

S. J. LINDSAY'S
Bible Lessons

Vol. 2

Oregon, Illinois, Sept., 1909

No. 1

Address all communications to S. J. Lindsay, Oregon, Illinois.

About seventy names are now subscribed. This insures the publication of Bible Lessons for the ensuing year. It is our desire to make these lessons of value to the student but unless the student will give the lessons the study required, he will not receive much benefit from them. This year in addition to the lessons given, it is thought best to commit to memory each month certain choice verses from scripture. This month we will commit the following:

"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; and they shall be fruitful and increase. And I will set up shepherds over them who shall feed them, and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely, and this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Where are these verses found?

THE PLAN.

The series will consist of ten lessons, one being sent each month for ten months beginning with September

1909. Upon receipt of the lesson each member should study the lesson as directed and return his answers to the Editor within as brief time as possible—at most three weeks.

These lessons will be examined and the best answers selected will be published in the succeeding issue. Necessary corrections will be made in a general way so that all may receive the benefit. Any questions on the lessons will also be given attention in this general way. Keep the lessons carefully until the full volume is published and then they may be bound together for future use.

It is thought best for the first half of the present series to take up the Restitution doctrine giving a careful examination of such texts as relate to the subject. Any member of the class has the privilege of asking questions or stating any objection to the view taken of any text. Suggestions or opinions will be fairly treated. Feel free to send in all such at any time.

Upon receipt of this lesson the dollar from each member of the class is due but since the expenses are brot about by only a little at a time, suit your own convenience in sending it in. Send draft or P. O. money order. Money sent loose is unsafe and personal checks can be collected only at a loss to the receiver.

This lesson will go out to many who are not subscribers and to the members of last year's class who have not yet realized for this year. This

is an invitation for you to add your name to the list. If no word is received from all such, the names will be dropped and no further lessons sent out.

Whenever private replies to questions on the lesson are asked for, please inclose a two cent stamp.

Please sign your name to each separate sheet sent in reply to questions. Where you have a street number, please give that also each time. It saves the Editor's time and sometimes addresses, etc., are not available.

Advanced Division

Please read the following texts in the order in which they are given. Read them over until you have the thought of the texts pretty well in your minds, then answer the questions that follow:

Acts 3:19—21. Acts 15:13—18. Luke 1:30—33. Isa. 9:6—7. Ezek. 21:25—27. The memory verses. Isa. 2:1--4. Zech. 2:12. Psa. 2:8. Psa. 72:8. Rev. 2:26—27. Rev. 3:21. Rev. 5:9—10. Answer questions in language of text when possible.

QUESTIONS

1. How Long must Jesus remain at the right hand of the Father in the heaven? When will our sins be "blotted" out?. In Acts 3:21, a restitution of just what things?
2. What is the purpose of preaching of the gospel in this age? See Acts 15:14. How long will preaching of the gospel for this purpose con-

tinue? Does this text teach that a certain residue of men may have an opportunity to seek after the Lord after his return?

3. How does the promise by the angel to Mary compare with prophecy expressed in Isa.9:6-7? What throne is Jesus to have for his throne? Over what people is he to reign? Will that people be mortal or immortal? Give your reason for your answer. How long is his kingdom to last?

4. Did God ever have a kingdom in the earth? See I Chron. 28:3-5, and II Chron. 9:8. When was this throne and kingdom overturned? When will it be re-established?

5. Christ as king will execute justice and judgment in the earth. What need would there be for this if all are immortal? In the memory verses, Christ is prophesied as king—who are to be the shepherds? Who the flock still in need of a shepherd? Will the shepherds be mortals or immortals?

6. A kingdom consists of territory, dominions, a king, princes and subjects. Show by Bible texts that each of said conditions will be met in the Kingdom of God.

The above is a rich subject. The hope revealed by this subject is the most beautiful presented by any religion. Those who have an insight into the doctrine of restitution as taught by the Holy Scriptures are in a position to enjoy the Bible more than any other class of religionists. Let us make this our prayerful study.

Primary Division.

(For all under the age of fifteen)

1. What Bible character veiled herself when about to meet her future husband for the first time?

2. What is the Bible promise to those children who obey their parents?

3. Write out a text in full in which a promise of Christ's return is made.

4. Tell of two occasions when angels appeared to men. Where may

the accounts be found?

5. Compare texts in Psa. 37 and Matt. 5 and select two that express practically the same truth.

Read Genesis 24. By so doing you will receive help in answering one of the above questions.

Nothing of value is had without a corresponding effort. How often we hear expressions of delight when we hear one who has a splendid knowledge of the Bible. Remember that it takes years of patient toil to reach such efficiency. The one who begins in youth and works ardently has the advantage. One verse committed to memory each week means fifty-two learned at the end of the year. Will you try it?

From "Word and Works" of August,

"It may be a thousand years before the "Times of restitution of all the things," but we say most solemnly we do not think so. We believe that phenomena in earth and skies, saying nothing of social and religious conditions, are direct fulfillments of the words of the Lord Jesus Christ. We believe that other wonderful events will transpire in the physical universe keeping pace with human unbelief, in gratitude and blasphemy. We as firmly believe that all these things are as directly connected with the purpose and prophecy and power of the Son of God, ringing out the culminating hours of this dispensation, as the striker of the clocks connected with the inner mechanism to give notice of the midnight or the morning watch.

We shall never attempt to force our convictions dogmatically upon our readers. All have the same Bible, same reason, the same opportunities to consider facts and come to conclusions as we. We claim no special revelation. We stand upon the old eternal Word of God. We disclaim all connection with, and faith in

'higher criticism' and all modern defections from the faith once delivered to the saints. We call upon God to judge between us and all whom we may be permitted to reach, in saying that there never has been a time when such momentous dangers and responsibilities rested on churches and individual Christians. There is danger that the growing, thickening fulfillments of the words of our Lord and Master will bring a callous upon our minds and hearts, that all these divine admonitions will be relegated to natural causes, causing a drift of faith and a letting go of God.

O, our God! Keep us all from error and misinterpretations, but do not let us go back from Thee, with the drift and indifference and unbelief of the multitudes! Strong Son of God, come not upon the world as a thief in the night through any lack of fidelity or watchfulness or warning on our part!"

All who are watching the drift of sentiment on religious matters these days can say a hearty "Amen" to the above.

There being no answers to publish in this issue the space will be filled with other matters of interest and value.

Postal photos of the Illinois Bible school held in Oregon, August 9-18, 1909, may be had at the rate of seven for twenty-five cents. Address C. L. Curtis, Oregon, Illinois. The cards are distinct and worth the money.

What is a mirror for? That we may see how we appear to others.

Will a mirror show spots of dirt on clothing or face? It certainly will.

Shall we grow angry with the mirror because it has revealed the dirty spots to us and in our anger smash the mirror? No never! We regard a mirror as a dear friend in showing us how we would appear to others in time that we may remedy the defects.

Learning its value, we go to it frequently.

The Bible is truly a mirror. It is a true reflector of character. If there are dirty spots on the character, the Bible will reveal them to the one who looks into it with earnest desire. If we find there the spots upon looking into it, shall we be unwise enough to get angry with the Bible or the one who is kind enough to call our attention to it! Or shall we regard it as our best friend for showing us the spots? Yet how often have the dirty people of times past thought to anticipate reproof and rebuke by killing them whom God had sent to point out their wrong doings! And even today people—professed Christian people—will get angry when their attention is called to the Bible in a way to reprove them for doing wrong. They are our best friends who tell us of our faults in a kindly spirit. Let us look into God's mirror each day to see how we look to Him.

