT is probable that the book of Jonah is the most abused and ridiculed book in the Bible. Critics like to hold it up to ridicule because of the miracle recorded therein of Jonah and the great fish. These critics may not have read Matthew 19:26, where Jesus says, "With God all things are possible"; or Psalm 33:9, where, in speaking of creation, the Psalmist says, "He spake, and it was done."

Jonah may well be called a test-book; a person may say, "I believe most of the Bible, and what difference does it make if I do not believe the book of Jonah?" It makes all the difference in the world, for if one does not believe this book, he does not believe the words of Jesus recorded in Matthew 12:40: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Thus Jesus verifies the very miracle that Modernists and rationalists today would discredit.

We know from 2 Timothy 3:16 that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." So let us be careful how we treat this book, as well as the rest of the Bible.

Jonah was one of the most ancient prophets, living in the year 862 B. C. His book is an autobiography and very brief, consisting of but four chapters; but it is filled with information for us.

We would naturally expect Jonah to run into difficulty when he did not obey God's command to go to Nineveh and warn the inhabitants that unless they repented they would be destroyed in forty days. Nineveh, the capital of Assyria, was not far distant from Babylon and worshiped the same idols as were worshiped in Babylon.

Now although Jonah feared God, as he says in chapter 1:9, yet he fled from His presence, going on board a ship at Joppa to go to Tarshish. Soon a mighty tempest arose that threatened the loss of the ship and all on board. At Jonah's request he was thrown overboard, and he was swallowed by the great fish God had prepared. While three days and three nights in this temporary prison Jonah

prayed earnestly and was heard by God, who delivered him. A second opportunity was given Jonah to make good, and this time he went and preached to the people of Nineveh.

Jonah probably did not fear that these people would harm him, for they would know from his garments that he was a prophet; and, as Palestine was not a great distance from Nineveh, its people had doubtless heard of the judgments God had brought upon the ancient cities of the plain centuries before, raining fire and brimstone upon them for their sins.

The result of Jonah's preaching was wonderful: from the king on his throne to the lowliest subject, repentance was complete. The king, who is thought to have been Pul, ordered that everyone don the garb of mourning, and that man and beast should refrain from food and drink. And because of their repentance God did not destroy the city at that time. But instead of being pleased at the results of his preaching, Jonah became very angry, even entreating God to take away his life from him.

In verse 2, chapter 4, we learn the reason of Jonah's displeasure. He says, "O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil."

We can understand something of Jonah's humiliation at the way events resulted in Nineveh; for, because of the sincere repentance of the city the destruction Jonah had foretold was averted; and he might be classed with the false prophets, and to rest under that stigma was well nigh unendurable.

God understood clearly Jonah's point of view and was very patient with him. He made Jonah see that it was not in keeping with the character of a loving and merciful Creator to destroy a people who had shown sincere repentance, especially since there were in the city 120,000 persons too young to be held accountable for their acts, besides much cattle. A conservative estimate for the entire popu-

lation of Nineveh in Jonah's time would be 600,000. Though Jonah's reputation as a prophet may have been ruined, it was lost in a noble cause.

How fortunate it was for Jonah and the Ninevites, and how very thankful we should be, that God is slow to anger and very merciful. Otherwise, there would be no fresh opportunities given to us when we disobey to turn to God and be forgiven.

In Matthew 12:41 Jesus told the Pharisees that the men of Nineveh "shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." Also, in Matthew 11:21, He upbraided the cities in which most of His mighty works had been done, saying that "if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes," and "Sodom . . . would have remained until this day."

What would Jesus say to the wicked, faithless people of today who have the most wonderful opportunities to know God's Word, and yet treat it with utter indifference and contempt? Not content with spurning the Bible themselves, many are trying to destroy the faith and hope of others. Now is the time for every Christian to stand fast for the truth, to be courageous, and labor incessantly to spread the gospel to a sinful world that is fast approaching trouble such as it has never known.

"Oh, why wilt thou so long delay,
And spurn the mercy of the Lord?
Sinner, while it is called today,
Obey the reconciling Word."

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STAGNANT CHURCHES

MR. SPURGEON once said that some churches reminded him of a child's rocking horse—there was plenty of motion, but no progress. The figure is certainly apt. A church goes through its motions, develops certain forms and degrees of activity, keeps its members more or less busy with various plans and schemes of work, and—gets nowhere in particular and makes no advance worth recording. Recall the reports frequently heard at associational and other annual gatherings. After twelve months of work the church has just about held its own with respect to its membership, its scale of missionary and benevolent contributions, its Sunday school enrollment and attendance. The story does not differ materially from year to year. As it was last year, it is this year, and bids fair to be next year, world without end, amen! It is surprising to note the complacency with which the church regards this condition of affairs; how contented it seems to be simply a defending garrison whose chief business is to keep the fort from being captured, rather than an invading army sent forth for the conquering of territories yet unwon to the King.

—*Watchman-Examiner.*

THE GOODNESS AND SEVERITY OF GOD

By Lydia Railsback

"The Lord is good to all" (Psalm 145:9) and "our God is a consuming fire" (Hebrews 12:29).

QUITE a contrast, but our God, the creator of the universe (Gen. 1:1), the one on whom humanity must depend for everything (Acts 17:28), the giver of every good and perfect gift (Jas. 1:17), is a God of love (1 John 4:8) and peace (1 Cor. 14:33), and "his mercy endureth for ever" (Psa. 107:7). Though He is all this, He is even more; "he is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he" (Deut. 32:4), "and his ways past finding out" (Rom. 11:33).

Whatever God does is just and right, and though many times we do not understand, we must not criticise nor condemn. He always has done the right thing, and always will do what is best for mankind. We must remember that our God is a jealous God (Ex. 20:5); and "vengeance is mine; I will repay, saith the Lord" (Rom. 12:19).

When the first pair was placed in that beautiful Garden of Eden, God's goodness made everything pleasant for them, but when they disobeyed, they fell and God was just severe enough that He drove them out of the Garden; but even that was a kindness, for had they partaken of the tree of life after sinning, it looks like they would have lived forever in sin; but as in all other cases God in His goodness has provided something better.

Coming down to the time of Noah, when wickedness was running rampant in the world, God did the very best thing that could have been done. Though this seems severe indeed to us, we must remember that "his work is perfect" and that He is just and right. In our own experience, many of us, no doubt, have seen instances where a strong hand and severe punishment would have worked a far greater good to the one receiving it than would have loving words and neglected correction; and our judgment is nothing compared to that of the Father.

When Saul was sent by God to destroy the Amalekites (1 Sam. 15:3), he was told to destroy not only men, but women and children, even the babies; this seems heartless indeed, but God did right, He knew what was best and acted accordingly.

God in His goodness sent His Son into the world that those who believe on Him might have life; but to the unbeliever or sinner Christ came in vain, for "the wages of sin is death" (Rom. 6:23). "It is a fearful thing to fall into the hands of the living God."—Heb. 10:31. We must either seek life by living for Him, or accept death as the result of sin. Choose ye this day which destiny shall be yours.

Abreast of the Times

Spiritual Recovery Campaign

"Return, ye backsliding children, and I will heal your backslidings."—Jer. 3:22.

NEW YORK, Sept. 14.—A nation-wide campaign for spiritual recovery has been planned by leading representatives of Catholic, Protestant, and Jewish faiths. The group in charge of the effort is known as "The National Committee for Religious and Welfare Recovery." An effort will be made to secure the cooperation not only of the churches and synagogues of the country, but of the secular magazines, newspapers, radio, newsreels, commercial and athletic clubs, and other organizations in the furtherance of its program. The Committee called attention to the address President Roosevelt made last December before the Federal Council of the Churches of Christ in America.

According to *The Literary Digest* the Chief Executive declared at that time that the Government is "seeking through social and economic means the same goal which the churches are seeking through social and spiritual means," and that "the great objective which Church and State are both demanding is a 'more abundant life.'" The nation must seek a "prosperity built on spiritual and social values. . . . State and Church are rightly united in a common cause."

Much suggested by this well-meaning committee is highly commendatory, but that it will accomplish its purpose is to be seriously doubted. Much confusion exists as to just what constitutes "spiritual recovery." Does it merely mean the development of loftier ideals of life and service, based on human conceptions of what is good for mankind, or is "spiritual recovery" to be understood as an actual getting back to God and to the source of all spiritual knowledge, the Bible, in fullness of faith? If the latter is the definition adopted, then we can anticipate its coming only with the return of our blessed Lord, for up to that time the general tendency is to be away from God and His right to rule over the children of men.

Strikes, or Civil War?

"There be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults."—2 Cor. 12:20.

SAYLESVILLE, R. I., Sept. 12.—Ten shot and hundreds injured in a battle between striking textile workers and Rhode Island state troops marked the further progress of the nation-wide struggle between employers and employees in the textile industry today. The strike situation in various parts of the country is rapidly taking on the appearance and dimensions of civil war. Regardless of the right or wrong on either side the results are menacing the peace of the entire nation.

In several localities the strikers are arming themselves to resist the peace (?) officers and the National Guard, which has been called out to protect the workers who decline to go on strike from the violence of the strikers and to prevent sabotage.

Efforts by Governmental agencies to arbitrate the dispute have utterly failed, and the board has withdrawn from it for the time at least. What the outcome will be cannot now be foreseen. This one fact, however, is apparent. We may say of both striker and manufacturer that "God is not in all his thoughts." They are not taking the "Lord of sabaoth" (James 5:4), the Lord of armies, into consideration. But the time will come in which they will be faced with the necessity of doing so, for Jehovah has not closed His ears to the cries of the needy, and "will speedily avenge their cause."

All right cannot be on the side of the union workers, nor on the side of the employers of labor. But it seems to go beyond the power of men to determine wherein the right and the wrong actually lie.

Jewish Persecution in Mexico

"We are become a reproach to our neighbours, a scorn and derision to them that are round about us."—Psa. 79:4.

MEXICO CITY, Mexico, Aug. 23.—The legions of the colored shirts continue to multiply. The latest group brought to our attention are the "Gold Shirts" of Mexico, an anti-Jewish organization whose avowed purpose is much the same as that of the Brown Shirts of Germany and the Silver Shirts of the United States, that of discrediting the Jews and barring them from public office and, as far as possible, from professional and business life.

Attention was called at the recent Jewish World Conference in Geneva to the growing antagonism to the Jews throughout the world. Today Bernard S. Deutsch, President of the New York Board of Aldermen, was visited at his hotel in this city and severely censured for discussing the anti-Jewish movement in Mexico. He was told that he was "meddling in the internal affairs of Mexico."

The visit was the result of a published interview in which Mr. Deutsch was credited with the statement that he had been informed that the Mexican Government was taking no part in anti-Semitic activities. The alderman informed his visitors that the statement he had issued had been suggested by a high Mexican official.

In connection with the thought of Mr. Deutsch's position in the civic affairs of New York City it is interesting to note that there are living in that city today some 1,765,000 Jews, or that nearly one third of its population is of that race. In fact, there are more Jews in New York City than lived in Jerusalem at any one time in its history.

Berean Department

ARLEN MARSH, EDITOR

Illinois Berean Conference

THE annual business meeting of the Illinois State Berean Society was held at Oregon, Illinois, on August 11, 1934. The Secretary's and Treasurer's reports were read and approved. The Treasurer's report showed a balance on hand of \$51.83. Local reports were read. The most of these showed a slight decrease in membership and attendance. Two societies, Ripley and Eldorado, had been discontinued. One new society (Marshall) had been organized.

It was moved, seconded, and carried that the incoming President appoint a committee to confer with the Illinois State Conference Board as to the best time of holding the next Illinois Berean Conference, with a view to interfering as little as possible with the regular state conference schedule.

It was moved, seconded, and carried that the Illinois State Berean Society donate \$25.00 to Sr. Orpha Sanford for relief work. It was also moved, seconded, and carried that the Illinois State Berean Society donate \$20.00 to pay on the note on the dormitory.

The officers for the following year are: President, Harry Goekler, Marshall; 1st Vice President, Harvey Krogh, Pearl City; 2nd Vice President, Mrs. Louise Lapp, Ripley; Secretary, Mrs. Mary Krogh, Pearl City; Treasurer, Mrs. Mildred Somers, 1807 Ridge Ave., Rockford.

—Edna H. Wood, Retiring Secretary.

Iowa Berean Day

THE annual meeting of the Iowa Bereans was August 23, 1934. A business meeting was held in the morning. Officers were elected and reports from local Bereans were accepted. The program given in the afternoon was composed of recitations, songs, drills, and a promotion exercise. This promotion exercise promoted our Cradle Roll Bereans who had reached the age of six to the junior Berean class.

The officers elected for the coming year are as follows: Ronald Howe, Waterloo, President; Kenneth Starbuck, Grinnell, Vice President; Doris Cronbaugh, Belle Plaine, Secretary; Esther Sealine, Stanhope, Treasurer.

Esther Sealine, Treasurer.

The Grand Rapids Berean Society

WHILE our Berean organization at Grand Rapids is far from perfect, yet it has been adapted to our local conditions as best we have been able, and it accomplishes much good.

The whole group meets in the church auditorium for opening exercises, and then the classes retire to their several classrooms for the lesson period. We have in all six

classes or divisions. Naming them from the youngest, we have a primary department for children five years old and under—the pre-school age. The next class runs to eight years of age; then one from nine to eleven, one from twelve to fifteen; and above that come the senior young people and the adult divisions.

It is the attempt of the Superintendent of Bereans (who by virtue of his office becomes a member of the church Board) to see that each class or division has a teacher who is properly qualified for dealing with that particular age. And the Superintendent counsels with each teacher as to the most desirable and beneficial line of lessons for his class. As far as possible the books published by the National Berean Society are used in the classes, although some of our classes use other lessons and materials. The adult class has proved to be the largest class year after year. It is completing at this time a series of studies in Revelation, and planning a series of tabernacle studies for this fall and winter. The pastor is the teacher of this class.

Not a great deal of stress is laid on social activity in our Berean work. Perhaps one reason for this is that we have other departments of our church work that take care of the social life. However, there are some of the Berean teachers who do develop social activity. For example, the teacher of the girls from twelve to fifteen has them come to church in time for a potluck supper before Berean every two weeks, and they spend some time in sewing on clothes for themselves, the teacher helping them on things which they do not understand.

Our Berean society meets on Thursday night of each week, at 7:30. The session is one hour long and closes promptly at 8:30, with all classes assembling in the auditorium for the report of the Secretary. A closing hymn is sung and the Berean benediction repeated by all.

In our local work we have found it best not to charge members regular dues, but to take a collection in each class. We pay dues from our treasury, however, to the state and national societies on the basis of a stated amount per person, the average attendance for the quarter being used.