King John and the Abbess.

An Old World Story With a New World Moral.

"The story carries us back to feudal times and has been cleverly done in verse:

"King John and the Abbess Ana

Walked in the garden one day
When he cunningly sought to prove her

And all of her nuns in gray."

"Good mother," said the king, "You are shut in here in solitude and peace But tell me, do the waves of worldliness which break against the high convent walls send no dash of spray above its top? Are there no dreams of love or ambition that creep past all your convent guards and nest in these maiden hearts?"

"Just then, high over the garden

There flew to the wide free land
A bird, and the Abbess Ana

Followed its flight with her hand."
"We cannot hinder the passing

Of the wild winged bird o'erhead,
But well we can keep it from building
Its nest in the garden," she said.

"A wise woman was the Abbess Ana. No walls can shut the human heart away from thoughts which are born of its very humanity. But no evil thought can dwell and breed in the human heart unless its presence is tolerated and encouraged. So much for the old world story."—Selected.

"Some persons apologize for their sins by saying: 'We are a great deal better than some people. You see people around us that are a great deal worse than we.' You stand up columnar in your integrity and look down upon those who are prostrate in their habits and crimes. What of that? If I failed through recklessness and wicked imprudence for ten thousand dollars, is the matter at all alleviated by the fact that somebody else has failed for one hundred thousand dollars? Oh, no. If I have the neuralgia, shall I refuse medical assistance because my neighbor has virulent typhoid fever? The fact that his disease is worse than mine—does that cure mine? If I, through my fool-hardiness, leap into ruin, does it break the fall to know that others leap off a higher cliff into deeper darkness?"—Talmadge.

On Tuesday, September 14th, the Editor of these lessons was called upon to unite in marriage, Mr. Homer Haney and Miss Geneva McCrory. The marriage took place at the home of the bride in Plymouth, Indiana. Geneva is a faithful follower of the Master and is also a member of this class. We all unite in bidding them God-speed as they go to make their home in western North Dakota.

The season of conferences and Bible schools is about over and we can now take the time to look back over the work to judge what it all amounts to. The Bible school work in particular is of much interest. There are

now well established schools in Michigan, Indiana and Illinois. In each of these places the work has a firm foothold. Those who have been students are the ones who speak in the loudest terms of praise of the work done. It would seem that any one, never having been in such work, would see at the mere mention of it that a lesson well outlined, student with Bible in hand, lesson studied and recited as in any other school, must prove of greater value than any other method of getting at Bible truth. Let the members of this class who have never attended one of these schools make it a point to be present at one of them next year. There will be no trouble in getting those who have attended to be there again.

Death—the death we die in Adam—is not the penalty of our personal sins. This Adamic death is the common penalty for all who are of Adam's children. Both good and bad suffer it. The good die just as hard as the bad. The Bible teaches that every man will be held accountable for the deeds which he does whether good or bad. It follows then that there must be a resurrection for us all, both good and bad, in order that ALL may come into Judgment. For the righteous, this coming forth means life eternal. Having suffered the common death and having availed themselves of the offer of life through the great life Giver, they see death no more for there is no sentence against them. The wicked come forth, having suffered the common death, now to suffer the sentence of death for their own iniquities. None will suffer this penalty except such as knowingly and wilfully reject the offer of life. For all such the second death is the best thing

In case of change of address please notify us at once. This will preclude all possibility of loss of any issue of the lessons.

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Up to this date, Oct. 14th, the receipts are as follows:
 Elder Joseph Williams
 Jennie Townsend,
 Inez Titus,
 Flora Harris,
 Peter Jeffrey,
 Emma VanAntwerp,
 Ida Ordnung,
 Letitia Murphy,
 F. V. Blakely,
 Lottie E. Young,
 Rolla Hightower,
 Mrs. Minnie Rouch,
 Mrs. Jessie W. Donaldson,
 Anna Adams,
 Mrs. Lizzie M. Johnson,
 Mrs. E. E. McMillin,
 Mrs. Allen Claypool,
 Ada Drew,
 Mabel Eaton,
 M. F. Aslaksen,
 Mrs. George Berry,
 Mrs. A. C. Holkan,
 Mildred Everett,
 Almeda Mitchell,
 Mrs. Mary Coffman,
 Emilie Boyer,
 Regina Boyer,
 G. P. Allard,

We have decided to begin in this issue a series of articles on the word Spirit. This is the subject at our recent Bible School which occupied much of our attention. Since that a number of requests have been made to have the matter published. To save time and labor we have decided to publish a series of articles both in this, our Bible lesson sheet, and also in The Restitution. We trust that the lessons may prove both pleasant and profitable.

In sending in answers to lessons, please also state whether or not you have committed the memory verses.

Following are the memory verses for this month:

"Sing and rejoice, O daughter of Zion: lo, I come, and I will dwell in the midst of thee, saith the Lord.

And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee.

And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation."

Where can the above verses be found?

A letter from sister Kate T. Abbott, Paynesville, Minn., orders the lessons sent to two others. This kindness on her part acted upon by others will soon put us beyond the possibility of a deficit in issuing the lessons for the year.

Our object in issuing these lessons is only to do good in spreading truth. To this end we kindly invite criticism or suggestion. If you have an interpretation of any text that you think better than the ones given, send it along that others may have the benefit of your thought.

BIBLE LESSONS, NO. 2.

Advanced

Give the following texts careful consideration, then set yourself to the task of answering the questions that follow:

(1) Genesis 1:29-31. In this text, what do we find to be the God given food for both man and beast? Be just as definite as the text is. Is

any mention of flesh as food for either man or beast made in this agreement? Are we to suppose that as a result of this language, the lion ate the same kind of food as the ox?

(2) Genesis 9:1-4 Is there anything in this text to show that subsequently the diet of both man and beast was changed from what it originally was?

Is there anything in this text to indicate that prior to this the whole animal creation were tame and not ferocious as many of them are now?

(3) Beginning with the transgression, did the length of human life increase or decrease? How did length of life prior to the flood compare with the length of life after?

(4) Isaiah 11:1-9 and 65:17-25. In these texts quote to show how each of the primary conditions in the foregoing questions will be restored. When will this be done? Give the language of the Isaiah texts in your answers.

Answers to Lesson No. 1.

Advanced

(1)

Jesus must remain at the right hand of the Father in heaven "until the times of restitution." That is, until God restores to earth and man the things He has removed for a season.

Our sins will be blotted out "when the times of refreshing shall come." This time is shown in the verse to be coincident with the return of Jesus from the heaven. Since forgiveness removes the penalty, death, this blotting out is a giving of life "when the Chief Shepherd shall appear." I Peter, 5:4.

This restitution includes "all the things which God hath spoken by the mouth of all His holy prophets since the world began." Therefore, whatever things the prophets have promised shall be so restored are included in this "restitution." Specifically

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This restitution includes "all the things which God hath spoken by the mouth of all His holy prophets since the world began." Therefore, whatever things the prophets have promised shall be so restored are included in this "restitution." Specifically

then, some of the things enumerated are: Paradise, Rev. 22; Teh Kingdom of God, Acts 1:6; Life, Jno. 6:39-40; Israelitish nationality, Ezek. 37; Dominion, Micah 4:8; Judges, Isa. 1:26; Purity in all the earth, Ps. 37.

(2) Preaching the gospel in this age is for the purpose of taking out of the gentiles "a people for his name." It will last "until the fulness of the gentiles be come in." Rom. 11:25. Coincident with the return of the Master, Rom. 11:26 with Zech. 12:100 and Rev. 1:7.

I understand that a certain residue of men may seek the Lord after his return, some being Israelites, Rom 11:26, and some the descendants of Japheth (Gentiles,) Rev. 7:9-17, also the children of Ham, since the redeemed were out of all classes, for his servitude then will end, (Gen. 9:25-27. But I do not understand that this text applies so, for Peter here applies it there to the calling of the gentiles now, saying "to THIS agree the words" he quotes, the ones under consideration. They agree to what? To the idea just before, that is, the present call of the gentiles. The tabernacle of David was raised up then in the raising up of Jesus, Acts 13:32-39.

(3) The promise by the angel to Mary in Lu. 1:30-33 agrees with the prophecy in Isa. 9:6-7 in the following points: Jesus is the heir to David's throne; he is to reign over Israel; the reign is to last forever.

I believe Israel will be mortal.

Because the subjects of rulership and judgment are such for the purpose of sinlessness and consequently, of life.

(4) God once had a kingdom in earth called "the kingdom of the Lord over Israel" I Chr. 28:5. It was finally overturned at the destruction of Jerusalem, Lu. 21:24. It had been previously overturned as far as kingship and nationaliyt were concerned, by the Babylonish captivity, but now came the complete uprooting out of the home country. It will be reestablished "when he comes whose right it is" for then he will receive his dominion, Dan. 7:13-14; II Tim. 4:1.

(5) There would be no reason for immortal beings ruled or judged, as stated in answer to No. 4. The shepherds are to be the apostles, Matt. 19:28-29, and the saints are to share the rulership and judgment, Ps. 149; I Cor. 6; Rev. 2:26-27; 3:21, and man like texts. The flock still in need of a shepherd, Israel, Jer. 23:3, and

the mortal nations, Matt. 25:31-46; Matt. 19:29 shows these shepherds will be immortal. The tabernacle types show mediators grading down also from the divine condition to the human mortal, so I conclude some authority will be exercised by mortals, as now in the church.

(6) The kingdom of God is to have Territory, Dan. 4:31-45; Dominions, Dan. 7:13-27; A king, Lu. 1:32; Princes, Ps. 45:16; Subjects, Phil. 2:10-11.

Eld. Jos. Williams,
Hillisburg, Ind.

Answers to Primary Lesson No. 1

(1) Rebekah veiled herself. Gen. 24:65.

(2) "That thy days may be long on the land which the Lord thy God giveth thee." Ex. 20:12.

(3) "And behold I come quickly; and my reward is with me to give every man according as his work shall be." Rev. 22:12.

(4) Acts 1:10-11. At the ascension of Jesus.

Matt. 28:5. At the resurrection of Jesus.

(5) Blessed are the meek; for they shall inherit the earth. Matt. 5:5. But the meek shall inherit the earth. Ps. 37:11.

Miss Bessie Titus,
Letcher, S.D.

Primary Lesson No. 2

(1) How many times can you find the word 'devil' in the Old Testament Give texts.

(2) What is meant by repentance?

(3) Give a Bible description of an angel.

(4) Find a text which says that no one but Jesus ever went to heaven.

(5) Write from memory a verse which you have committed within a month.

We have rather broken over our rules this time to print Bro. William's answers, but we have done it because he has introduced one or two ideas into them which we think will be new to the greater number of the class at least. If you do not agree with him, let us hear from you. We are sure of one thing and that is that he is perfectly able to defend his position, so do not be afraid.

SPIRIT.

(Written by request.)

The word Spirit, like too many other words found in the Bible,

does not receive from Bible readers the scholarly examination that it should. It is a word which bears a "read-in" meaning; that is, a meaning which has been forced upon it by philosophers and theologians which did not originally belong to the word in the foreign tongue from which it is taken. With by far the greater number of professed Christians the words Soul and Spirit are used interchangeably as meaning the same thing. Even theologians of note speak of the Spirit as being the real intelligence—the real man—the one which at the death of the body wings its way to the fields Elysian, to be more alive than ever before. And when questioned as to their authority, reference is made to Eccl. 12:7, were we read as follows: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." It is to combat this error that this article is written.

From the language of the above text it will be seen that the 'it' is something that was GIVEN TO the individual. Let us paraphrase as follows: And my spirit shall return unto God who gave it to Me. The IT is not the ME. At best it can be only a part of me. I have been reading recently from a work on Spiritualism by Dadmun and in it I find some very valuable thoughts upon the subject and I can do no better than to quote at some length. On this subject he says:

"It has been truly said that the spirit is the MAN, or it is not. If it is the conscious entity, it is the Man, because man is a conscious being; and no theory, not even Spiritualism, claims TWO conscious entities in the same person."

"The spirit is either the WHOLE man, or a PART of him. It is not claimed to be the WHOLE of him; therefore it must be either a PART of him, or NO part of him. If NO part, it is something foreign to him. If it is a part of him, it is not a man by itself, and therefore should never be called man, more than an arm, eye or foot. We do not find the spirit ever called man; therefore we conclude it is not the man, consequently not a conscious entity by itself."

"Again, if the spirit is a PART of man, it commences with him, and stops when he does, and therefore is not a man by itself. If a man is mortal, every part of him is mor-

tal also; hence it follows, that if the spirit is a part of man, it must be mortal; for what is true of a whole is true of all its parts.

"If the spirit is a PART of man, it was made when he was made. But man was made of dust—the entire man—no intimation to the contrary. Indeed, science proves that the earth contains all the elements which are found in man."

"Again, if the spirit is the MAN, it is either mortal or immortal. If a PART of man, it is mortal, because man is mortal. If immortal, it is not a part of man; hence man has no such spirit, as intimated in the question."

In our dealing with the word Spirit, we will examine first its Hebrew origin—Ruach. Spirit is not the only word coming to us in the King James translation out of this word Ruach. There are at the least calculation eighteen words in our King James' version that come out of this word. Before we can get at the real force of the word Ruach, we must accumulate these words and the texts in which they are found and then supply a term that will accommodate them all in a general way.

In I Sam. 26:19, Rauch is translated "accept" (margin, "smell.")

Now, therefore, I pray thee, let my lord the king hear the words of his servant. If the Lord have stirred the wind up against me, let him ACCEPT an offering.

It is translated "accept" but once. It is translated "touch" but once and it is found in Judges 16:9. TOUC ETH (margin, "smelleth") the fire.

There are eight texts in which the word Smell is translated from this same word Ruach. Only one text, Amos 5:21, is given.

I hate, I despise your feast days, and I will not SMELL in your solemn assemblies.

Understanding (to make of quick) is another shade of meaning found in this word according to the translators. It occurs but once and is found in Isa. 11:3.

And shall make him of quick UNDERSTANDING in the fear of the Lord.

Job 41:16 contains the word Air as coming from Ruach.

One is so near to another, that no AIR can come between them.

Again, we have the word Anger coming from it. Judges 8:3.

Then their ANGER was abated toward him, when he had said that.

In the margin you will find the word Spirit.

Ruach is translated Blast four times. Only one text is given. Ex. 15:8. And with the BLAST of thy nostrils the waters were gathered together, etc.

In twenty-eight different texts the word Breath comes from Ruach.

Only one text is given. Job 12:10. In whose hand is the soul of every living thing (all things living, then, have souls,) and the BREATH of all mankind.

Strange as it may seem, the word Cool also comes from this Hebrew word. See Gen. 3:8. And they heard the voice of the Lord God walking in the garden in the COOL of the day. The margin says "wind."

It is translated Courage once. See Josh 2:11 and compare with the thought in Josh. 5:1. Neither did there remain any more COURAGE in any man, because of you.