We have found our Berean work to be the most valuable opportunity of the week for teaching the truth of the gospel as we see it to those who are interested.

The only improvement the writer would suggest at this time would be that each department have a teacher who would spend much time in thought and prayer for the welfare of his class and do much work in preparation for each week's meeting. Berean work is a wonderful opportunity and no one can take it too seriously and too prayerfully.

Devotion to the task accomplishes more than any other single factor in bringing results, and without results, or works, faith is dead.—F. E. Siple.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"

FIGHTING THE BATTLES OF LIFE WITH GOD AS OUR LEADER

FOR the past three months we have been studying a very interesting history. As we have turned the pages of our history book—the Bible—we have learned many things about God and His people, Israel. We have discovered some new things and rediscovered some old.

At the top of the list of facts we have learned about God let us put His *love* and *loyalty*. Those are two traits that we all desire to have. For without love and loyalty we would have no friends worthy of the name. We must love others if we would have them love us, and a friend who is a real friend is loyal and true as long as life lasts.

But God's love and loyalty are so much higher and truer and nobler than ours that we can hardly realize their fullness. God's love does not extend only to His friends, but it goes out to those who are indifferent and even hateful toward Him. And His loyalty stands just as firm always.

You know how the Hebrews, or Israelites, God's own people, wavered in their love toward Him. How they left Him and wandered off after idols even though God had cared for them better than an earthly father could. How they forgot His commands, when they had declared they would always remember to do what He asked. But God remained the same loving Father toward them at all times.

God is the same toward us, no matter how far we stray away from Him. He is always waiting to welcome us back, just as He did His people of old. Could we choose a better leader to follow in our battles of life? Could we find one more loyal and true than He is?

The children of Israel fought real battles with flesh and blood enemies. For they were surrounded with nations who did not know God and who were jealous because God had given them such a beautiful home. These nations worshiped idols, as you all know, but God had warned His people that they would meet just such enemies. Because of His love for them He told them ahead of time just what to expect.

To add to all this God also sent many brave and faithful men to lead His people, men who spoke for Him in times of danger or great need. Let us notice the qualities of some of these messengers or prophets of God.

Here we have Elijah, and the first thing we think of in connection with him is his *faith in God*. Then we see Elisha following after, with his wonderful *sympathy* for all suffering people. Two more fine qualities we would like to possess ourselves!

There goes Micaiah with his fearless *truthfulness*, and Amos showing *justice* to all. Hosea's *mercy* is something like God's mercy, isn't it? And Hezekiah's *righteousness* did more for his people than all the armies Israel ever organized.

Now let's take each of these qualities, beginning with the two greatest qualities of God, and think of them as the implements of a soldier. For we are all soldiers and must fight battles every day of our lives. Even though we cannot see our enemies as Israel saw the Assyrians, yet they are just as real and just as dangerous.

With Elijah's trust in God, or faith, we have a shield against all harm that can come to us. Faith makes us realize that whatever happens God is still our loving and loyal Friend and Leader.

With a firm determination to be truthful we can have the courage of Micaiah, even before great and important people. With the righteousness that Christ, our Captain, gives us we may even lead those about us back to God, just as Hezekiah did. And with Elisha's sympathy our hearts cannot help but be filled with love toward all.

Now turn to Ephesians 6:11-17, and see what is the Christian's most important weapon of warfare, his sword. Why, it's the Bible, isn't it? The better a soldier knows how to use his sword, the more successful fighter he will be, of course. And the better a Christian knows his Bible, the more successful Christian he will be. Let's be glad then that we have the opportunity of learning all we can about the "sword of the Spirit, which is the word of God."

Here is a table you will find a great help in your Bible study. Copy it in your notebook:

KINGS	PROPHETS	QUALITIES
Jeroboam	Ahijah	Obedience
Asa	Azariah	Right-doing
Ahab	Elijah	Faith
Jehoshaphat	Micaiah	Honesty
Joash	Amos	Justice
Hezekiah	Hosea	Love
Uzziah	Isaiah	Sincerity
Hezekiah	Isaiah	Worship

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 14. — September 30, 1934

REVIEW: GOD IN HEBREW HISTORY

Devotional Reading: Hebrews 11:32-40

GOLDEN TEXT

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.—Psalm 145:13.

Lesson I. 1 Kings 11:26-39.

Topic: Ahijah and the Divided Kingdom.

Summary: The Prophet Ahijah was sent to Jeroboam, an officer of King Solomon, to tell him that the kingdom of Israel was to be divided because of the disobedience and idolatry of her kings and people, and that ten of the twelve tribes were to be given to him. The Lord made the continuance of the kingdom conditional upon Jeroboam's faithfulness in the keeping of God's law. This Jeroboam failed to do, and the kingdom was given to another shortly after his death.

Lesson II. 2 Chronicles 14 to 16.

Topic: Asa Relies on God.

Summary: Asa by the blessing of God had defeated the Ethiopians and on his return to Jerusalem with much spoil he was met by the Prophet Azariah with an encouraging message from God. Having recalled that as long as Israel obeyed God the nation had been wonderfully blessed, the Prophet said, "Be ye strong therefore, . . . for your work shall be rewarded." Large numbers of men from the northern tribes joined Asa when they saw how the Lord had blessed him. The king was encouraged to carry on his work of eradicating idolatry.

Lesson III. 1 Kings 17:1-24; 19:1-8.

Topic: God Cares for Elijah.

Summary: Elijah predicts the coming of a prolonged drought to Israel, and is then commanded to go into the wilderness and hide near the Brook Cherith, where God provides ravens to feed him. In the intervening chapter the test of the prophets of Baal is made and the Prophet forced to flee for his life to Beersheba, where he is again cared for by the Lord.

Lesson IV. 1 Kings 19:9-18.

Topic: Elijah Hears God's Voice.

Summary: Discouraged by the idolatry of Israel, and believing himself to be the only one remaining faithful to the Lord, Elijah flees to Sinai and hides in a cave. God calls him to witness three manifestations of divine power, a great wind, an earthquake, and a fire, and then speaks to him in a "still small voice." The Prophet is ordered back to his duty in Israel and encouraged with the assurance that there are still seven thousand men who have not bowed before Baal in worship.

Lesson V. 1 Kings 22.

Topic: Micaiah Speaks the Truth.

Summary: After three years of peace King Ahab of Israel and King Jehoshaphat of Judah agreed to make war on Syria to retake territory which Benhadad of Syria had promised to restore. At the request of Jehoshaphat Ahab called in his prophets to inquire as

to the outcome. The entire 400 assured him of complete success in the venture. The king of Judah asked that a "prophet of the Lord" be inquired of. Micaiah responded, and assured the two kings of their eventual defeat and of the death of Ahab.

Lesson VI. 2 Kings 4:1-44.

Topic: Elisha Helps the Needy.

Summary: A widow whose sons were threatened with slavery for debt appealed to Elisha for help. He directed her to borrow many vessels and to fill them from the single vessel of oil which she possessed, and sell the miraculously given supply to meet the debt. A man brought an offering of the first fruits and gave it to Elisha, and it was increased sufficiently to feed one hundred men.

Lesson VII. Amos 5 and 7.

Topic: Amos Pleads for Justice.

Summary: Amos denounces the rulers of Israel for their oppression of the poor, the bribery and the perversion of justice they permit or exhibit. He declares that the formal acts of worship are abhorrent to God, and the only hope they have for life is to repent and reestablish true justice throughout the land.

Lesson VIII. Amos 6:1-7, 11-14.

Topic: Amos Denounces Self-Indulgence.

Summary: Amos denounces the nobles of the northern kingdom for their pride and arrogance. He calls attention to their selfish and luxurious manner of living, and declares that they have no sympathy for their poorer fellow countrymen. He also mentions the drunken feasts in which they engage, and warns them that they will be the first to be carried away into captivity when the Lord brings the Assyrians upon them in punishment.

Lesson IX. Hosea 6, 11, 14.

Topic: Hosea Preaches God's Love.

Summary: Hosea describes Israel as the child of God whom He has loved and cared for from the beginning. He asserts that God regrets the necessity of inflicting punishment upon His people, and predicts that when they repent they will be fully restored to divine favor and blessing.

Lesson X. Micah 2 to 4 and 6:1-12.

Topic: Micah Champions the Oppressed.

Summary: Micah, speaking by inspiration of God, denounces all forms of dishonesty, especially that which leads to the oppression and robbery of the poor by the rich. He assures the latter that no sacrifice can win the approval of God so long as they continue to follow their sinful course.

Lesson XI. 2 Chronicles 30.

Topic: Hezekiah Leads His People Back to God.

Summary: Following a successful attempt to overthrow idolatry and bring back his own people in Judah to God, Hezekiah extended an urgent invitation to the ten tribes, who for about 250 years had not worshiped in Jerusalem, to come and keep the Passover with them in the temple of the Lord. The invitation was accepted by vast throngs, and "a very great congregation" met in repentance and worship before the God of their fathers.

Lesson XII. Isaiah 1:1-31.

Topic: Isaiah Contrasts False and True Worship.

Summary: God warned sinful Israel that the sacrifices they offered and the formal services in which they engaged were an abomination to Him, and commanded them to refrain from making them. He said He would not hear their prayers under such conditions. Their hearts must first be cleansed from sin before He would again welcome their worship. But when they came to Him in true repentance He would wash away their iniquity and restore them to favor.

Lesson XIII. Isaiah 7, 31, 36, and 37.

Topic: Isaiah Counsels Rulers.

Summary: Isaiah pronounced a woe upon those who would go down to Egypt for help to evade the punishment which God was about to bring upon them, and warned them that such an effort would end in failure. Later he assured the people that Jehovah would defend Jerusalem. This promise was kept when God destroyed the Assyrian host which came against the city.

PRACTICAL APPLICATIONS

1. Idolatrous worship proved Israel's undoing.
2. The Lord is near unto all that call upon Him.
3. God's care is sufficient for every emergency.
4. God speaks only to those who are listening for Him.
5. Truth is priceless even though it is not popular.
6. The hour of need is the time to help.
7. Justice demands that the heart be considered in our judgments.
8. Worldliness is alluring, deceptive, destructive, and prevents transformation.
9. Love worketh no ill, thinketh no evil, endureth all things.
10. Have we any evidence we can bring forth to testify against God as a reason for our neglect?
11. Return to God, making restitution for your sins, and God will receive you.
12. False worship appeals to the lusts of the flesh and is inspired of Satan. —C. E. R.

AMONG THE CHURCHES

ROCKFORD, ILLINOIS

The Anniversary Service of the Rockford Berean Society will be held Friday evening, Sept. 28, at the W. C. T. U. Hall, 1904 North Main Street. This is the eighth anniversary of the society. Supper will be served at 6:30. Everyone is welcome. Bring sandwiches and a dish to pass and dishes and silver for your own family. A special service will be held at 7:45.

RIPLEY, ILLINOIS

After a full month of conferences and the Eldorado and St. Louis appointments, the pastor and his wife are at home once more. With renewed determination we are looking forward to the work. The church is laying plans for a fall meeting instead of one in the spring as we have been having for the past two years. Those at the head of the Sunday school are beginning to think of plans for our coming Rally Day to be some time in October.

We had the pleasure of having Bro. and Sr. Harvey Krogh, Jr., with us over the week-end. Sunday evening, Bro. Krogh spoke to a comfortably filled house on the subject, "Do You Love People?" Everyone joins in wishing them a long and happy married life with God's blessing.

The church enjoyed a male quartet Sunday morning and evening. They were brothers, James McClain, Harvey Krogh, Gerald Cooper, and Francis Burnett. It was inspiring to hear these splendid young men using their talent for the Lord. Bro. McClain is one of our new members, and formerly sang over the radio from WLS.

Sr. Margaret Cooper left Tuesday for Macomb, where she will attend the State Normal School. The church will miss her at the services very much. Bro. Gerald Cooper is filling the pulpit here on the first Sunday of the month during the pastor's absence.

On September 9, the Ripley Sunday school had an attendance of 65 and a collection of over \$6. Believe it or not!

C. E. Lapp, Pastor.

RALLY DAY AT SOUTH BEND

South Bend, Ind., will hold its Rally Day on October 7, at the Y. M. C. A. on the corner of Main and Wayne Streets. Sunday school will be at 10:00; sermon at 11:00. A picnic dinner will be held at the park.

We invite you to join us for the day for our mutual benefit.

F. A. Stilson, Pastor.

REESE - STILSON

On Sunday morning, Sept. 9, 1934, we were privileged to join as life companions our son Arthur and Miss Helen I. Reese.

Helen is the daughter of Mr. and Mrs. Ralph Reese of near North Salem Church, a family we have known for many years, Helen's Grandmother Reese being a member of the church.

Arthur is the last of our children to make this venture, which led his mother to make the remark, "Now we are back where we started." But on second thought, "We haven't lost any, but gained three," she said.

They are at home at 521 St. Joseph St., South Bend, Ind.

May the Lord bless them richly in all good things.

F. A. Stilson.

ARKANSAS CITY, KANSAS

There will be a week's meeting at the Church of God, 706 North A Street, in Arkansas City, Kan., beginning September 23 and ending September 30.

Sr. Lucille LeCrone will be the speaker, assisted by local talent, in the week's services.

An urgent invitation is extended to our church people. Try to make a special effort to attend these services.

If you have never heard Sr. LeCrone speak, come and hear her. She will have a message for you that will reach your heart and strengthen you for the coming days.

Mrs. A. J. Chaplin, Secretary.

FLORESVILLE, TEXAS

We are indeed glad to report the meeting which Bro. T. A. Drinkard closed Sunday night, Sept. 2, nine miles east of Floresville. Although this is an entirely new field, he had good attendance and fine interest. Two put on Christ, they being Bro. and Sr. J. B. Dismukes. I truly believe that seed has been sown that will be harvested later. There are opportunities and responsibilities in these new fields for the people of the Church of God.

Though very few in number, we have been inspired to meet together each Sunday to study God's Word that we may press onward, as never before, toward the mark for the prize of the high calling of God that is in Christ Jesus. We are also looking forward to Bro. Drinkard's return for another meeting in the not too distant future.

Mrs. S. P. Dismukes.

ST. CLOUD, MINNESOTA

Vacation time found us with a few days at Graytown, Wis., holding services. We began August 21 and closed Sunday, August 26. We were just getting started and then we had to close, with interest increasing. These good people have a splendid Bible school, with Bro. Ora Hillman Superintendent. It is a joy to fellowship with God's children and we do appreciate their hospitality.