To save time and space, we will not quote further, but leave the reader to examine the texts for himself.

Translated Mind six times, found once in Ezek. 11:5.

Quarters once in I Chron. 9:24.

Side, six times, See Ezek. 42:20. Spirit, two hundred and forty times. Gen. 1:2. Num. 16:22.

Tempest, once. Psalms. 11:6.

Vain, twice. See Job. 16:3.

Whirlwind, once. Ezek. 1:4.

Wind (or windy) ninety-three times. Gen. 8:1. Psalms. 55:8.

In the next we will examine the Greek word, Pneuma.

An Answer to a Letter From a Sister.

Dear Sister:—

Yours of Sept. 28th. is just at hand. It finds me about 250 miles from home. I do not expect to return until the last of the month. The tracts which you sent have not yet reached me but inasmuch as I have read about all the arguments on that subject I presume I know about what they contain. Owing to my having so many other matters to attend to, I must be brief as a fair answer to your queries will allow. I am glad that you feel that you are growing stronger and I trust that you may continue to do so until you are perfectly strong.

Your first question, "Where shall I find a church home?" will be considered first.

Which is of greater importance, whether I have a church home or

whether I live an isolated life with truth on my side? I cannot see how church society that teaches doctrine contrary to my views can ever become "home" to me. By subscribing my name upon their roll I am morally endorsing their tenets and losing my opportunity for spreading the truth. How could they give comfort when I know that the things which they tell me for comfort are untruths? After I left home I was for eleven years without a church home altho I would work in other churches whenever they would allow me to do so without restricting my right to teach what I knew to be the truth and I had no church home until with two others in the city of Oregon we organized a church of our own there. It has since grown until we have about fifty of like precious faith. It is indeed a church home to me now.

The Advent Christian people are more nearly with us than the Seventh Day People, but neither is near enough the truth to suit me. The A. C. people reject the doctrine of the return of the Jews, the future reign of Christ as we see it, and hold that there will be no probation after Christ comes. They are rapidly going off after the so-called holiness movement of today, too. In these things I could not get along with them at all. I will not tie myself to any organization that attempts to say what I shall believe or shall not believe. I dare not do it. Why not the rather make a study

of the Bible to show others the way of life and do that whenever and wherever you get an opportunity? You say with regard to the Sabbath matter, "Come out of her my people, etc." Why then should you want to mix with anyone in full membership who asserts and believes the first lie told the human race? Why cannot you attend such churches and get all the good they have without uniting yourself with them and by so doing give your influence in disseminating untruth? If I were living in Pasadena today, as you are, I should begin to work in the direction of making restitutionists out of everybody I could. This is what Christ wants me to do. The Advent Christian church is as nearly with us as any class you have mentioned. As to the Seventh Day Advents, the worst feature about them is their belief in the revelations of Mrs. Ellen White. I believe her to be as big a fake as

Mrs. Eddy of the Scientists. With her people believing in her, Mrs. White can lead her followers to any length she desires. They hold much truth. So do all other denominations hold some truth. As to pre-existence of Christ I am sure they are mistaken. No one can hold to that view without acknowledging the false doctrine of the immortality of the soul.

The texts given to show that the earth is to be void while Christ and his saints are in heaven are rather conflicting if you will observe them carefully. The one in Jer. 4:23-29 has reference to Israel and the land of Israel and to that alone, which received its fulfillment as much as 1900 years ago. The one in Revelation 16:18-21, has reference to the great tribulation which is to come upon the earth at the coming of Christ and which will be completed before the thousand years begins. See Isa. 26:20-21. The text found in Isa. 24:1-7 is another prophecy concerning the land of Palestine and its people which received its fulfillment long years ago. If the Seventh Day Advent views of these texts were to be entertained, it would make God flatly contradict Himself in the promise which He gave to man right after the flood. See Gen. 8:20-22, in which He says He will not again smite everything living as He has done. They always go the most highly symbolical books of the Bible, take symbolisms and make them literalisms. No true interpreter of Bible thought would ever go to the book of Revelation to establish a doctrine not set forth clearly in the gospels or epistles.

Now we come to the question of the Sabbath itself. The Sabbath was never given to any people but Israel and it was given to them as a sign to mark God's favor toward them in bringing them out of Egypt, the land of their bondage. It was given as a sign to Israel and to Israel alone.

Read Exodus 31:12-17. In the 17th God distinctly says that it is to be a sign between Him and the Children of Israel forever. That cannot take you and me in unless you are one of those who believe in Anglo-Israelism. I have heard people talk of "spiritual Israel." I know of no such people. The Bible does not give credit to any such an expression. but some may call attention to the fact that in Matt. 5 Christ enumerates the commandments and brings them right over into the Christian system and incorporates them there. Does he mention the Sabbath? You say you cannot tell how you felt when you learned that neither Christ, nor his apostles, nor the early church had anything to do with changing the Sabbath. Where did you learn this? The Bible is silent on the subject. Perhaps you got it from the records of the early fathers. From these you can prove anything. I can prove from them both that the soul is immortal and again that it is not. If our keeping the Sabbath is such an important thing, why did not God, knowing the end from the beginning, set that subject forth as clearly before us as He did the subjects of baptism, repentance, etc. The teaching of Christianity is to the effect that to the true Christian one day has no pre-eminence above another. Paul gives instruction with regard to this very thing in the following texts: Col. 2:16-17, He shows what all these given in a previous age, are for, viz., but shadows of the better things to come. Christ himself overstepped the Jewish law in doing those things which the Jews were forbidden to do. I am not a Sunday keeper any more than I am a Sabbath observer. My reason for meeting together with those of like faith on Sunday is because the laws of the land have set the day aside for the purpose. The laws of the land further say that on that day, am to do nothing by way

of recreation or labor that will annoy another in his devotions or break his rest. As the Bible requires me to be law abiding, I observe the law. So far as I am personally concerned, there is no duty that I perform any day of the week that is lawful that I would not dare do on Sunday so far as God and I are concerned in the matter. I believe the Bible does clearly set forth the fact, however, that the disciples met on the first day of the week to break bread.

I have some works at home that deal with this subject. One of the books that I have is out of print. I value it very highly and for that reason I would not like to lose it. I will send it to you for you to read if you would like to read it and return as soon as you are through with it.

There are two facts with regard to the Sabbath question which I wish to state and you please think about them. 1st. There is not even a hint anywhere to be found that any man ever kept a Sabbath prior to the beginning of the experience of the Children of Israel in the Wilderness. 2nd. It has never given to anyone but the Children of Israel.

If the Sabbath law is still in force, then the penalty must be in force. The penalty was death. God does not now enforce the penalty. Law without the infliction of the penalty is a nullity.

You ask what law is meant in Gal. 3. I answer, all law in which Israel had exercised themselves prior to Christ's first advent. Prior to this, the Israelites observed the letter of the law because it was written and not because their consciences were quickened. Christ sets forth the difference between the law WRITTEN on stone and the law written upon the heart, in Matt. 5. I will let this suffice for this time and await your answer. Your brother in Christ,

S. J. Lindsay.

BIBLE Thoughts and Talks

Vol. 3

Oregon, Illinois, Sept., 1910

No. 1

S. J. Lindsay, Editor,
Oregon, Illinois.

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Bro. Joseph Williams has promised to prepare short articles from time to time for our columns. We feel that he is eminently a teacher and one who is able to do us all good. If he should put something before us with a differ-

ent coat upon it than that in which we are accustomed to see it dressed, do not hasten into condemnation of the new idea at once but give time and reflection to the subject and may be you will learn something. We may just as well call attention right here to the tendency on the part of some brethren, who have their stakes all set, to fly at once into condemnation of all who differ out whit from ideas held by them and their fathers and grandfathers, etc., without even listening to the disturber's reasons for his conclusions.

In the event of a change in your address during the year, the only means by which the editor may know of it lies in your power. A post card will do the work if you will write the information upon it.

There are eleven states represented among those who have pledged to contribute to the evangelistic work for the next year and they are proportioned as follows: Illinois, 35; Virginia, 13; Indiana, 6; Iowa, 5; Michigan, 5; Nebraska, 4; New York, 3; Missouri, 2; Washington, 3; Wisconsin, 1; South Dakota, 1. This makes a total of 78 contributors who insure the salary of the evangelist. We hope to meet all expenses by voluntary offerings at the points where work is done. Not only the manner in which the pledges followed the call, but the letters which accompanied the pledges were a source of great satisfaction to the writer as well as a matter of great encouragement. Kind words cost so little but they help so much. Thanks to one and all, brethren. We shall labor in such a way as to show ourself worthy of your confidence.

In writing, if street number is essential when those to whom you write to you, be sure always to give

your street number, no matter how often you write.

The October issue will contain the first financial report.

A Letter and an Answer.

B—, Indiana, July 9, 1910

Rev. S. J. Lindsay,
Oregon, Illinois.

Reverend Sir: While up here out for the summer's work, I came in contact with some of your people and one noon got into a friendly discussion on certain matters which I will state. I was referred to you by the party in question, who stated that you would give me more satisfaction on the questions involved.

The main discussion hinged on baptism. The party in question claimed that immersion was the only true kind of baptism. Now I uphold that that is merely an outward form and non-essential. Isn't it the change of heart and then the baptism of the Holy Spirit and a renewed life in Christ which testify of the right baptism? Are not sprinkling or immersing mere outward forms? True, you will but go to the Greek derivative of baptize which is baptizo—to immerse, but should we cling to the letter? Of course we should adhere strictly to the gospel teachings but still the gospel is a message of liberty to free from the bondage of the letter and then its a question whether Peter on the day of Pentecost immersed 3000 people.

I had promised the party with whom I had this friendly discussion to write to you concerning this and won't you kindly favor me with a reply?

Yours sincerely,

G— S—

Reply.

Oregon, Illinois, July 10, 1910.

G— S—,

B—, Indiana.

Dear Sir and Friend: Replying to your kind favor of the 9th inst.:

I am pleased that you have come in contact with some of our good people at B— and that both you and they love God's word sufficiently to make it the topic of friendly discussion. This is the means by which we could all come to the unity of the faith if we are sincere in our desire for the truth. I am glad, too, for the reason that this sort of an introduction may be the means of bringing us together for the glory of God.

I really do not believe that it would require so much argument to convince you as to the form as much as it would to convince you that water baptism is really necessary. I will say for the form that not only would I go to the Greek root to prove that immersion is the only form, but to plain statement of fact, and to types and figures given in the Old Testament touching this subject in the New Testament. Feeling that you understand the worth of the Greek form, I will not take space with that. I find that in Rom. 6:3-5 we find baptism compared to a burial and planting and we are told that our baptism is a symbol of Christ's death, burial, and resurrection. Again we find it called a burial in Col. 2:11-12. When I was baptized I expressed by this symbolism my faith in God's promise that in the event of being overtaken by death, and swallowed up by the grave, God will in due time bring me forth again by the operation of His Spirit which brought our Savior from the tomb. Rom. 8:11

As to the types, we have the passage of the Children of Israel through the Red Sea. God made a grave in the waters for them and when they were in the depths of the sea, He covered them with a cloud so that they were entirely lost to view by the Egyptians. In other words, they were buried in a watery grave. It would be presumption on my part to say this of my own accord, but since I have Paul for my authority, I mean to speak of it as a type of baptism. See I Cor. 10:1-2. Not only does it speak of the occurrence, but there are some other features that appear and must be observed. Without passing through this watery grave, Israel could not escape from their Egyptian enemies which are a type of the bond master, sin. The Egyptians, (typical of our sins) in attempting to pass through this same grave were drowned. Baptism, then, is the initial means by which we are made free from our bond master, sin. This leads me to the conclusion that baptism is God's means of remitting a sinner's sins. This agrees with Peter's language in Acts 2:38: "Repent, and be baptized every one of you in the name of Jesus Christ for the REMISSION of sins, and ye shall receive the gift of the Holy Ghost." (Eternal life.)

In first Peter 3, we find him giving the ark and the protection afforded by it as a figure of what baptism does for us.

We cannot escape the conclusion that baptism is imperative upon those

who would become heirs of salvation. "And he said unto them, go ye into all the world and preach the gospel to every creature, he that BELIEVETH and is BAPTIZED shall be saved, but he that believeth not shall be damned Mark 16:15-16. Here are stated two conditions upon which we may have salvation. They are BELIEF of the gospel and BAPTISM. In the statement here given, the two are equal as to their importance. I am quite sure that you would agree with me that belief of the gospel is necessary to salvation. Is not baptism here stated to be of equal importance? In carrying out the principles of the great command of the Lord, I find that the apostles did exactly as they were told. They preached the gospel, called upon people to exercise faith in it, and then as many as declared faith were baptized. See Acts 2:37-41; Acts 8:12, etc.

As to Peter's ability to baptize 3,000 in a part of a day, I would agree with your thought of its being impossible for him to do it, but when we consider that he was not alone—that there were about 120 who were authorized to minister it at such a time as this, then the difficulty is dispelled. See Acts 1:15. A great many people conceive the idea that only those who are ordained have a scriptural right to administer baptism. It is my thought that any true disciple of Christ is qualified for this service.

Your reference to the thought expressed in II Cor. 3:6, that the letter killeth, but the spirit giveth life, is perfectly proper when this language is properly understood. If this language is understood to do away with forms, it could be made to apply to one form as well as another. This idea could be made to serve us in doing away with prayer, both public and private, meeting together for service, and indeed it would help us to do away with the whole Christian economy in so far as it is made to relate to outward demonstration. My understanding of this language of Paul is that if I am baptized without knowing the Spirit's desire in the act—going into the act of baptism without the spirit of baptism, there is no true service performed. If I take the bread and wine because I am told that I should, I am observing the letter and not the spirit. It is the spirit in which I do these things, and not the very formal things themselves, that counts.

Just a word about the baptism of the Holy Ghost. If by the term you

have reference to that operation of the Holy Ghost as it was manifested upon the disciples of our Lord on the day of Pentecost, then I have no hesitancy in saying that there is not a Holy Spirit baptized person on the earth today. There is not a person on earth today that can show the powers that accompanied those who were so baptized at that time. Today we are influenced by God's Holy Spirit only as we come in contact with His word and are influenced by it. Jesus says: "The words which I speak unto you, they are spirit and they are life."

Eccl. 12:13. "Let us hear the conclusion of the whole matter: fear God and keep His commandments, for this is the whole duty of man."

Question: If God or His Son has given us a commandment to be baptized, is there any way in which we can observe the spirit of that act without performing the act? Can we be washed by the word without doing the things which that word commands? Is there any commandment of God the obedience to which is non-essential? Why call it a non-essential when we know that Christ gave it as a commandment and that his disciples obeyed it?

I shall be glad to hear from you further at any time when it may suit your convenience. I am expecting to go out for a couple of week's camp life beginning tomorrow, but I shall be in daily touch with the post office and will be more than glad to be interrupted in my outing by a letter from you.