Sunday, Sept. 9, our local church reported 79 at Bible school, 19 in the adult class. Sr. T. M. Savage, Sr., has been with us and is looking better. Prayer meetings keep interesting. Each week the leader appoints the leader for the next service. The Ladies' Aid gave a shower (looked more like a downpour) to Sr. Walter Skinner for the needs of a beautiful baby boy that was left on a neighbor's doorstep. They plan to adopt the child, and we are happy that this one that was cast off by its parents will have a Christian home.

Bro. Denchfield gave two splendid sermons the Sunday we were away. One was "The Church of Tomorrow."

Services are well attended. These are blessings that a pastor enjoys, though the task sometimes is difficult.

Our prayer is that all members of the body of Christ will remain faithful until He will come to receive us unto Himself.

A. E. Hoskins, Pastor.

CONTRIBUTORS TO DOLLAR-A-MONTH CLUB

Amy L. Young (\$10); Maybelle Hanson; Mr. and Mrs. Harvey Krogh, Jr. (\$2); Mr. and Mrs. M. Fetters; Mary Calkins; Mr. and Mrs. E. C. Railsback; Mr. and Mrs. H. H. Moore; G. Long (\$2).

MICHIGAN CONFERENCE

The Fall Conference is to be held at Blanchard, September 25 to 30, inclusive. Bro. Sydney Magaw of Ohio will be the speaker. Bro. Magaw has done some excellent work in this state in the past, and we can assure you some real inspiring sermons. Come, let us make this a week of worship together!

William Hanson, President.

BLANCHARD, MICHIGAN

It had been raining nearly a week, but Sunday morning, Sept. 9, dawned bright and warm, the Lord's welcome to us at the open-air meeting at Six Lakes. There were present brethren and friends from the Gospel Missions, the Blanchard church, and the Advent Christian Church in Sylvester. It was an inspiring day. Three young people were baptized, Lorna Frase, David Frase, and Glen Scott, all of Blanchard. The last named is a living witness of answer to prayer, for he was lying at the very door of death last spring. He had been earnestly desirous of consecrating himself to the Lord in baptism. The Lord preserved him.

Remember the Michigan Fall Conference to be held here September 25 to 31, with Bro. S. E. Magaw as speaker.

C. A. Smead, Pastor.

GRAYTOWN, WISCONSIN

A joyful meeting was held at Graytown, beginning Tuesday evening, Aug. 21, continuing over Sunday, when Bro. A. E. Hoskins, wife, and two daughters came from St. Cloud, Minn. We were very glad to have Bro. Hoskins with us again; also, glad to meet Sr. Hoskins and the girls and have them visit in our homes.

Bro. Hoskins gave us some wonderful sermons; each sermon was filled with a feast of spiritual food, which is very needful in these last days. We feel the Lord has greatly blessed us with those wonderful truths Bro. Hoskins presented to us.

We wish to extend our thanks to Carol for her service at the piano which added greatly to these meetings.

May God bless our efforts; and we pray that all may remain faithful until Jesus comes. We are looking forward to the time when we will be able to have these dear ones with us again. Welcome, come again.

Mrs. Edwin Engebretson.

THOUSANDS NEED THE RESTITUTION HERALD

There are thousands of people who are interested in the great truths taught by this journal, particularly those pertaining to prophecy and the coming of our Lord. Strangers to our work into whose hands The Herald has come declare it to be the best paper published along these lines. Bible students who with us are following the development of events that point to the fulfillment of Christian hopes in the advent of Jesus—are anxious to keep abreast of the times in everything pertaining to the progress of these things. The Restitution Herald is acknowledgedly the best aid they can secure. What will YOU do to bring our paper to the attention of others that they may enjoy it with you? We will be glad to send sample copies to all interested ones.

FONTHILL - NIAGARA FALLS DISTRICT

The following items are taken from the "Church of God Messenger," the interesting little local bulletin issued biweekly by Pastor C. E. Randall.

The services at Niagara Falls on a recent Sunday were in charge of the Truth Seekers' Sunday School Class of Fonthill. This is an energetic class made up of young people, and taught by the pastor.

A baptismal service was to be held soon at the Falls church, and we await with interest a full report.

Mr. and Mrs. William Platts, who have been spending some time in northern Ontario, have returned to their home near Fonthill.

On Monday night a large number of the Fonthill church gathered in the church basement for a social evening in honor of Bro. and Sr. Gordon and Bro. and Sr. Meyerhoeffer of Nebraska. A most delightful and entertaining program was rendered. The Fonthill church can boast of some very gifted talent. On Wednesday night the Falls brethren had a get-together at the Moreland home for the same purpose. While we were unable to be present due to a regular meeting at Welland, reports indicate a very pleasant time was enjoyed by all. Here, too, talent was brought into play and was not found lacking.

The past week (Sept. 1-7) Bro. and Sr. Gordon and Bro. and Sr. Meyerhoeffer have been visiting members of the two churches. Bro. Gordon occupied the pulpits at Fonthill and the Falls. This was his first appearance here since he left the pastorates. They left Friday morning on their homeward journey.

HERALD RECEIPTS

Mrs. Allen Johnson; Mrs. Thomas Lewis; C. H. Belshaw; A Sister (for others); Otto E. Dick; Mrs. Lottie Pickrel (for another); R. A. Humphreys (for self and others).

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KOKOMO, INDIANA

The annual business meeting of the Church of God of Kokomo was held September 2 in the church basement.

It was decided to carry on the work as in the past year and continue the Welfare Department to assist the needy in this time of distress.

Election of officers for the year of 1934-35 resulted as follows: Elders—O. J. Parker, D. G. Harvey; Senior Deacons—Edgar Harvey, Bert Maroney; Junior Deacons—Leon Thomas, Robert Harvey; Deaconesses—Martha Parker, Vada Harvey; Trustees—Leon Thomas, Bert Maroney, Robert Harvey; Treasurer—Martha Parker; Secretary—Helen Harvey; Co-Pastors—O. J. Parker, D. G. Harvey; Helen Harvey, Secretary.

Sunday, Sept. 9, the Kokomo Church of God held its third annual Homecoming and Rally Day. While the attendance was not so large as in former years (for many of the brethren were unable to attend), we feel strengthened to carry on the work by the splendid cooperation of the local membership.

After the morning services we gathered at the water to witness the baptism of Mrs. Ethel Hunt by Bro. O. J. Parker. Sr. Hunt, an in-

terested attendant of our Berean classes, requested baptism at the last Friday night class. We have watched Ethel grow into young womanhood and rejoice that she has taken this all-important step, and pray the Father's blessing as she continues to walk "in newness of life."

At the noon hour a number of brethren and friends gathered in the church basement to enjoy a most bountiful basket dinner the ladies had prepared. Surely the Father has blessed us in temporal things, also, and provided for all our needs in this life.

After the children's program of recitations, music, and songs, Bro. Vaughn Long of the Roll church, the visiting speaker, gave us an interesting sermon on the soon coming of Christ, pointing out the many prophecies that have become history in recent years.

Out-of-town visitors were: Bro. and Sr. D. Hatten and daughters of Culver, Bros. Vaughn and Clayton Long of Hartford City, Sr. Lucy Chase and Mr. Luce of Elwood.

The evening sermon by Bro. O. J. Parker on "Sin" was greatly enjoyed by all in attendance.

We, like the Psalmist David, are moved to say, "Behold, how good and how pleasant it is for brethren to dwell together in unity!"
D. G. Harvey.

BETWEEN YOU AND ME—

Fall conferences are now in order. The Minnesota brethren will meet at Mora, September 21, 22, and 23, and the Michigan churches will convene at Blanchard from September 25 to 31. Pray for their success.

Mrs. Olive Wood of Golden Rule Home is spending a short time with relatives near Aurora, Ill.

What are your plans for Rally Day? Is there any way in which the National Bible Institution can help you in making the day a success? Write us concerning your needs.

We note with pleasure that Sr. Alta King, Cedar Falls, Iowa, has been appointed Assistant Editor of The Gospel Trumpet, published at Blackwell, Okla., by the Arkansas-Oklahoma Conference. Sr. King has written extensively for The Restitution Herald in the past, and is well qualified to aid in the supervision of The Trumpet.

The Central Advent Christian Mission Bulletin, reporting the conference held at Lake Bloomington in central Illinois a short time ago, says, "We greatly enjoyed the fellowship and messages of Bro. L. E. Conner, President of the General Conference of the Church of God in Christ Jesus." The Bulletin also says that the work of the Advent Christian Church in South Bend, Ind., is to be transferred to the Church of God, "which has a good work there." Bro. F. A. Stilson is pastor of the South Bend church.

Monday, Sept. 17, our beloved "Father in the Faith"—and in the ministry—A. J. Eychaner, Cedar Falls, Iowa, reached the ninety-second milestone in the long journey of his useful life. There have been very few men who have contributed more by individual effort or by material support to the cause of the gospel than has this aged man of God. May the heavenly Father continue to bless him abundantly until the Master comes.

A letter from R. A. Humphreys, Bear, Ark., reports briefly that a series of meetings conducted by E. O. Stewart which began at Bear September 4 and closed September 9 resulted in four baptisms.

We are glad to welcome into the brotherhood at large the three young people who were recently baptized in Michigan, and pray that their Christian life may be long and fruitful.

"I would rather do without all the other papers we take than to do without The Herald," writes Sr. Allen Johnson of Freedom, Neb. "I can find no fault with it unless that there isn't enough of it." We thank you, Sr. Johnson, in the name of our contributors.

Pastor Harvey U. Krogh, Jr., and his wife visited the office the early part of last week on their way home from their wedding journey to central Illinois. Bro. Krogh preached at Ripley, Ill., during his stop there to a large and attentive audience. Bro. C. E. Lapp, pastor of the church, is doing a splendid work in that rural community.

Please remember "Golden Rule Home Sunday" falls this year on October 7. The Home is in need of a new vacuum cleaner, and we suggest that where it is possible an offering might be taken to help supply this lack. Complete information concerning Golden Rule Home will be gladly provided free by this office to any church, Sunday school, Berean society, or individual who wishes to observe "Golden Rule Home Sunday."

Anyone in doubt of God's willingness to hear and answer prayer on behalf of the sick is invited to write to Pastor A. E. Hoskins, 615 23rd Ave., North, St. Cloud Minn., who says he will be glad to send proof of such gracious responses to human needs, giving the names and addresses of some who have received again the blessing of health in answer to prayer who have come under his own observation.

THE LORD'S COMING

Continued from Page Four

that first great promise of the Bible, recorded in Genesis 3:15.

"And 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."

Here is a promise of the ultimate triumph of the Lord Jesus Christ over the devil and all his works (Rom. 16:20; Heb. 2:14; 1 John 3:8). The God of peace is to bruise Satan under our feet shortly. This will be at His (Christ's) second advent. Satan bruised the heel of Jesus Christ at the crucifixion; Christ is to crush the devil's head at His second coming.

Consider the beautiful promise that *the whole creation shall be delivered from the bondage of corruption*. The earth is now under a curse. The ban is soon to be lifted, thank God. When is the promise to be realized? The passage in Romans 8:17-25 with the references thereto make it plain that this is to be at the coming of our Lord.

"The creation is on the tiptoe of expectation waiting for the manifestation of the sons of God—the creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the sons of God."

The promise of satisfaction looks forward to the second coming of Christ for its realization. This is not the day of perfect satisfaction. "He that loveth silver shall not be satisfied with silver." "The eye is not satisfied with seeing, nor the ear filled with hearing." Eccl. 1:8; 4:8; 5:10. There is a present satisfaction in Christ, but the time when every desire of the life will be completely satisfied is at the coming of the Lord. Read Psalm 91:16; 17:15.

"With long life (eternal life) will I satisfy him, and shew him my salvation."

"I shall be satisfied, when I awake, with thy likeness."

THE DOCTRINES OF THE BIBLE

The resurrection of the dead in Christ is distinctly referred to the time when "the Lord himself shall descend from heaven," when "the trumpet shall sound, and the dead shall be raised incorruptible" (1 Thess. 4:16; 1 Cor. 15:52). Without the second coming of Christ there never will be a resurrection of the dead in Christ. Apart from the coming of Christ the resurrection is a meaningless doctrine. His coming is the key to the situation. 1 Cor. 15:22, 23.

"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."

The translation and transfiguration of the living is to take place when Christ shall come (1 Cor. 15:51, 52; 1 Thess. 4:15). Generally speaking, we agree to the truth of the common saying, "One thing is certain, and that is death." Yet it would be more in keeping with the teaching of the Word to say, Nothing is more uncertain than death. It is absolutely sure that when Christ comes there is to be living upon earth a generation of believers who will

never die but be changed and immortalized without passing through death.

Rewards are to be bestowed at the coming of our Lord. A truth that needs to be often repeated is this: We are saved by faith, but rewarded according to our works. Believers are saved without good works of any sort; but saved that they may do good works of every sort. Faith produces works. No loving service, no deed of kindness actuated by the indwelling Christ, will go unrewarded. The one point that we want to note about the doctrine of rewards is that the rewards are to be bestowed at the coming of our Lord. Paul has not received his reward. Abraham has not received his reward. No ransomed soul has yet received his reward. Rewards are given by our Lord at His return. Matt. 16:27; Rev. 22:12.

"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."

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

THE EXHORTATIONS OF THE BIBLE

Those who talk about the return of the Lord being an impracticable doctrine make a great mistake. The greatest exhortations of the New Testament hinge upon the second coming of Christ. This is the mighty fulcrum over which the apostles would move the world. For instance, the second coming of Christ is used as a motive to incite us to *abide in Christ*. There may be an "imitation of Christ" without a Christian life; the Christian abides in Christ as the branch abides in the vine. Let us read 1 John 2:28 and see by what motive we are urged to abide in Christ.

"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."

The great biblical incentive to holiness is the second coming of Christ. It is true that one may preach holiness of life without any reference to our Lord's coming, but to preach the doctrine as the Bible presents it is to preach it in connection with the doctrine of the imminent coming of Christ. His coming is set forth as the great incentive to a holy life (Titus 2:11-14; 2 Peter 3:11-14). We must be living holy lives in order to be ready to meet Him at His coming.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?"

We are constantly exhorted to be diligent in service because the coming of the Lord draweth nigh. See Matt. 24:42-51; 25:14-40; 1 Thess. 2:19, 20; 2 Tim. 4:1-5; 1 Peter 5:2-4. He is surely coming. Will He find us faithful in service? He is coming soon. Shall we be idle? Shall we not deny self and continue the work of seeking the lost and bringing them to the Christ who is mighty to save? The season of rescue will soon be o'er. It will be closed when He comes. Listen to His command:

"Occupy till I come."—W. S. Bowden in *The Pentecostal Herald*; selected by R. A. Curtis.