Trusting that the thoughts which I have presented will lead you to see why I stand where I do and wishing you prosperity in every good word and work, I am, Your friend and well wisher,
Elder S. J. Lindsay.

THE NATURE AND OPERATION OF DIVINE LOVE

by Eld. Jos. Williams, Hillisburg, Indiana.

"God is Love," and God "is perfect," therefore love "is the bond of perfectness", Col. 3:14. Therefore, love is the fulfilling of the law." "The perfect law." For since the province of divine law is to condemn sin, and since love makes the vision keen to avoid all harm to any, we therefore see why love is a perfect law. "The

royal law," for it is the very nature of the "King Eternal," given to those who are in due time to be "kings and priests unto God." And since God is love and since in the Son "all fulness" dwells, when we are "rooted and grounded in love" and Christ dwells in our "hearts by faith," we are filled with all the fulness of God.' Then we know we are his, 1 Jno. 3:18-19. Love thus becomes the supreme test of Christianity, far above forms and creeds alone, although they are the means to this end.

But what is divine love? Is it a mere feeling that makes the bosom swell? Love is service, Gal. 5:13. Then since Jesus loved his disciples he said "I am among you as he that serveth." For "this is the love of God, that we keep his commandments. Many of us would and could love our enemies if we knew how. But we strain to have a certain feeling towards them and to be in harmony with their ways and in good fellowship with them, to do which would violate the very nature of the Christ-spirit. Since love is service, after bidding us love our enemies he tells us how saying, "Do good to them." Thus we find again in Rom. 12, "If taine enemy hunger, feed him, etc." For that is loving him. See how nicely that fits 1 Jno. 3:18-19. Therefore Jesus "went about doing good." For he truly loved. To love your enemy you need not "like" him altogether.

But some are "lovers of their own-selves:" is that divine love? Some love the world: are they of Christ? There is a love of money: is it a root of good? And a love of pleasure more than of God: does it prove us his? Animals love their offspring, and die sometimes for their sakes; parents love their children, and relatives, their own flesh; sinners and members of the same lodge, political party or race love each other: can any of these lay claim to being of divine lineage because of this love? Is that the kind of love with which our subject deals?

Divine love is that which reaches all as to its scope, and serves any who need what it can offer, as to its quality and nature in its operation.

"Thy neighbor as thyself." We thus see how God takes self-love as a basis for teaching us the divine love. But if it stop short of that it is only creature-love, and not a proof that we are in Christ. As animal crea-

tures thus naturally love their offspring most, we thus see how the Creator required a creation before he could love in the sense of service. And since love is service we see that the whole creation must be created imperfect, else God could not serve their needs, love them. And why he will ever be superior to all, else he must cease to love them, for if ever any part of his creation attains his equality they will have no needs to supply, for he needs nothing (Acts 17:25), hence he could not then love them.

Then since God begets our love through pardon and gifts, and since love is service and he needs nothing, how can we love him at all? By loving those who do need. Brotherly love is thus love for God directed toward those whom we can serve, and when he sees this he knows we would do the same for him if he needed anything, since we do that for everyone, even enemies, as he sends rain on just and unjust, and that therefore we love him.

Notice in I Cor. 13 that love includes "truth" and therefore excludes false religions from a claim to Christ-hood. Notice also that it excludes all sin. "Let us therefore fear," also.

"Love never fails" else God must cease, but we shall go into it and dwell forever, for it "abides."

"Let all your things be done with love." I Cor. 16:14.

Sabbath Keeping.

By S. J. L.

Was the Sabbath held by man as a holy day prior to the giving of the law in the Wilderness after the exodus?

Let us read: "Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go. Thou camest down also upon Sinai, and speakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: And MADEST KNOWN unto them thy holy sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant." Neh. 9:12-14. Capitals are ours. If God through His servant Moses MADE KNOWN unto them His holy sabbath, could they have known about it before?

The Sabbath was GIVEN as a sign

between Israel and their God. Gentiles were not considered under this law. If given THEN, was it given before?

Read again: Moreover also I GAVE them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Ezek. 20:12.

In Rom. 1:16, we read that the gospel is the POWER of God unto salvation. Gal. 3:8 says that the gospel (God's power unto salvation) was preached before to Abraham. In all what God ever caused to be said to Abraham, either by His own mouth or the mouths of servants, can you find that sabbath keeping was ever mentioned? It should have been mentioned if at that time God's people were required to keep it, for Abraham came out of a land of idolaters.

After gentiles had come into the grace of God, the Jewish converts to the Christian religion insisted that the gentile converts should observe those old Israelitish rites to which they themselves still clung. This brought on a general conference at Jerusalem. The result of this conference is found in these words: "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." James, Acts 15:19-20.

This would seem to set the pace for gentiles as touching the Jewish observances.

Jesus taught concerning the Sabbath, that "It is lawful to do good on the Sabbath days. Inasmuch as it is lawful for Christians only to do good on ALL days, therefore, we conclude that all days are alike to the true Christian.

Popular theology teaches that good men are victors over death at the very moment that death gets victory over them. The scriptures teach that

death has victory over the dead as long as they remain dead and only when the Life Giver comes and restores them back to life can they shout victory over death and the grave.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? I Cor. 15:54-55.

What a shouting time that will be!

Some Thoughts on the Pre-Existence of Christ.

(By Eld. J. August Smith, 1121 No. Church St., Rockford, Illinois, who has a tract under the title, "Jesus the Christ. Whose Son is He?," which he will send you for five cents, or at the rate of fifty cents per dozen. The following thoughts are found upon its pages.)

What is said of Christ as being "sent from God" (John 5:36) is also stated of John the Baptist. "There was a man sent from God whose name was John," (John 1:6.) If the language "sent from God" means existence for Christ before he was born, then John existed before his birth, for it is written of them both that they were sent from God. And not only of John the Baptist, and Christ, but of the apostles also—"As thou hast sent me into the world even so have I sent them into the world." (John 17:18.) Both Christ and John were sent from God, not from a prenatal state, but when they were in the prime of manhood, as were the apostles. Christ was sent from God after he was born, baptized and filled with the Holy Spirit. Then God sent him upon his mission of mercy to a lost and dying race.

I AM FROM ABOVE.

These words are interpreted to mean that Christ had an existence prior to his begetting. If "I am from above" implies personal pre-existence for

Christ, then "Ye are from beneath" in the same verse (John 8:23) means personal pre-existence of those to whom Christ was speaking. This must be admitted. "Ye are from beneath, I am from above," was but stating the contrast between himself and them. They proceeded from man, he proceeded from God. They were fleshly minded, he was spiritually minded. They were devilish, he was godly. They were seeking to kill him, he was seeking to save them. Truly he could say, "Ye are from beneath, of your father the devil," "I am from above." "God is my father."

I CAME DOWN FROM HEAVEN.

Again and again did Jesus thus speak of himself, not in the sense of coming down from heaven personally, but as to his source and beginning. He was wont to speak of himself as the "Son of man," of whom Daniel prophesied (9:13.) He did not drop down from heaven a babe, nor in the stature of a man, neither corporeal and visible as the manna, but just as "every good gift and every perfect gift is from above, and cometh down from the Father of lights." As his Father who begat him is in heaven, he speaks of himself as having come down from heaven. As the baptism of John was from heaven, so was Jesus from heaven as to his source and origin.