THE RESTITUTION HERALD

VOLUME 23

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NUMBER 52

HOW MUCH DO YOU BELIEVE?

A Letter to a Friend

DEAR FRIEND: You probably often wonder at our apparent unwillingness to join heartily in your many endeavors for good. Have you, however, given the matter any serious consideration? We are, after all, human like yourself, and naturally desire community of fellowship in our relationship with those around us. Not only so; it is not infrequently the case that our social and financial interests are adversely affected by absenting ourselves from your religious assemblies. These things being so, it must be apparent to you that very cogent reasons underlie our actions. The statement so often made by you that the majority of "good people" differ from us is no proof that the truth lies with the majority. Indeed, anyone at all conversant with Bible incident cannot but be aware of the fact that there the exact opposite obtains all through Bible history. The very names so familiar to us in the sacred record bear ample evidence that minorities, and not majorities, were most generally in line with the truth.

When we find that you exhibit an unaccountable indefiniteness regarding the fundamental truths of God's holy Word, and that you do not consider that it "really matters what a man's belief may be," so long as he is morally good and active in doing good works, we cannot but take issue with you. We feel that a man cannot really believe in the Lord Jesus Christ and at the same time make of little account, and in fact repudiate, the most solemn teachings of our Lord. We are very much inclined to ask, "How much do you believe in Him?" Examination proves it to be very little, a belief that does not go very deep, and for which no reason can be produced, and no proof is forthcoming.

Take for instance your doctrine of the Trinity. Where can you find any sanction in the Bible for such an extraordinary belief? We challenge you to bring forth one single statement of the Lord Jesus that can honestly be quoted in support. You may perhaps quote, as many do, "I and my Father are one"; but two certainly never made a trinity; and if that verse really means what you say (which we deny), then to introduce a third person would unquestionably tend to destroy the oneness named. The

plain unequivocal statements of the Lord Jesus were that God was His God, and that He was "come in His Father's name." He Himself asked the question, "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" He always made a distinction between Himself and God, for did He not say, "My doctrine is not Mine, but His that sent Me"? You see at the very outset we find that we do not worship the same God. The doctrine of the Trinity is borrowed from the heathen world. The God of the Bible is one God. Paul said, "To us there is but one God." To you these things are not essential—they do not matter—but we feel them to be vital. We believe the Lord Jesus is the Son of God; He Himself claimed no more, and we cannot harmonize your teaching with either the Bible or common sense. A person cannot be God and the Son of God.

We believe the gospel (or good news) to be a very different matter from what you teach. We believe it is a message from God to mortal, perishing man, who through sin comes under the power of death. We believe with Paul that "death reigns," and that the gospel of Jesus Christ is God's remedy for the misery of sin and the terrible reality of death. We believe death to be the "wages of sin"—its end and its finish—for "sin, when it is finished, bringeth forth death"; "the end of these things is death." We believe in the awful reality of death; hence, we are forced to believe also in the sublime truth of "the resurrection from the dead." You, on the other hand, say "there is no death—there are no dead"; that Christ came to save immortal (never-dying) souls from an eternity of torment. You say all men are immortal, whereas the Bible declares that all men must perish unless they believe on the only begotten Son of God.

When pressed about these things you charge us with having our eyes fixed on the future, and having regard only for that which is to come. But in so doing you close your eyes to facts. Sin and death are ever present with us. It is sin that mars this otherwise beautiful world! It is death that robs us of the fruits of our labors, and tears from us with ruthless hands those *(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

"Rejoice in the Lord alway: and again I say, Rejoice. . . . The Lord is at hand."—Phil. 4:4, 5.

THE EDITOR'S PRAYER

MOST gracious heavenly Father, Thou who hast filled our lives with every good thing, both temporal and spiritual, we lift our hearts unto Thee in gratitude and praise. We are deeply conscious that it has only been by signal blessings from Thy hand continually bestowed upon us Thy children that THE RESTITUTION HERALD has been able to carry its weekly messages of good cheer into our many homes. As we approach the beginning of a new year in Thy service we humbly pray that under Thy leadership the paper may continue to merit Thy favor and be used of Thee as a channel of spiritual comfort and of prophetic enlightenment for the upbuilding of Thy people and the advancement of Thy cause among men. To this end we rededicate to Thee this day THE RESTITUTION HERALD and the hearts of those who shape its policy. Amen.

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TWENTY-THREE YEARS OF SERVICE

WITH this issue we bring to a close the twenty-third volume of THE RESTITUTION HERALD. Thus far our little paper has had a long, a vigorous, and, we trust, a useful life. Since its first appearance under the able editorial supervision of Elder S. J. Lindsay nearly a quarter of a century ago it has received the support of the brotherhood at large to a gratifying extent, and has become a beloved member of many of our Church of God families.

In the passage of the years many and great have been the changes that have occurred in the world from a political, economic, and social standpoint. Even the general attitude of mankind toward religion in all its phases seems to have altered radically in the comparatively brief span of the paper's existence. But the basic teaching of our journal remains just what it was at the beginning, and the editorial policy has not been revised. We have had a definite aim before us, that of presenting the gospel of the kingdom of God in simple language, and this aim we have consistently tried to attain.

These facts speak well for the solidity of the foundation upon which THE RESTITUTION HERALD was built in the beginning, and indicate a steadfastness of faith on the part of the church that is most encouraging. May God continue to use these columns as a channel of spiritual blessing and of prophetic enlightenment until the Lord comes.

EDITORIAL CHANGE CONTEMPLATED

IN the opposite column attention is directed to the closing of the present volume of THE RESTITUTION HERALD, and to the significant fact that no vital change in either its editorial policy or its doctrinal standard has been found necessary during the twenty-three years of its publication. Other changes have taken place, however, each of which we believe has resulted in the improvement of the paper. For instance, with the first issue of Volume 16, which came out on October 5, 1926, the form of the paper was changed from eight pages to the present sixteen-page size. This allowed a more effective arrangement of the various departments. Another popular department was added by Sr. Mary A. Gesin, while she was Associate Editor, the short news portion appearing each week under the title: "Between You and Me," and about a year ago "Abreast of the Times," a world news feature, was introduced and has met with general approval.

With the first issue of Volume 24 we are entering upon a change of a more or less experimental nature, the continuance of which will depend upon the approval or disapproval of our readers. Instead of the short editorial articles appearing as they have in the past on a page set apart for that purpose, the Editor purposes for a time to give his attention to the preparation of somewhat more elaborate doctrinal and prophetic studies which will appear in the regular columns of the paper. He will, however, continue his comments on current events under the heading, "Abreast of the Times."

This change in arrangement and method, it is thought, will allow of greater freedom of expression due to the fact that the space heretofore assigned to editorial writings has been limited to a given number of lines.

Another thing that has prompted the change is that experience has shown that for some unknown cause the articles designated *Editorials* are frequently not read. Newspaper publishers of all kinds know this to be true, and the consequence is that a number of our better magazines and religious contemporaries have already made the change we ourselves are contemplating.

After the new plan has been tried out for a few weeks we shall welcome comments from our readers as to their approval or disapproval of the change. Our one purpose with THE RESTITUTION HERALD is to make it acceptable to God and helpful to our readers.

His Work Before Him

By Norman John MacLeod

FOR centuries the church had forgotten the promise upon which its life had depended formerly: the return of Jesus from heaven. It "spiritualized" the statement of Acts 1:11 that He should "come in like manner"

as He had gone into heaven. It had come to believe only that Christ came to each one at death. When the idea of the return of Christ was revived in more recent years, the church became divided quickly into two groups: "millennialists" and "non-millennialists." Happily the latter group is becoming fewer all the time, till the bulk of the church world accepts some form of millennium: just where, and when, and how, and why Christ will reign is not always clear. But now the former group is divided into two groups.

There are those of the millennialists who think that the reign of Christ will be preceded by moral, social, and political "uplift" which will gradually usher in the reign of Christ. Such people are called "post-millennialists" as opposed to "pre-millennialists," because they believe that the millennium will not come until *after* the world has been brought into subjection to the church. Such an idea has certain implications to be examined.

UPLIFTED POLITICS

First of all, post-millennialism necessitates the reform of the world by men. Men must be brought up to that high level of idea and conduct that will be acceptable to God. Under such conditions many things commonly thought to be the work of the world become the work of the church.

Under the banner of post-millennialism the church becomes a social organization. Not long ago a woman asked us if we thought that the church should be a religious organization! She felt that it should not be, that it was entirely social in its purpose. She thought that religion had no place in the church. And the idea that the world must be "uplifted" accords with that idea nicely. Improving the social and moral tone of mankind is the definite work of the church if such ideals are held. The church should then install its best equipment for taking care of the people socially so that they will not seek entertainment in immoral places. If any care to dance they should be invited into the church to do so; if they play cards, let them do it in the church parlors. That is the implication. And, furthermore, it is the thing that is being done in many large churches. A large church without a gymnasium is one that is behind the times. More attention is given often to the ball games between church teams than to the preaching of the gospel.

"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him."—
Isaiah 62:11.

If we believe that world "uplift" is necessary before the coming of Christ, then politics becomes the business of the church. The church under such a regime must go into politics, and politics must be brought into the

church. Within the last few weeks a prominent minister and religious educator resigned his position to enter the race for Congress. He feels that it is his duty to improve the moral tone of that body. If he is elected what will he do? For every minister in Congress trying to right the moral situation, there will be at least a dozen others with no such ideals. They are there to serve the interests of the organizations that elected them: there are in Congress "oil" Congressmen, "lumber" Congressmen, and "sugar" Congressmen. How will he cope with such a situation when he will be definitely in the minority? Not that there is no good in these institutions: these statements are mild in comparison to some of those of authorities on political things. An article in the *Harvard Law Review* some time ago recommended the abolition of the United States Senate because it had outlived its usefulness; it was merely a hindrance to the cause of good government. The program of the post-millennialists requires that these institutions be purified. The ballot box and the legislature are the means whereby those people think that "everlasting righteousness" is to be brought in. If the work of world reform becomes the work of the church, then the church is failing most miserably.

FABLE OF PEACE

Following from the above another implication is that the coming of the Savior must be many years away, possibly centuries. If world reform must be accomplished there is such a tremendous amount of work to be done that mankind seems to be at a standstill. Everywhere are indications of moral, social, political, economic, and religious reform movements breaking down. Those who thought that prohibition had been accomplished received a setback when the United States went "wet." Everywhere is disorder, distress, and relapse into corruption. The cause of universal peace for which many are working is farther away than ever. Japan has already precipitated what she calls "the crisis of 1935" by refusing to submit to the treaties of the Washington Conference. France and Germany will not disband their armies; Great Britain, the United States, and Japan will not scrap their navies; Russia will not do away with her airplanes. Hence, disarmament falls to the ground. Professor H. A. Gibbons in the foreword to his book, *The New Map of Asia* (Please turn to Back Page)

The God of the Living

By David L. Norrie, M. A.

EVERY reader of the Gospels must have marveled at the wisdom and power with which Christ replied to the Sadducees, when they disputed with Him about the resurrection of the dead. Acknowledging as they did only the writings of Moses as being binding authority, Christ found in the book of Exodus a proof of the resurrection which was so conclusive that, in the simple words of Scripture, the Sadducees were put to silence, and after that they durst not ask Him any question at all.

The following is Christ's argument: "As touching the dead, that they rise, have ye not read in the book of Moses, in the place concerning the bush, how God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living: for all live unto him." Matt. 22:31, 32; Mark 12:26, 27; Luke 20:37, 38.

Now these words, "God is not the God of the dead, but of the living," are commonly taken apart from their context to prove that the dead are truly alive, and that in fact "there is no death." For our own part we accept in all its simplicity the scriptural doctrine that "man dieth" (Job 14:10), for "in Adam all die" (1 Cor. 15:22); and hence, we believe literally the statement in Genesis 25:8 that Abraham died.

But here is the difficulty. In the time of Moses, four hundred years after we had supposed Abraham to be dead, God, who is undoubtedly the God only of the living, calls Himself the God of Abraham. This is taken to be a conclusive proof that Abraham was living four hundred years after he was reported to be dead. And that being so, the assurance that all the dead are really alive seems to follow inevitably.

But it is time now for us on our part to put in a difficulty. If no one really dies, what was all the discussion about between Christ and the Sadducees? It certainly had to do with the dead. Christ was not discussing a question about living people; for He began by saying, "But as touching the dead." Neither were the Sadducees wanting information about the living; for the whole discussion started by their saying, "Master, Moses said, If a man die." Now, if no one really dies, why did not Christ nip their error in the bud, and tell them there was no such thing as death? On the contrary, it is evident that both Christ and the Sadducees accepted the fact of death. And that being taken for granted, the only question between them was "touching the RESURRECTION OF the dead."

The Scriptures do not regard death as a *transition* from one life to another, but as an actual *cessation* of life. The Bible recognizes two classes, the living and the dead. Solomon distinguishes between them; for he says, "The living know that they shall die: but the dead know not any

thing."—Ecl. 9:5. Angels from heaven recognize the distinction, for "Why seek ye the *living* among the *dead*?" was the question they put to the women in Luke 24:5. The Apostle Paul also sets off the distinction between the two classes sharply and clearly, when he is writing of what will take place at the coming of the Lord (1 Thess. 4:16-18). He does not say that those living in heaven and those living on earth will then be united. He says, "The *dead* in Christ shall rise first: then we which are *alive* . . . shall be caught up together with them . . . to meet the Lord." And lastly Christ Himself emphatically recognizes the contrast when He says of Himself, "I am he that *liveth*, and *was dead*."—Rev. 1:18.

Modern religious teachers ignore this distinction, and find room in their theology for only one class—the living. For all are living, they say, either on earth or somewhere else. The following paragraph from the *Christian World* for August 23, 1900, puts the matter clearly enough:

"The Vicar of Wembley amazed Mr. George William Timms, a parishioner, by threatening to withdraw the 'permit to erect' a tombstone to his father unless the word 'died' were erased. The Vicar wrote: 'I cannot allow a *lie* to be placed upon a tombstone, however much this fact may have been ignored in the past. I will, however, accept any of the following terms, viz., 'departed this life,' 'passed away,' 'entered into rest.' You will now, I hope, appreciate my objection, and realize how false the word 'died' is in the light of the Christian teaching of immortality.'"