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Bro. Joseph Williams has promised to prepare short articles from time to time for our columns. We feel that he is eminently a teacher and one who is able to do us all good. If he should put something before us with a differ-

ent coat upon it than that in which we are accustomed to see it dressed, do not hasten into condemnation of the new idea at once but give time and reflection to the subject and may be you will learn something. We may just as well call attention right here to the tendency on the part of some brethren, who have their stakes all set, to fly at once into condemnation of all who differ from them from ideas held by them and their fathers and grandfathers, etc., without even listening to the disturber's reasons for his conclusions.

In the event of a change in your address during the year, the only means by which the editor may know of it lies in your power. A post card will do the work if you will write the information upon it.

There are eleven states represented among those who have pledged to contribute to the evangelistic work for the next year and they are proportioned as follows: Illinois, 35; Virginia, 13; Indiana, 6; Iowa, 5; Michigan, 5; Nebraska, 4; New York, 3; Missouri, 2; Washington, 3; Wisconsin, 1; South Dakota, 1. This makes a total of 78 contributors who insure the salary of the evangelist. We hope to meet all expenses by voluntary offerings at the points where work is done. Not only the manner in which the pledges followed the call, but the letters which accompanied the pledges were a source of great satisfaction to the writer as well as a matter of great encouragement. Kind words cost so little but they help so much. Thanks to one and all, brethren. We shall labor in such a way as to show ourself worthy of your confidence.

In writing, if street number is essential when those to whom you write write to you, be sure always to give

your street number, no matter how often you write.

The October issue will contain the first financial report.

A Letter and an Answer.

B—, Indiana, July 9, 1910

Rev. S. J. Lindsay,
Oregon, Illinois.

Reverend Sir: While up here out for the summer's work, I came in contact with some of your people and one noon got into a friendly discussion on certain matters which I will state. I was referred to you by the party in question, who stated that you would give me more satisfaction on the questions involved.

The main discussion hinged on baptism. The party in question claimed that immersion was the only true kind of baptism. Now I uphold that that is merely an outward form and non-essential. Isn't it the change of heart and then the baptism of the Holy Spirit and a renewed life in Christ which testify of the right baptism? Are not sprinkling or immersing mere outward forms? True, you will but go to the Greek derivative of baptize which is baptizo—to immerse, but should we cling to the letter? Of course we should adhere strictly to the gospel teachings but still the gospel is a message of liberty to free from the bondage of the letter and then its a question whether Peter on the day of Pentecost immersed 3000 people.

I had promised the party with whom I had this friendly discussion to write to you concerning this and won't you kindly favor me with a reply?

Yours sincerely,

G— S—

Reply.

Oregon, Illinois, July 10, 1910.

G— S—,

B—, Indiana.

Dear Sir and Friend: Replying to your kind favor of the 9th inst.:

I am pleased that you have come in contact with some of our good people at B— and that both you and they love God's word sufficiently to make it the topic of friendly discussion. This is the means by which we could all come to the unity of the faith if we are sincere in our desire for the truth. I am glad, too, for the reason that this sort of an introduction may be the means of bringing us together for the glory of God.

I really do not believe that it would require so much argument to convince you as to the form as much as it would to convince you that water baptism is really necessary. I will say for the form that not only would I go to the Greek root to prove that immersion is the only form, but to plain statement of fact, and to types and figures given in the Old Testament touching this subject in the New Testament. Feeling that you understand the worth of the Greek form, I will not take space with that. I find that in Rom. 6:3-5 we find baptism compared to a burial and planting and we are told that our baptism is a symbol of Christ's death, burial, and resurrection. Again we find it called a burial in Col. 2:11-12. When I was baptized I expressed by this symbolism my faith in God's promise that in the event of being overtaken by death, and swallowed up by the grave, God will in due time bring me forth again by the operation of His Spirit which brought our Savior from the tomb. Rom. 8:11

As to the types, we have the passage of the Children of Israel through the Red Sea. God made a grave in the waters for them and when they were in the depths of the sea, He covered them with a cloud so that they were entirely lost to view by the Egyptians. In other words, they were buried in a watery grave. It would be presumption on my part to say that of my own accord, but since I have Paul for my authority, I mean to speak of it as a type of baptism. See I Cor. 10:1-2. Not only does it speak of the occurrence, but there are some other features that appear and must be observed. Without passing through this watery grave, Israel could not escape from their Egyptian enemies which are a type of the bond master, sin. The Egyptians, (typical of our sins) in attempting to pass through this same grave were drowned. Baptism, then, is the initial means by which we are made free from our bond master, sin. This leads me to the conclusion that baptism is God's means of remitting a sinner's sins. This agrees with Peter's language in Acts 2:38: "Repent, and be baptized every one of you in the name of Jesus Christ for the REMISSION of sins, and ye shall receive the gift of the Holy Ghost." (Eternal life.)

In first Peter 3, we find him giving the ark and the protection afforded by it as a figure of what baptism does for us.

We cannot escape the conclusion that baptism is imperative upon those

who would become heirs of salvation. "And he said unto them, go ye into all the world and preach the gospel to every creature, he that BELIEVETH and is BAPTIZED shall be saved, but he that believeth not shall be damned Mark 16:15-16. Here are stated two conditions upon which we may have salvation. They are BELIEF of the gospel and BAPTISM. In the statement here given, the two are equal as to their importance. I am quite sure that you would agree with me that belief of the gospel is necessary to salvation. Is not baptism here stated to be of equal importance? In carrying out the principles of the great command of the Lord, I find that the apostles did exactly as they were told. They preached the gospel, called upon people to exercise faith in it, and then as many as declared faith were baptized. See Acts 2:37-41; Acts 8:12, etc.

As to Peter's ability to baptize 3,000 in a part of a day, I would agree with your thought of its being impossible for him to do it, but when we consider that he was not alone—that there were about 120 who were authorized to minister it at such a time as this, then the difficulty is dispelled. See Acts 1:15. A great many people conceive the idea that only those who are ordained have a scriptural right to administer baptism. It is my thought that any true disciple of Christ is qualified for this service.

Your reference to the thought pressed in II Cor. 3:6, that the letter killeth, but the spirit giveth life, is perfectly proper when this language is properly understood. If this language is understood to do away with forms, it could be made to apply to one form as well as another. This idea could be made to serve us in doing away with prayer, both public and private, meeting together for service, and indeed it would help us to do away with the whole Christian economy in so far as it is made to relate to outward demonstration. My understanding of this language of Paul is that if I am baptized without knowing the Spirit's desire in the act—going into the act of baptism without the spirit of baptism, there is no true service performed. If I take the bread and wine because I am told that I should, I am observing the letter and not the spirit. It is the spirit in which I do these things, and not the very formal things themselves, that counts.

Just a word about the baptism of the Holy Ghost. If by the term you

have reference to that operation of the Holy Ghost as it was manifested upon the disciples of our Lord on the day of Pentecost, then I have no hesitancy in saying that there is not a Holy Spirit baptized person on the earth today. There is not a person on earth today that can show the powers that accompanied those who were so baptized at that time. Today we are influenced by God's Holy Spirit only as we come in contact with His word and are influenced by it. Jesus says: "The words which I speak unto you, they are spirit and they are life."

Ecl. 12:13. "Let us hear the conclusion of the whole matter: fear God and keep His commandments, for this is the whole duty of man."

Question: If God or His Son has given us a commandment to be baptized, is there any way in which we can observe the spirit of that act without performing the act? Can we be washed by the word without doing the things which that word commands? Is there any commandment of God the obedience to which is non-essential? Why call it a non-essential when we know that Christ gave it as a commandment and that his disciples obeyed it?

I shall be glad to hear from you further at any time when it may suit your convenience. I am expecting to go out for a couple of week's camp life beginning tomorrow, but I shall be in daily touch with the post office and will be more than glad to be interrupted in my outing by a letter from you.