Personally I am not concerned with mere words; for a rose by any other name will smell as sweet; and death, however differently it may be spelled, will still remain the same dreadful reality. Men may abolish the word "death" from their vocabulary, but they cannot abolish the *fact* of death from their experience. *Births* they may prevent; *marriages* they may forbid; but until the Lord comes the registration of *deaths* will go on. Thank God for the hope of a time when "death shall be no more" (Rev. 21:4, R. V.). But meantime death reigns; and that being so, we prefer to keep to the words of the Lord, which are "pure words: as silver tried in a furnace of earth, purified seven times" (Psalm 12:6). The words "die," "death," "dead," etc., occur in the Bible about twelve hundred times; and it is a noteworthy fact that the doctrine of the vicar just referred to can be expressed, not in the language of God, whose words are true, but in the language of him who was the first "liar," and "abode not in the truth" (John 8:44); for it was Satan who first said, "Ye shall not surely die" (Gen. 3:4). Satan's doctrine, however, as events proved, was in word only, not in power. For the fact is put on record that Adam *died* (Gen. 5:5). And the same

Word also states that death passed upon all men (Rom. 5:12). And however men may seek to conceal or ignore the fact, it is still "appointed unto men once to die" (Heb. 9:27).

Now, as far back as the days of Job the question was asked, "If a man die, shall he live again?"—Job 14:14. And this was the real subject of controversy between Christ and the Sadducees. In itself the question, being a scriptural one, is also a natural and reasonable one. But the modern question, "If a man die, is he really dead?" is absolutely foolish in the light of Scripture. Vain philosophy speaks about the survival, that is, the living on, of the soul, in death. The apostles preached "Jesus, and the resurrection" (Acts 17:18; 4:2). When Paul, by request of the Epicurean and the Stoic philosophers, made a public statement of his doctrine on Mars' Hill they listened patiently for awhile. But "when they heard of the resurrection of the dead, some mocked" (Acts 17:32). If he had reasoned in favor of the immortality of the soul they might have admired his intellectual gifts and ranked him with Plato himself. But he spoke of the *resurrection of the dead*, a doctrine both foolish and incredible to the world's philosophy. And so they mocked the great Apostle, and called him a "babbling." For as the Jews required a sign, so the Greeks sought after wisdom. And as it was then, so it is today.

If we on our part emphasize the doctrine of the resurrection, it is simply because the Scriptures emphasize it as being absolutely indispensable if the dead are ever to live again. It is an integral part of the gospel that "Christ rose again" (see 1 Cor. 15:1-4). And if we compare these two passages—"Jesus died and rose again" (1 Thess. 4:14); "Christ died and lived again" (Rom. 14:9, R. V.), we are inevitably forced to the conclusion that He lived again *when He rose again*. In His case therefore we have a practical answer to the question, "If a man die, shall he live again?" The answer is, "Yes"; and if the question be put next, "When shall he live again?" the answer is, "At the resurrection." No wonder then that Paul says, "If there be no resurrection of the dead, then . . . they also which are fallen asleep in Christ are perished."—1 Cor. 15:13-18. But popular teaching today, as it ignores death, ignores also, as an inevitable result, this fundamental doctrine of the resurrection of the dead, because it sees no necessity for it. They sing in the churches:

"There is a happy land far, far away,
Where saints in glory stand."

But these saints are in reality still lying in their graves, not standing in heaven. The word "resurrection" in the original means a "standing up again," and if the dead saints are standing now, what need of a future standing up again? If they are standing they must have feet; if they are singing they must have lips and mouths; if they are beholding the King they must have eyes. In fact they must have a new and glorified body already. What then is the use of a future resurrection? Well might Tyndale the Reformer write: "In putting departed souls in heaven, hell, and purgatory, you destroy the arguments wherewith

Christ and Paul prove the resurrection. . . . If the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause (need) is there of the resurrection?"

I have dwelt on this at some length in order to prepare the way for a proper understanding of Christ's answer to the Sadducees.

The question was—Is there to be a resurrection? The Sadducees said, "No," and they thought to ridicule the doctrine by a fanciful tale about a woman who had seven husbands. Now Christ proves that the dead must be raised by taking three actual cases of dead men, Abraham, Isaac, and Jacob. He is not going to prove that they are living, for they were admittedly dead. If they were actually living, it would be no use whatever to take them for the purpose of discussion. For the question was not about living people, but about dead people. If Abraham was alive where was he? Why did he not put in an appearance, and stop this useless discussion which was proceeding on the assumption that he was dead? Why did not some one cry out, "Abraham is living, and does not need a resurrection from the dead?" How the whole crowd would have jeered had anyone dared to suggest that Abraham was not dead. Why, he had been dead nearly two thousand years. The Scriptures had chronicled the fact that Abraham died (Gen. 25:8). Without a thought of any possible contradiction the Jews had accepted the fact, and had already on one occasion said to Christ, "Abraham is dead, . . . and the prophets are dead."—John 8:52, 53. Yes, Abraham was most certainly dead, and I repeat again that the only question before Christ and the Sadducees was this—Will Abraham ever be raised from the dead? In other words, will he ever live again?

The Sadducees saw the point of Christ's argument at once, and were convinced by it that the dead must be raised. But most modern readers, being unfortunately blinded by preconceived ideas, draw an entirely different conclusion from Christ's argument. According to them Christ proves that the dead are really alive. But such an admission by Christ, so far from silencing the Sadducees, would have delighted them beyond measure; for they would have triumphantly retorted, "Well then, if there are no people really dead, there cannot be such a thing as a resurrection of the dead." The fact is, however, that the Sadducees were convinced of the necessity of resurrection; and we, too, if we would read the passage aright, must keep in mind that we are expecting to find in it a proof of this one thing, that the dead shall be raised.

Christ does not use many words; but the argument is simply overwhelming in its power. And this is the argument:

When God spoke to Moses, He called Himself the God of Abraham.

And this simple statement Christ takes to be a sufficient proof that Abraham shall be raised from the dead.

Abraham we know has been dead now for about four thousand years. We know further that the dead will re-

main dead till the resurrection of the dead. And if there should be no resurrection of the dead, we have Paul's authority for saying that in that case Abraham is perished. But if Abraham is forever perished, how could God call Himself Abraham's God? It is evident that *God must raise Abraham from the dead in order to make good His word.*

God has decreed that Abraham shall rise. He sees the end from the beginning, and "he calleth those things which be not as though they were" (Rom. 4:17), *when He has determined that they shall be.* And if, therefore, He speaks of Abraham as living, even when Abraham is dead, it must be *because He has determined that Abraham shall rise again from the dead.*

Two scriptural illustrations are all that are needed to confirm this exposition. To Abraham himself God once said, "A father of many nations have I made thee."—Gen.

17:5. We are justified in understanding this to mean, "I have purposed to make thee, and will yet make thee, a father of many nations."

Again, "Unto thy seed have I given this land."—Gen. 15:18. This undoubtedly means, "I have purposed to give, and will most surely give, this land unto thy seed."

Now the brief statement which God made to Moses at the bush may be amplified as follows: "I am the God of the living; and therefore I am Abraham's God; for I have raised Abraham to life again." And the only possible meaning, according to the exposition of Christ Himself, is—"I have purposed to raise Abraham from the dead and make him live again, and I will surely do so."

Thus the grand result of Christ's argument with the Sadducees is to magnify the Word of God. "Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"—Num. 23:19.

THE REASONS WHY

"GOOD evening, Peter," said John Almen, greeting his friend on the doorstep of his home. "I've been looking forward to your call tonight with a great deal of interest. You see, I have never really studied the Bible before, and now with the help of the little folders you have provided as guides I am becoming more interested in the Scriptures than I ever dreamed would be the case."

"I am glad to know that," responded Mr. Everready, accepting the chair his friend offered. "I, too, have anticipated this hour of study with you with much pleasure. It isn't often," he continued, "that I find a man that is anxious to search the Scriptures, as did the noble Bereans of Paul's day, that he may test his religious ideas by the infallible Word of God."

"Well," said Mr. Almen, "I believe we left off our conversation last week with the question of the saints going to heaven at death not completely settled, did we not? Have you anything further to offer on that subject?"

"Yes, John," his friend answered, "I have here another little tract issued by the National Bible Institution of Oregon, Illinois, which I believe answers that question very satisfactorily, although exceedingly briefly. The tract is simply headed, *The Reasons Why*. Here is a copy for you to look over."

Taking the two-page leaflet, Mr. Almen read its opening sentence aloud: "The reasons why we should believe that the righteous receive their reward on the earth at the resurrection of the just rather than in heaven at death, are . . ."

He paused in his reading as though surprised at the next statement on which his eyes fell.

"Why," he said in great astonishment, "it says here that 'no man hath ascended up to heaven' except Christ!

Can that be true, Peter?"

"Perhaps we had better turn to the third chapter of John's Gospel—that is the chapter, you know, that contains the 'Golden Text of the Bible,' beginning, 'For God so loved the world.' We will read the thirteenth verse of that chapter carefully."

Mr. Almen opened to the passage cited and slowly read: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

He glanced up from the book with amazement. "Peter," he cried, "I never knew that verse was in the Bible, and I've read the next three verses hundreds of times, no doubt, since childhood! How could I have overlooked so plain a statement as that for all these years? I don't understand it!"

"We will read this little outline through to the end; it won't take long," said Mr. Everready.

Slowly the two friends followed the twelve reasons suggested in the tiny sheet as to why one should believe that the righteous do not go to heaven at death, but rather are to receive their reward on the earth when Jesus comes. When they had finished the reading and traced out the references given, Mr. Almen looked at Peter Everready with increased perplexity and exclaimed:

"I am greatly amazed, Peter, I am really astonished at my blindness to these plain truths! Why did I not see them before? They were all here in the Bible waiting for me to read them, yet I would have missed every one of them if you had not given me this splendid little tract. How glad I am that you brought it to me. Now I, too, will wait for God's Son from heaven (1 Thess. 1:10), rather than vainly expecting to meet Him in heaven when I die!"

What We Believe

WE believe in one God, Creator of all things; and in Jesus Christ His only begotten Son, who came into the world "to seek and to save that which was lost"; and in that Holy Spirit, that divine Agent employed by the Father and the Son in the regeneration, sanctification, and guidance of all believers; and in the Bible, as an inspired revelation from God, reasonable and reliable in all of

its practical, doctrinal, and prophetic utterances. We believe that in the Bible are to be found clear and conclusive statements of all the necessary facts of human redemption, and that when these facts are arranged in consecutive order they warrant the following conclusions:

1. That man was created a mortal and moral being; that he was placed under divine law for the development of character; that he disobeyed, became a transgressor of the law, and thereby forfeited his right to immortality and to moral perfection. Man was created in the "image of God" (Gen. 1:26, 27); of the "dust of the ground" (Gen. 2:7). Because of Adam's disobedience he (and his posterity) was placed under the sentence of death, and driven from the garden and denied the right to the "tree of life," continued access to which would have made him an immortal sinner. See Genesis 3:22-24.

2. That the penalty of sin is death, and that the probable reason for the delay of Adam's and Eve's execution is explained in their slain animal substitutes. Thus the race would be perpetuated, and man's deliverance from sin and death provided for by the Lord. In this provision may be seen the hope that eternal life and moral excellence of character would be offered to mankind through the mercy and grace of God (Gen. 3:15; Titus 1:2).

3. About four hundred years after the last prophets of Israel and Judah had recorded their predictions of a coming Redeemer, Jesus was born into our world as man's Savior, Priest, and coming King. See Matt. 1:21; 2:2; Heb. 5:5-10; Luke 1:31-33.

4. That the public ministry of Jesus was marked by the highest standard of moral conduct, and that His teaching and preaching have since then become supreme in matters of faith and ethics among His true followers. See Heb. 7:26, 27; Matt. 28:20; 1 Peter 2:21, 22.

5. That the purpose of Christ's death on the cross was to make an all-sufficient and permanent atonement for sin. This final settlement of the sin question opened the way for lost men to seek and find pardon of sins, and also to be admitted as children into the family of God. See Matt. 26:28; Heb. 10:12; Eph. 2:19.

In order that we may understand them better, and perhaps appreciate them more, we are publishing this article from the Present Truth Messenger, which gives a comprehensive statement of Advent Christian teachings. The difference between the Advent Christians and our own body is observed more in the omissions we notice than in their declarations of faith, no mention being made of the return of Israel and Christ's rulership over living mortal nations after His return.—Editor.

6. As a memorial of Christ's conclusive atonement on the cross, we observe the sacrament of the Lord's Supper. We also believe in the ordinance of baptism, and administer the same to penitent believers, by immersion only. See Matt. 26:20-30; Rom. 6:3-6.

As a day of rest and worship, we observe the first day of the week, because we believe it to be a fitting memorial of Christ's

victory over death and the grave, and that it is the "Lord's day" of the new covenant. See Acts 20:7; Mark 16:2-6; Rev. 1:10.

7. That the literal resurrection of Christ from the dead is God's pledge to His people that death is to be eliminated by resurrection life, and that immortality is inseparably associated with the destruction of death and the grave. See 1 Cor. 15:26, 53-55; Hosea 13:14; John 5:28, 29. The living and the dead are to be judged by Christ at "his appearing and his kingdom" (2 Tim. 4:1; Acts 17:31).

8. That in the experience of death all consciousness ceases, and that it shall remain so, until the voice of Christ breaks that silence at His second coming. The grave is nature's quiet resting place for the dead, the little house where the weary pilgrim must tarry for a night, that his flesh may rest in hope of that brighter and better day when he shall be transformed in a moment, and then translated into the everlasting kingdom of Jesus Christ. See Job 14:10-15; 19:25-27; Eccl. 9:5, 6; John 11:11-15; 1 Thess. 4:13, 17.

9. That immortality is not native to man, but that it may be sought and obtained as the free gift of God through Jesus Christ our Lord. Nowhere in the Scriptures is it affirmed that the human soul is immortal or indestructible; but on the contrary, it is stated that the soul can die, perish, be destroyed. "The soul that sinneth, it shall die"; "fear him which is able to destroy both soul and body in hell."—Ezek. 18:4; Matt. 10:28. John, who thought and wrote clearly on the subject of eternal life, gives us his conclusions in these words: "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."—1 John 5:11, 12. See Romans 2:7.

10. That Christ will return to this world visibly, personally, and gloriously. That the work to be accomplished at His second advent is not to be done by an angel, or by the Holy Spirit, or by organized Christianity, but by Christ Himself. His promise reads: "I will come again, and re-

ceive you unto myself; that where I am, there ye may be also"; and His declaration is: "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (John 14:3; Matt. 26:64). "The Lord himself shall descend from heaven."—1 Thess. 4:16.

11. That the earth is to be delivered from its bondage, and freed from its age-long burden of sin; after which it shall become the final and everlasting abode of the redeemed of all nations. See Isa. 65:17; 2 Peter 3:13; Rev.

21:1; Dan. 7:27; Matt. 5:5; Rom. 4:13.

12. That almost all of the signs which are recorded in the Scriptures as warning signals of the approaching advent of Christ have already appeared; therefore, we believe that the "kingdoms of this world" are soon to become the "kingdoms of . . . Christ; and he shall reign for ever and ever." See Matt. 24:37-39; Luke 21:25-27; 2 Thess. 2:1-4; James 5:1-8; 2 Tim. 3:1-5; Dan. 2:44; 7:27; Rev. 11:15.—*L. D. Buro.*

"HEAR YE HIM"

THE importance of taking heed to the language of inspiration in reference to our duty in these last days brings to our minds the words of Moses when speaking of Christ, "And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."—Acts 3:23. Those who are engaged in warning the world of the coming of Christ and the end of the present age are aware that the idea is prevalent among a large class of the people that it makes no difference about taking heed to the warning given us in regard to a preparation for that greatest of all events—the coming of Christ. Thousands of people at the present time who feel that Christ is their Savior and Redeemer turn with scorn and almost contempt from him who may dare to tell them the signs of the times proclaim His coming very near. Should these few lines meet the eye of any such, Oh! let me beseech them to give this subject as careful a study as they hope for the gift of eternal life at the coming of our Savior. The language of that Prophet speaks to us today in words of warning, and bids us watch and pray always, that we "may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

The New Testament Scriptures abound with words of warning and counsel to those living in the time of the end. The Apostle Paul, writing to the Thessalonian church, says: "But ye, brethren, are not in darkness that that day should overtake you as a thief. Ye are all the children of the . . . day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober."—1 Thess. 5:4-6. What a beautiful exhortation to watchfulness the Apostle here gives us! While we here learn our duty as we approach the end, we also learn that there will be some who will not watch, notwithstanding the most earnest appeals are made to them to heed the warning cry, "Behold, the bridegroom cometh; go ye out to meet him." This warning cry is now being given; the trumpet has uttered its sound of alarm through the hills and valleys of the earth.

Many professors of religion try to console themselves with the idea that it is unnecessary to trouble themselves about the coming of Christ, and, as a consequence, refuse

to try to learn anything that the Scriptures teach in reference to His coming. If this be true, many of the most solemn warnings ever given to man become as idle words. I will quote the words of our Savior to prove that there is a great difference between those who watch and love His appearing and those who do not. "Blessed are those servants whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. . . . But and if that servant say in his heart, My lord delayeth his coming (as many are saying now); and shall begin to beat the menservants and the maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the *unbelievers*."—Luke 12:37, 45, 46. Here we have the unmistakable words of the Son of God that there is a great difference between those who *watch* and those who do not. Upon the mountain of transfiguration the voice of God was heard, saying, "This is my beloved Son, in whom I am well pleased; hear ye him."—Matt. 17:5. Will we today obey this command of God and harken unto His Son, the prophet of whom Moses spake? Oh, let us all give more earnest heed to these things, become more watchful, more prayerful, and more determined to harken unto the words of our Savior in regard to our duty than heretofore!

Every age has had its message from God that was applicable to its people. "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."—Heb. 1:1, 2. I believe that we will be held responsible for the manner in which we receive or treat *present* truth, meat in *due* season. Vain will be our efforts to gain an inheritance in the coming kingdom of glory if we set at naught the words our Savior designed especially for the last generation of men in the present age. Jesus Christ, being the resurrection and the life, by whom and through whom we hope to gain an abundant entrance into the everlasting kingdom, has not left us in darkness in regard to our duty.

in these last days. For many centuries the student of prophecy might know almost His exact position in the world's history, and His nearness to the great and terrible day of the Lord. The rise and fall of mighty empires in exact accordance with the decrees of heaven has ever been a faithful chart to God's people, even as a light shining in a dark place until the day dawn and the Day Star arise. God will bless those who obey Him. "And shewing mercy unto thousands of them that love me, and keep my commandments."—Ex. 20:6.

In these times, when the signs of the coming of our great Life-Giver are greatly increasing around us, when the wheat and the tares are fast ripening for the great harvest of the earth, it is especially important that we give most earnest heed to these things. After having given us many signs whereby we might know that the kingdom of God is nigh at hand, our Savior, ever mindful of His followers, gives this timely advice: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth."—Luke 21:34, 35.

Again He says: "Watch!" Shall we understand our Savior to mean that we should watch for His coming when we can, as some tell us, know nothing about it? Perish the thought. This scripture is designed for those who are waiting in this earthly tabernacle for the chief Shepherd to appear, that they may receive a crown of righteousness that fadeth not away. The Scriptures of truth abound with words of counsel and comfort to those who have gone forth to meet the Bridegroom. While iniquity abounds on every side, the love of many is growing cold; while temptations are besetting us on every hand to draw us away from our duty as that day rapidly approaches, our Savior again enjoins us to "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."

Brethren, believing as we do that the day of His coming hasteth greatly, let us ever be willing to harken unto the Prophet in reference to our present duty, lest in the great day of His coming we be destroyed from among the people.—H. R. Perine in *The Bible Advocate*.

HOW MUCH DO YOU BELIEVE?

Continued from Front Page

we love most. By your tradition you make void the sayings of Christ, and put yourselves outside of many of His most precious promises. Listen: "But they which shall be accounted worthy to obtain that world (you see Christ thought a good deal of the future, and you will find the future looms largely in the sacred writings), and the resurrection from the dead (note that), neither marry, nor are given in marriage: neither can they die any more . . .

being the children of the resurrection." If "there are no dead" there can be no "resurrection from the dead"; and this teaching of Christ does not apply in your case. By your own confession you do not (in this) believe in the Lord Jesus Christ.

So small is your belief in the Lord Jesus Christ, and so little do you regard His example and precept, that you designate as non-essential the confession of faith by baptism. Surely actions speak louder than words, and we feel compelled to ask once more, "How much do you believe on the Lord Jesus Christ?" Paul says, "Buried with him by baptism," yet you affirm, "Sprinkling will do"; nor does it matter according to your way of thinking whether the Lord's command is honored or not! We look for a new heaven and a new earth wherein dwelleth righteousness, and we pray daily that God's kingdom may come, and His will be done on earth even as it is done in heaven. We thank God for all the blessings we have now, and bless Him for the promise that we shall reign with Christ on the earth; we can therefore see some consistency in the training which we are each undergoing that we may take part in the "wonders of the age to come" and the glories that God has in store, of which we are now getting the earnest; for where sin abounded grace shall much more abound, and the earth shall be full of the knowledge of the Lord as the waters cover the sea.

How different — how very different — are your hopes from ours! We look forward to the time when death, "the last enemy," shall be destroyed. You deny the reality of death. Death is no enemy to you, for it does not exist, and it cannot therefore be "the wages of sin." By so believing you make void the Word of God; you shut yourselves out of the wondrous plan of salvation and, yes, and you make God a liar. Oh, how awful the thought! Paul must have felt the awfulness of it, for he said, "Let God be true, and every man a liar." With you sin and evil are never eliminated from the universe of God: sin is never conquered, but men, women, and children must suffer indescribable horrors to untold ages.

We might continue much longer pointing out how totally at variance are your views with plain Bible statement, and how you do not hesitate to use the very language of Scripture in denying its most positive assertions. Again, we cannot refrain from asking, "How much do you believe on the Lord Jesus Christ?" For reply you say, "Better men than you hold the views to which you so strongly object." Truly so. Cornelius, in some respects, is a splendid case in point; yet a message was required to be sent that he might hear words whereby he "might be saved," even though he was "a devout man, and prayed to God always." The church today would have made him a member without a question, and would probably have drawn preferential comparisons between him and St. Paul, who so frequently "contended earnestly" in the synagogues and market places, and turned the world upside down.

Yours faithfully,

R. H. Judd.

Abreast of the Times

"Murder Will Out!"

"Be sure your sin will find you out."—Num. 32:23.

NEW YORK, Sept. 20.—As we go to press the solution of the infamous Lindbergh baby kidnaping and murder case appears to be at last achieved. Numerous arrests have been made, an outstanding one among them being that of Bernard Richard Hauptmann, a German who is said to have entered the country illegally some years ago. More than \$13,000 of the ransom money, the bills of which had been recorded by number before delivery, was found buried under the floor and hidden in a window ledge of this man's garage in the rear of his home in this city.

After two and a half years of continuous endeavor, during which time they suffered many disappointments, the combined police forces of New Jersey and New York, aided and advised by United States Department of Justice operatives, seem now to have completed their difficult task.

What a lesson this provides for those who contemplate engaging in a life of crime! Even if a criminal escapes immediate punishment for his wrongdoing, or should he never be apprehended, he lives in a constant state of dread, with fear dogging his footsteps, and danger lurking at every turn in the road! No! Crime does not pay!

NASHVILLE, Tenn., Sept. 20.—A tiny blood-stained handkerchief, bearing the initial "D," a small hairpin, and dark stains upon the pavement of a street at the edge of the city told the mute story of the kidnaping or murder of little six-year-old Dorothy Distelhurst, daughter of Mr. and Mrs. A. E. Distelhurst, who disappeared yesterday afternoon while on her way home from school. The One who so tenderly said, "Suffer the little children to come unto me, and forbid them not," will not only avenge these little ones, but when He comes He will remove the dangers that threaten today, and make their paths straight and safe, "for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:6-9).

Nazis Abolish Free Religion

"Ye worship ye know not what: we know what we worship: for salvation is of the Jews."—John 4:22.

BERLIN, Germany, Sept. 19.—The Nazis today confirmed the fears of their opponents that they are determined to dominate not only the political and social life of Germany, but its religious life as well, when a statement was made by Reichsbishop Ludwig Mueller in an address at the Hannover City Hall to the effect that the Government has decided to strenuously oppose any attempt on the part of the dissatisfied pastors to set up independent churches. He declared that the pastors will be expected to become Nazis or resign.

"Everyone should be forced into the Nazi ranks, even though he does not quite understand National Socialism," the Reichsbishop said. "And the same should be demanded of the pastors. If they are not able to live up to this, then they should go."

According to special dispatches to *The Chicago Tribune*, the decision to oppose formation of free churches similar to those in the United States was made at the recent party congress at Nuremberg, the Bavarian Minister of the Interior revealed. The Department of the Interior is preparing laws which will prohibit resignations from church membership during the next three years. Such action will, of course, keep the Government's religious opposers under the immediate control of the State church for that period.

To further intensify the situation, it is reported from Wurttemberg that 90 per cent of that district's clergy have notified Dr. August Jaeger, Nazi Commissioner for Protestant Churches in Prussia, that they will disregard his instructions not to recognize Teophil Wurm, Mueller opponent, as their bishop. Bishop Wurm was suspended last week.

Hinting at even more high-handed methods to be invoked to put down religious rebellion in the country, Reichsbishop Mueller warned his hearers that "if the church is not able to swing into line, thus creating unrest, then it is up to the State to see that unrest is quelled."

It will be a bitter pill for the German leaders to swallow in the future when they will be compelled to acknowledge that not only spiritual but political "salvation is of the Jews"!

The Constitution

"Tell me, art thou a Roman? He said, Yea."—Acts 22:27.

WASHINGTON, D. C., Sept. 17.—The Constitution of the United States celebrated its 147th anniversary today, in the midst of great political reverberations. The original document reposes in the Library of Congress, but thousands of copies were withdrawn from their dusty hiding places and brought to the attention of the public.

The Christian in this country has much more cause to rejoice in his American citizenship than did Paul in the fact that he was a Roman. "The Bill of Rights," which constitutes the first ten amendments to the Constitution, in itself gives the follower of the Lord several reasons for thanking God that he lives under the protection of the Stars and Stripes; and his constant enjoyment of religious liberty, which so many people in these days do not possess, should prompt him, in harmony with Paul's admonition, to make "supplications, prayers, intercessions, and giving of thanks, . . . for all that are in authority" (1 Tim. 2:1-3).

Berean Department

ARLEN MARSH, EDITOR

"I Do Not Think ——"

"I do not think about tithing as many do. It really makes me tired to hear them fuss so about giving a tenth.

"As I see it, they are giving nothing when they turn over a tenth to the Lord—that is His. They are giving when they add to the tenth (the good measure of Luke 6) that which is added when it is pressed down, shaken together, and running over: that is the Christian's part, as the Lord has prospered."

A note like this accompanied a recent donation to the church. The donation itself was considerably over the tithe of the donor's income, and the income had been for something more than a year less than fifty per cent of what it normally had been.

It is an empty plea made by those wishing to salve their own irritated consciences that the tithe was required by the Mosaic law and is, consequently, not binding upon the Christian. For the tithe came into being centuries, uncounted centuries, before Moses led Israel out of Egypt. Even the half-savage tribes of the Mesopotamian deserts clung to the idea that their gods of stone and wood were worth at least one tenth of their individual incomes—an idea which modern Christians are unwilling to consider in regard to their, the only true God.

Something over four hundred years before the Mosaic law found place on the statute books of Israel Abraham gave tithes to God through Melchizedek the priest. So the returning of a tenth of one's income to God as His rightful property can hardly be said to have had its origin in the code laid down by Moses under divine direction.

The tenth belongs to God. It no more is man's property than the houses that he rents, the street cars that he rides, the stars above his head. The tenth belongs to God.

The question asked by God through Malachi did not infer the tithe paid by Israel was a gift. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Robbery is not committed by the withholding of a gift. Robbery is committed by the taking of something that rightfully is the possession of another.

Jesus' dictum was, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

The Christ did not here say that tithing entitled one to laud himself to God and men. The Christ taught precisely what God had taught through Malachi four centuries before: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now here-

with, 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." God gave no excuse for self-praise by the Israelites when they did return their tithes to Him; God remarked merely on the blessings, material and spiritual, that would accrue to them when the tithes were paid.

Jehovah is worthy of an incalculable amount. Jehovah receives an infinitesimal amount. He requires but one cent of every dime, and the Christians who owe their lives to Him and praise themselves for being righteous are unwilling to grant Him even that. It will be a sorrowful day for the majority of church members if God fulfills His promise—as He will—and gives to every self-styled Christian the reward for which that man has paid.

"Ye have wearied the Lord with your words." The making of excuses for not paying to the church that which is its due is no less wearisome to God than the making of excuses for adultery, idolatry, and murder. Robbing Jehovah of the tenth that He ever has claimed is as evil as robbing men of their silverware and money.

No man can give to God. Nothing in the universe does not already belong to God. Men are too much inclined to deify themselves and to lay claim to the creation which they have had no hand in making. Men can return to God a portion of what God has given them, but they can do no more. And they refuse to give a tenth, displaying by their action their true conception of how much God is worth.

"Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?" Such is the excuse of the non-tither. There is, he says, no requirement to tithe, and there is no profit in tithing; and he mourns in all truth at the thought of seeing one dollar out of every ten he makes go into the treasury of God.

If, as the Messiah said, "every tree is known by his own fruit," the Christians who prove themselves to hold God in high reverence are few indeed. Service by word is easy; but service by action is hard. Men are the stewards, the watchmen, the administrators of God's estate; and their service to Him will be the basis upon which they are judged. Christianity is expensive, financially and otherwise; but its rewards are fully commensurate with its expense.

"We had 50 at Berean two weeks ago and 55 last Wednesday night. More adults are becoming interested." This is the latest report from the Secretary of the Marshall, Illinois, Berean Society, organized in the spring of the present year. Their attendance is constantly increasing, generally being well above the actual enrollment. Meetings are held in a country church reached by dirt roads.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"This is my commandment, That ye love one another, as I have loved you."

YOUR VERY BEST FRIEND

WITH the first Sunday in October our Sunday school lessons begin a new series, a study of the Christian and his way of living. Though it seems to be rather removed from the study of the Israelites, which we have just completed, yet there is not such a great difference as appears at first glance.

You know Paul, the Apostle, says that all these things happened to them for examples to us. So what we have learned about the Israelites will not be merely so much history. But if we are wise, we will learn from their mistakes and profit from their right doings.

The very first lesson uses a rather long word for some of us younger boys and girls to understand—the word "fellowship." Let's see if we can make it plain. You know, we understand the meaning of the things of God, or the spiritual things, as the older ones call them, by comparing them with the things about us, or the natural things. Fellowship—what is it?

This past month I had the happy opportunity of visiting the largest Sunday school of all of our churches. It was at Grand Rapids, Michigan. Well, of course, you know that in a large school like that there would be very many whom I would not know and who would not know me. But did I feel like a stranger? Why, no, not at all! I felt just like one of them after I had been there a couple of weeks.

We were all worshipping the same God, endeavoring to follow the same Savior, studying the same Bible, and trying to do our little part to tell others about God's love. They took me in as one of them. Well, that's fellowship!

Now, fellowship with Christ is something like that, only of course a little more difficult to understand, because we can't actually see Christ at our side helping us the way He really does.

We can see our friends, and we know they are ready to help us whenever we need them. They stand by us; they share our joys; they lessen our sorrows. Jesus our Savior does all of that and more for us if we will only let Him.

When some one we admire very much chooses us for his best friend, how proud and happy we are! Jesus says, "Ye have not chosen me, but I have chosen you." How fine to be chosen by Him to be His friend! He then be-

comes our very best Friend. Thus we have "fellowship" with Him.

Your best friend in this world is the one you tell your inmost secrets to, the one on whom you depend the most, the one you would like to imitate in everything. Jesus, as your very best Friend, comes even closer than that. For He never fails; He has all the power and love and goodness of God. And whom could we choose that would be finer to imitate?

You know how quickly we grow to be like those with whom we associate. We get so accustomed to their way of doing things that soon we are doing things just the way they do. How careful, then, we should be to choose those who will inspire us to better things, who will cause us to desire to do our best always, whose example it will be well for us to copy.

And Jesus is just the one for us to choose in that respect, too. In His life He set for us the perfect example, and He left instructions in His Book so that we can follow Him. As we go on in our quarter's study we will learn more and more about Him and His way of doing things. Then perhaps we will find closer fellowship with Him than we now enjoy.

There are twelve letters in the words "the Christian." All of you girls and boys who read this page and would like to do so, choose a Bible verse to represent each letter. Thus, for this lesson take the letter *T* and pick out a verse beginning with that letter which gives the thought of the lesson of fellowship or friendship with Christ. Arrange these verses as artistically as you like, doing one each week. At the end of lesson twelve—well, we'll tell you that later.

And now another thing I want to tell you about that Sunday school I visited. The second Sunday I was there was the last Sunday of vacation. And though there were over one hundred present, there were one hundred less present than usual, because so many weren't home from their trips. Why, most of us wouldn't have anyone present at that figure; in fact, we'd be minus. The next Sunday there were one hundred fifty more. Many of the scholars, their pastor told me, had brought their fathers and mothers into the church. A little child often leads us older ones.

It was nice, though, to get back to my own school and class at Oregon. And so whether we belong to a large Sunday school, or a small one, or one just in our own home, we have the same God who loves us, the same Jesus for our very best Friend, the same Bible to study and obey. And that again is "fellowship."

The Sunday School Lesson

FROM TRUTH SEEKERS' QUARTERLY

LESSON 1.—October 7, 1934

FELLOWSHIP WITH CHRIST

John 15

Devotional Reading: Matthew 4:18-25

GOLDEN TEXT

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.—John 15:4.

A STUDY OF THE SUBJECT

Topic: Fellowship With Christ.

Aim: Real friendship with Christ may be enjoyed by those who love and obey Him.

Basic Truth: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."—John 17:21.

I. The Vine, the Branches, and the Husbandman. (Vv. 1-8.) Three elements enter into this lesson: the vine, the branches, and the husbandman. The fruitage of the vine and branches depends first upon the care over them by the husbandman, God. Jesus, the vine, always acknowledged that without God He could do nothing, that God was the source of all His power. Nor could Jesus, the vine, bear fruit without the branches, His disciples, or "friends," who labor intelligently in harmony with Him. Nor, in turn, can the branches produce fruitage of themselves. They must remain attached to the vine, for it is from Christ that they derive their entire strength. A fruitless branch hinders the development of other branches, and for their sakes must be cut off.

II. The Proof of Love. (Vv. 9-13.) In this sermon Jesus is addressing human beings and He speaks in terms that they can understand. He declares that the greatest proof of human love is for a man to "lay down his life for his friends." He does not mention here the evidence of the greater love which He is about to exemplify by laying down His life for His enemies! That sort of love is divine and exceeds the ability of the natural man to experience. And yet it is a love that can be developed even in us if we remain in close contact with the true vine, Jesus Christ.

III. The Proof of Friendship. (Vv. 14-16.) As the proof of love is willingness to give one's life for a friend, so the evidence of friendship is service. In our relation to Christ the proof of our friendship with Him is our manifest willingness to do the things He requires of us. The Master has a great task to perform and asks us to assist Him. He instructs us fully in our duties and explains the purpose behind them, and then sends us forth to "bear much fruit." Every gift and blessing He bestows upon us is for the purpose of better fitting us to help in the salvation of others. Even the promise to answer prayer is connected with this same divine object, the salvation of those out of Christ.

GOLDEN TEXT

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."—John 15:4.

A beautiful illustration of Christ and His

followers. If a branch be severed from the vine, it cannot even live, much less could it bear fruit. It withers away and becomes perfectly useless, but as long as it receives strength and vitality from the parent vine it remains alive and useful in that it produces its fruit in abundance.

Christ is the vine, Christians are the branches. Each Christian must live close to Christ to receive the nourishment, as it were, that is required for him to live and grow in Christian service. But the Christian that gives up Christ and tries to live without Him soon becomes a dead branch and is no longer Christian. Live close to Him and be a fruit-bearing branch.—L. A. R.

PRACTICAL APPLICATIONS

Christ

- is the Source of life;
- and His Word makes us clean;
- laid down His life for His friends;
- abides in those who abide in Him;
- brings abiding joy to His followers.

Two Vines

1. Christ Vine. Christ is the true Vine. It is only when we are attached to Him that we produce fruit. We are told that the one in Christ "bringeth forth much fruit." We cannot remain in Him and not bring forth fruit. As soon as we fail to produce we are severed off. There is a very unusual thing about this Vine and branches. It never produces bad fruit. All of its fruit is good. The kind of fruit produced is not given in our lesson, but we have a description of it in Galatians 5: 22-26. It is a kind that is readily discerned and known. "Wherefore by their fruits ye shall know them."—Matt. 7:20. It is this visible fruit that makes the branches living epistles "known and read of all men" (2 Cor. 3:1-3).

2. Earth Vine. This is a different kind of a vine from the first one mentioned. It is a fruit-bearing vine as well as the Christ Vine. Its vintage, however, is the opposite of that produced on the other Vine and is described as the "works of the flesh" in Galatians 5:19-21. This vine at present is the larger of the two because all those not connected with the Christ Vine are branches of this vine. The grapes of this vine will soon be harvested and cast "into the great winepress of the wrath of God" (Rev. 14:14-20; Joel 3:13).—C. E. R.

INTERMEDIATE CLASS

Your Very Best Friend

From the history of the kings and prophets of Israel and Judah we go to the study of the Christian. But it is not such a long jump as would appear, for all that happened to Israel happened for our good (1 Cor. 10:11). In

our first lesson of this quarter we discover the benefit to be derived from friendship with the One who is our best Friend.

Some of the beauties of a close friendship are disclosed in the story of that great friendship of the Old Testament—David and Jonathan. 1 Samuel 18:1 introduces the story, which continues through several chapters. Though Jonathan was the king's son, he was not envious of David, who had been chosen to succeed Saul. Years later David repaid Jonathan in a most loyal and tender manner (2 Sam. 9). The friendships of this life are given us that we may appreciate the more our relationship with Christ. Friendship with a noble character causes us to endeavor to emulate the fine traits of our friend. The reverse also being true, let us choose our friends carefully. Discuss this point fully in class.

Companionship with Christ brings its rewards in the way of ennobling our characters, and it also entails an obligation—doing His commandments. True friendship calls for service on the part of both. Make a list of the benefits we derive from fellowship with Christ and another showing our obligations to Him.

"There is a friend that sticketh closer than a brother."—M. G.

PRIMARY CLASS

Topic: A Tree That Bears Fruit.

Today we are going to draw a tree. I think a large fruit tree will do. Put fruit on all the branches but one. Color your leaves, tree, and fruit. Color your one branch a dark brown.

Now let's talk about our tree. You may each one tell about the fruit on your tree. Now let's decide what you think we should do about the tree that does not have any fruit. Yes, we all agreed that as it was of no value we should cut it off.

Again, let's make another tree. Draw it just like the first one. On the trunk of this tree print the word "JESUS." On the branches of this tree let's write the things we can do that will make the branches bear fruit for Jesus. Here's one to start the first branch. "Tell other boys and girls to come to Sunday school to learn about Jesus." You and your teacher name the other branches.

Now we'll put that dark brown branch on this tree to make us remember that there can be dead branches in Jesus' tree, also. Here's a fine verse from the Bible about this story. Jesus said it. "I am the vine, ye are the branches." We will write this verse below the second tree. We must learn it, too.

We will make the third tree now. It is to be our class tree. On the trunk write the name of your class. On the branches write your names. We hope to have no dead branches on this tree.—V. C. T.

AMONG THE CHURCHES

A GREAT DAY AT NIAGARA FALLS

A very pleasant surprise was ours last Sunday, when twenty young people of the "Truth Seekers' Class" of the Fonthill, Ont., church paid a visit to the Niagara Falls, N. Y., congregation, and provided a very beautiful and uplifting program consisting of various musical numbers which were well rendered by the young people, and several addresses which were of much interest.

I would like to list the entire program, but not wishing to encroach on the Editor's liberality, I shall simply have to be satisfied with recording a few of its very helpful numbers.

Among the musical numbers presented were the following: a solo, "Face to Face"; a song by fifteen girls, "Choose Him Today"; a sextet of young men gave "Have Thine Own Way, Lord"; a quartet of girls, "There's an Eye Watching You"; and another solo, "Keep On Believing."

Miss Marian McClellan acted as chairman, presenting the various participants in the musical part of the program, and also the speakers, who gave short but thoughtfully prepared addresses on "The Blessing of Doing," "The Blessing of Prayer," and "The Blessing of Choosing." Miss Margaret Shute deserves much credit for the splendid manner in which she accompanied the singers in their solo and chorus numbers.

And now, Mr. Editor, that was not the only surprise we had! At the close of the program our pastor, C. E. Randall, asked the congregation to be patient for a little while longer as we were now to witness a baptismal service.

He gave a short and impressive talk on the meaning and importance of baptism, and then led two young girls into the water and baptized them into the saving name of Christ. How it rejoiced the heart of their grandfather, William Moore, whose Christian influence and teaching caused them to ask to be baptized. They have been members of the Sunday school class taught by Sr. Mina Crosby.

Thus ended one of the grandest and most uplifting gatherings it has been my privilege to attend.

George T. Rennard.

GRAND RAPIDS, MICHIGAN

It does one's heart good to feel and see the old spirit and enthusiasm prevail again now that the summer is over and people are settled down for the school year. Attendance at Sunday school has been running well over 250, and will soon reach the 300 mark again, we are quite sure.

Automobile mishaps of one kind and another have recently caused several injuries among our people. The small son of Bro. and Sr. Howard King while on his bicycle found that automobiles were hard to knock off the road, but after a few days in the hospital he was back on his "bike." Bro. Joe Baker unfortunately ran into one of our Sunday school young men, Roger Miller, and mother while they were walking on a dark road. Roger's leg was broken and both sustained severe bruises. Also the Cozzens girl and mother were injured in a collision. What an uncertain world in which we live!

And how much we all need the Rock of Safety and the Great Physician!

F. E. Siple, Pastor.

FROM AN ISOLATED SISTER

Sr. Clara L. VeNard of Sherrard, Ill., writes appreciatively of The Herald, and says, "We have none of our own church folk any place around here, so it is perhaps not remarkable that we sometimes get discouraged and prone to feel sorry for ourselves (which is always bad for us). Those who live where they can attend church regularly probably do not realize what a blessed privilege they have. All my life it has been my highest ambition to be able to do that, but I have not done so. Maybe, however, we can keep a feeble light shining in our little corner."

Brethren who have a church of your own faith a few blocks from your homes and service each Sunday, together with Sunday school, prayer meetings, and Berean services in between, did you ever stop to thank God for these opportunities and privileges you enjoy which so many others of like precious faith do not?

OUR TRIP EAST

On August 4 Bro. and Sr. C. R. Meyerhoffer, my wife, and I started on our way to attend and work with the Virginia Conference at Maurertown.

En route we stopped off at Oregon, Ill., and enjoyed the General Conference, meeting many old friends and making new acquaintances. Leaving there on the last Sunday afternoon, we drove as far as Sr. Hatch's home at Harvey, Ill., staying overnight and visiting with our good friend Paul. Bro. Sydney Magaw came with us from Oregon, and from Harvey he took us to his home at Tippecanoe City, Ohio. On Monday evening, Aug. 13, we enjoyed having the privilege of speaking at the Brush Creek Church, where I had preached my first sermon a little over five years ago.

Tuesday found us headed toward Maurertown, where we arrived the morning conference began, having stayed overnight at the home of Bro. A. C. Boyer.

Our work in the conference was enjoyable to us, and we were royally entertained all of the time we were there. We hope and trust that we may have left some thoughts and impressions which will be profitable to the brethren and will bring glory and praise to God and His Son.

Monday, Aug. 27, we drove to Washington, D. C., where Bro. Lacey Compton kindly guided us to the places of most interest. That night we spent at the home of Bro. Otis Rite-nour, who also showed us the capital city by night. We then turned our course toward Niagara Falls and Fonthill, where we formerly labored. There we enjoyed seeing and visiting our good friends again. Each church gave a reception for us where we were well entertained, and they were evenings that will long be remembered by us.

We started on our homeward journey Friday, Sept. 7, again stopping off with Bro. Paul Hatch, who went to the Century of Progress with us and acted as our guide, a good one, too. We arrived home September 11, having made a trip of about four thousand miles besides the driving which was done at the various places where we stopped.

All in all, it was a most enjoyable trip and one long to be remembered. We feel very thankful to the Virginia brethren who made it possible and hope they feel as well repaid as we do.

Grover Gordon.

MISSIONARY WORK IN TEXAS

I am very happy to say that I conducted a series of meetings at Valley View Schoolhouse northeast of Stanton, Texas, beginning July 21 and closing July 29. While there were no visible results, yet the truth-seed was sown, and it will yet bring forth fruit in the days to come. It is a new field, though Bro. Glenden-ing is living there. He has been there a short time, but it was the first time a meeting was ever held there.

On July 30 and 31 and August 1, I held a discussion with one Mr. Johnson of the Church of Christ in Stanton, Texas, as to whether the kingdom of God was established on the first Pentecost after the resurrection of Christ or whether it will be established when Jesus returns the second time, and also whether man was wholly mortal, or partly mortal and partly immortal. It was a very pleasant discussion, and I look forward to some good result-ing therefrom.

It was a great joy to me to meet with the brethren near Westbrook, Texas, on August 5. Here is where I preached many years ago when a young man. Not many of the brethren of those days are living now; they are sleeping in the city of the dead waiting for the Master's return. While there, I had a short visit with Sr. W. G. Sweatt, who is very much heartbroken over Bro. Sweatt's death of a few months ago. I want you to write her a cheering letter. Mighty hard, brethren, to see these dear soldiers of the cross falling one by one; but thank God the glad day is breaking just ahead.

The younger members must take up the responsibility. Not only this, but the truth must be preached in new places. Others must be brought into the work. This is God's plan. Truth never was very popular, but seed sown will bring forth fruit, as seen by this letter from a brother in Texas who writes in part, "I would like to keep in touch with you and would be glad to have you come and hold us a meeting, . . . for you have sown seed here that needs you to cultivate."

A sister in Illinois writes these inspiring words, "Dear Bro. Drinkard: I saw your appeal in The Herald. . . . I am sending a small amount and hope all that hear your appeal will do the same, as the gospel must be preached to all nations. Hoping the Master will crown your efforts." Yes, sister, the Lord is crowning our efforts. At this writing the writer is in a very fine meeting about forty miles southeast of San Antonio, Texas. This is a new place, and people are rejoicing in the message of the gospel. Your help is gladly received for the work. Here is a letter from another sister in Illinois who says, "Dear Bro. Drinkard: Having read your appeal for funds to carry the gospel message to others, am enclosing my little mite to help. Wishing for you the best of success, and praying that God will bless your efforts, and that souls will be saved." Such inspiring letters urge us to greater effort, and the work is going right ahead as the Lord opens the way and the hearts of our brethren to the necessity of supporting the work. I have received about enough so far to cover the expenses to date.

Do you want to see the work go forward in this state? If so, write and send me whatever you can contribute.

We realize that serious times are here, but God says this, "Go ye therefore, and teach all

nations." Are we under this commission? I submit that the church of God of the New Testament is under this commission, and will be held to strict account when she comes to the final reckoning for what she has done. She is under obligation to see that the gospel is sent into new fields, regardless of hard times. We talk about hard times, and about our financial condition. No one who has a salary can really say that he is in hard circumstances now. I forget for the moment about my own condition when I look out upon the field that is undeveloped, and see the crying need of the gospel. The nearness of the coming of Jesus Christ should inspire your hearts to give more than you ever did in your life toward the preaching of the gospel. If we will not be faithful to our God with our small means, would we be more faithful with much?

I earnestly appeal to you in the name of Jesus Christ to give to this effort and help build up the work in the great state of Texas, thereby encouraging others to greater service for the Master. Brethren and sisters here and there are becoming interested in this movement, and are giving of their means to the end that good will result. In conclusion I want to read the advice which God gives, saying, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. . . . Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty."—Prov. 3:5, 8, 10. This principle has held true in every age: the people of God are required to serve Him first. Jesus Himself taught it by saying, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Let God be first, and you will be blessed beyond your fondest expectation.

May I hear from you real soon? I solicit your advice and counsel and cooperation in this gospel work.
T. A. Drinkard,
Handley, Texas.

EMMA ALICE SEYMORE

Emma Alice Bowman was born near Forreston, Ill., June 13, 1868. In 1870 she left Illinois, moving to Creston, Union County, Iowa, Wheeler Grove, Iowa, and Lewis, Iowa,

FIFTEEN TRACTS FOR A DIME

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

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

Date

NATIONAL BIBLE INSTITUTION
Oregon, Illinois

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

Name

St. or RFD.

City or Town

State

in which her girlhood days were spent.

She was united in marriage at Sterling, Ill., with Fred H. Seymore of Tampico, Ill., December 9, 1886, all her married life being spent here.

To this union three daughters, Daisy Nokes of Culver City, Calif., Ethel Whitmer of Madison, Wis., and Vera Lewis of Tampico, were born.

She was baptized September 26, 1920, into the all-saving name of Jesus Christ, from which time she clung closely to the saving faith of the gospel, a firm believer in the soon coming of the Lord and His kingdom, the resurrection of the dead, and kindred truths, when she would arise to meet her Lord, her loved ones, friends, and neighbors who had

shared with her that blessed hope which she held so dear in life.

She leaves to mourn her loss, her husband; her three daughters above named, and their families; one brother, Sampson Bowman of Carson, Iowa; and one sister, Mrs. Anna Smith, Wahepton, N. D.

The large audience of neighbors and friends that assembled for the funeral services, and the profusion of beautiful floral pieces, gave evidence of the high esteem in which Sr. Seymore was held in the community in which she lived and labored.

We laid her to rest in the beautiful but silent city of the dead in Tampico to await the return of our Lord whom she worshiped and served.
L. E. Conner.

BETWEEN YOU AND ME—

Orders are coming in in goodly number for the ten-cent packets of tracts which we are now offering. Have you ordered a trial supply?

A beautiful poem, composed by Edith Andrew Burchell, a grand niece of Bro. A. J. Eychaner, in commemoration of his ninety-second birthday, was received by the editor and is deeply appreciated. All who have known our revered brother have reason to love him.

Bro. and Sr. Harvey Krogh, Jr., report an attendance of between 25 and 30 at Burr Oak, Ind., where Bro. Krogh conducted services morning and evening on Sunday, Sept. 16. "The spiritual atmosphere," says Bro. Krogh, "was excellent."

In connection with the coming Sunday school lessons, why not use "God's Kingdom," a book of exhaustive outline studies of Jesus' teachings concerning Himself and His kingdom? Single copies 25 cents. Order from the National Berean Society, Oregon, Ill. Price lists of all publications on request.

Sunday, Oct. 7, the church at Dixon, Ill., will celebrate the eighth anniversary of the dedication of its new building and at the same time observe Golden Rule Home Sunday. The congregation is planning a great homecoming of members from a distance, and visitors from near by sister churches are also expected.

In a letter from Elder Harry A. Sheets, Maurertown, Va., comes the welcome news that Sr. Sheets has now returned to their home after her operation in Winchester, and is apparently on the highroad to complete recovery.

Sunday school teachers' meetings are again in order. Several of our schools have resumed the regular monthly meetings of their working forces which were interrupted by the vacation and conference periods. A teachers' training class is a profitable feature in any Sunday school program.

The Golden Rule Church of God, Cleveland, Ohio, resumed evening services on the second Sunday in the present month. This reminds us, preaching brethren, that it is time for us to make our pastoral plans for the fall and winter. How would you like to announce topics a few weeks ahead through The Herald? Perhaps brethren within driving distance would make an effort to attend and hear some particular subject in which they were interested discussed. We will be glad to cooperate with you in this way.

Word of the death of Mrs. Amos Osborn, a member of the Burr Oak, Ind., church, has reached the office. Bro. J. H. Anderson was to conduct the services. Further particulars doubtless will appear later.

Have you solicited that new subscription for The Herald you had intended to get? You will be doing a favor to the one you induce to subscribe, we are sure you will agree.

Sr. Mary A. Gesin has consented to write an article to appear in the near future that should be of special interest to our public school teachers, as it will have to do with the possibility of making a lasting and favorable spiritual impression on the minds of boys and girls in the classroom. Watch for Sr. Gesin's article.

The church and Sunday school at Oregon, Ill., will hold its annual Rally Day on the first Sunday in October. The Bereans have been carrying on a Rally Month program throughout September that has proved something of a success.

From a most interesting letter from a new reader in Kansas City, Mo., we quote the following: "If all of your doctrinal positions are as scriptural as those I have seen in the literature you have sent me, I will say that your teaching on doctrine is wonderful!" To cling close to the Bible is our earnest purpose. May God help us to do so.

Again we are completing a volume of The Herald with a full 52 numbers! Until three years ago it had been the custom to omit one issue, generally during conference time, but by a little extra effort on the part of all of our workers we have carried through the last three volumes without missing a single number.

The Editor joins in the rejoicing experienced by Bro. William Moore of Niagara Falls, N. Y., over the baptism of his granddaughters. May the fervent spirit of love for God which we know overflows in the heart of their grandfather enter and abide in their own hearts forever.

Elder Harry A. Sheets, who for several years has prepared such excellent material for the Young People and Adult section of the Truth Seekers' Quarterly, owing to the illness of his wife was unable to get his copy to us in time for publication in the forthcoming edition, and his work was hastily taken over by the Editor. We trust that Bro. Sheets will appear again in the Truth Seeker for the first quarter of 1935.

HIS WORK BEFORE HIM

Continued from Page Three

(published in 1920), says: "This afternoon I saw two German delegates, followed by a long line of plenipotentiaries of the allied and associated Powers, sign the Treaty of Versailles. The ceremony in the Hall of Mirrors, to which the world has been looking forward eagerly since the armistice of November 11, thrilled neither participants nor spectators. Cannon were booming to announce the end of the war and the birth of the League of Nations. But the war was not ended. The League of Nations was not born. The signers knew that the document over which they bent was not the chart of a durable world peace. That is why they were indifferent. Their apathy was communicated to us who looked on." Force alone can ratify the Treaty of Versailles: and force is not peace, universal and eternal, but war. "We are nearer war today than at any time since 1914" is the statement on the lips of almost every statesman of the great Powers.

JESUS AND POST-MILLENNIALISM

If the coming of the Lord is so many years away as the foregoing would teach, then many texts of Scripture must be discarded or altered. Hence arises the ultra-Modernist school which attempts to disprove inspiration, and to show that no "educated" person could accept the Bible at face value. To believe that the coming of the Lord is near, they think to be only "the naive belief held by the apostles, who could not believe that their great leader had been taken away from them for long." From that they conclude that the Old Testament prophecies were written after the events of which they told. Destructive "higher" criticism is in accord with the teachings of post-millennialism. The next step is to deny the sonship of Jesus: they look upon Him as merely a great religious teacher and reformer. All this fulfills the statement so often quoted: "Having a form of godliness, but denying the power thereof."

In the parable concerning the harvest (Matt. 13:24ff) Jesus did not teach post-millennialism. The wheat and tares grew together until the harvest: only then should they be gathered out. The evils of this world are to be removed only at the coming of Christ.

THE OTHER VIEW

When we look for Christ to come to set up His kingdom and to follow that by setting all things in order on the earth, then quite a different picture presents itself. World reform is not primarily the work of the church. Jesus in His Great Commission to His followers did not tell them to go into the world to reform it; to set up righteous governments in the world; to see that every downtrodden person received justice; to bring in everlasting peace! No! Those men were told to go into the world to "preach the gospel." The good news that some day God will set up a kingdom on earth wherein there will be righteousness,

peace, and justice, is what He commanded to be preached, not the news of the latest political squabble, of the latest baseball game, of the latest social reform! The church becomes a religious organization under such a plan. Politics has no place in the pulpit except to act as a guidepost to the Christian in a confused world. Social, economic, and moral uplift becomes a by-product of the church rather than its chief objective. Then, greatest blessing of all, under such a regime the coming of the Lord is nearer "than when we supposed." The world of turmoil and confusion about us takes on a new meaning. All of these things are but harbingers of a better day. War and tumult; crime, poverty, and oppression; immorality and violence, but wait the great day when our Lord shall be revealed. In fact, the greater the time of stress and strain, the more we can look for things to come to a head, for our Lord to return.

Instead of having to delete portions of Scripture to fit our ideas, furthermore, we accept them as they are. By map and history proof can be presented that conditions are in a position of uncertainty the like of which has never been before. In speaking to a non-religious group not long ago concerning the Mussolini-Hitler conference we predicted that there would be turmoil and perhaps war in Central Europe centering about Austria. We did not know at that time how near were the stirring events which took place there. Three forces are at work to upset the peace of that now forlorn nation: Naziism, Fascism, and Bolshevism. Those three parties are contending for dominance in Austria, for it is the key to the Balkan Peninsula. A war involving any one of those three forces is likely to be a world war. And more trouble is in store for that unfortunate country! The Bible tells of those very things! Which leads to another conclusion.

THE SECOND ADVENT

God is a God of miraculous power. Inspiration is written on every page of His Word. It brings to mankind the great message that the entire world is waiting for, of the greatest event of all the ages: the second advent. Christ takes on the aspect of the all-powerful ruler, as well as the role of reformer and teacher. He is the Son of God, the promised Messiah, the future ruler of the world. Instead of coming to a world already made new by the "efforts of sinful men," He shall come with His work before Him.

When Jesus comes to set up His kingdom, "his work is before him." He will work with the power of the Holy Spirit to make all things new. Then will peace increase (Isa. 9:7); then will justice come in ((Isa. 32:1); then will prosperity everlasting be the condition of the economic world (Isa. 65:21-23); and even sickness shall be done away (Isa. 33:24). The work of the Lord is before Him. For those things do His people long. For those things do they hope. For those things do they look with longing eyes, knowing that man cannot bring them to pass. When we know that resurrection and restitution wait upon the return of the Lord, then can we pray from the heart, "Thy kingdom come."