Trusting that the thoughts which I have presented will lead you to see why I stand where I do and wishing you prosperity in every good word and work, I am, Your friend and well wisher,
Elder S. J. Lindsay.

THE NATURE AND OPERATION OF DIVINE LOVE

by Eld. Jos. Williams, Hillisburg, Indiana.

"God is Love," and God "is perfect," therefore love "is the bond of perfectness", Col. 3:14. Therefore, love is the fulfilling of the law." "The perfect law." For since the province of divine law is to condemn sin, and since love makes the vision keen to avoid all harm to any, we therefore see why love is a perfect law. "The

royal law," for it is the very nature of the "King Eternal," given to those who are in due time to be "kings and priests unto God." And since God is love and since in the Son "all fulness" dwells, when we are "rooted and grounded in love" and Christ dwells in our "hearts by faith," we are filled with all the fulness of God.' Then we know we are his, 1 Jno. 3:18-19. Love thus becomes the supreme test of Christianity, far above forms and creeds alone, although they are the means to this end.

But what is divine love? Is it a mere feeling that makes the bosom swell? Love is service, Gal. 5:13. Then since Jesus loved his disciples he said "I am among you as he that serveth." For "this is the love of God, that we keep his commandments. Many of us would and could love our enemies if we knew how. But we strain to have a certain feeling towards them and to be in harmony with their ways and in good fellowship with them, to do which would violate the very nature of the Christ-spirit. Since love is service, after bidding us love our enemies he tells us how saying, "Do good to them." Thus we find again in Rom. 12, "If thine enemy hunger, feed him, etc." For that is loving him. See how nicely that fits 1 Jno. 3:18-19. Therefore Jesus "went about doing good." For he truly loved. To love your enemy you need not "like" him altogether.

But some are "lovers of their own-selves:" is that divine love? Some love the world: are they of Christ? There is a love of money: is it a root of good? And a love of pleasure more than of God: does it prove us his? Animals love their offspring, and die sometimes for their sakes; parents love their children, and relatives, their own flesh; sinners and members of the same lodge, political party or race love each other: can any of these lay claim to being of divine lineage because of this love? Is that the kind of love with which our subject deals?

Divine love is that which reaches all as to its scope, and serves any who need what it can offer, as to its quality and nature in its operation.

"Thy neighbor as thyself." We thus see how God takes self-love as a basis for teaching us the divine love. But if it stop short of that it is only creature-love, and not a proof that we are in Christ. As animal crea-

tures thus naturally love their offspring most, we thus see how the Creator required a creation before he could love in the sense of service. And since love is service we see that the whole creation must be created imperfect, else God could not serve their needs, love them. And why he will ever be superior to all, else he must cease to love them, for if ever any part of his creation attains his equality they will have no needs to supply, for he needs nothing (Acts 17:25), hence he could not then love them.

Then since God begets our love through pardon and gifts, and since love is service and he needs nothing, how can we love him at all? By loving those who do need. Brotherly love is thus love for God directed toward those whom we can serve, and when he sees this he knows we would do the same for him if he needed anything, since we do that for everyone, even enemies, as he sends rain on just and unjust, and that therefore we love him.

Notice in I Cor. 13 that love includes "truth" and therefore excludes false religions from a claim to Christ-hood. Notice also that it excludes all sin. "Let us therefore fear," also.

"Love never fails" else God must cease, but we shall go into it and dwell forever, for it "abides."

"Let all your things be done with love." I Cor. 16:14.

Sabbath Keeping.

By S. J. L.

Was the Sabbath held by man as a holy day prior to the giving of the law in the Wilderness after the exodus?

Let us read: "Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way where-in they should go. Thou camest down also upon Sinai, and speakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: And MADEST KNOWN unto them thy holy sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant:" Neh. 9:12-14. Capitals are ours. If God through His servant Moses MADE KNOWN unto them His holy sabbath, could they have known about it before?

The Sabbath was GIVEN as a sign

between Israel and their God. Gentiles were not considered under this law. If given THEN, was it given before?

Read again: Moreover also I GAVE them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Ezek. 20:12.

In Rom. 1:16, we read that the gospel is the POWER of God unto salvation. Gal. 3:8 says that the gospel (God's power unto salvation) was preached before to Abraham. In all what God ever caused to be said to Abraham, either by His own mouth or the mouths of servants, can you find that sabbath keeping was ever mentioned? It should have been mentioned if at that time God's people were required to keep it, for Abraham came out of a land of idolaters.

After gentiles had come into the grace of God, the Jewish converts to the Christian religion insisted that the gentile converts should observe those old Israelitish rites to which they themselves still clung. This brought on a general conference at Jerusalem. The result of this conference is found in these words: "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." James, Acts 15:19-20.

This would seem to set the pace for gentiles as touching the Jewish observances.

Jesus taught concerning the Sabbath, that "It is lawful to do good on the Sabbath days. Inasmuch as it is lawful for Christians only to do good on ALL days, therefore, we conclude that all days are alike to the true Christian.

Popular theology teaches that good men are victors over death at the very moment that death gets victory over them. The scriptures teach that

death has victory over the dead as long as they remain dead and only when the Life Giver comes and restores them back to life can they shout victory over death and the grave.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? I Cor. 15:54-55.

What a shouting time that will be!

Some Thoughts on the Pre-Existence of Christ.

(By Eld. J. August Smith, 1121 N. Church St., Rockford, Illinois, who has a tract under the title, "Jesus the Christ. Whose Son is He?," which he will send you for five cents, or at the rate of fifty cents per dozen. The following thoughts are found upon its pages.)

What is said of Christ as being "sent from God" (John 5:36) is also stated of John the Baptist. "There was a man sent from God whose name was John," (John 1:6.) If the language "sent from God" means existence for Christ before he was born, then John existed before his birth, for it is written of them both that they were sent from God. And not only of John the Baptist, and Christ, but of the apostles also—"As thou hast sent me into the world even so have I sent them into the world." (John 17:18.) Both Christ and John were sent from God, not from a prenatal state, but when they were in the prime of manhood, as were the apostles. Christ was sent from God after he was born, baptized and filled with the Holy Spirit. Then God sent him upon his mission of mercy to a lost and dying race.

I AM FROM ABOVE.

These words are interpreted to mean that Christ had an existence prior to his begetting. If "I am from above" implies personal pre-existence for

Christ, then "Ye are from beneath" in the same verse (John 8:23) means personal pre-existence of those to whom Christ was speaking. This must be admitted. "Ye are from beneath, I am from above," was but stating the contrast between himself and them. They proceeded from man, he proceeded from God. They were fleshly minded, he was spiritually minded. They were devilish, he was godly. They were seeking to kill him, he was seeking to save them. Truly he could say, "Ye are from beneath, of your father the devil," "I am from above." "God is my father."

I CAME DOWN FROM HEAVEN.

Again and again did Jesus thus speak of himself, not in the sense of coming down from heaven personally, but as to his source and beginning. He was wont to speak of himself as the "Son of man," of whom Daniel prophesied (9:13.) He did not drop down from heaven a babe, nor in the stature of a man, neither corporeal and visible as the manna, but just as "every good gift and every perfect gift is from above, and cometh down from the Father of lights." As his Father who begat him is in heaven, he speaks of himself as having come down from heaven. As the baptism of John was from heaven, so was Jesus from heaven as to his source and origin.



BIBLE

Thoughts and Talks

Vol. 3

Oregon, Illinois, Nov., 1910

No. 3

S. J. Lindsay, Editor,
Oregon, Illinois.

Always address the editor at Oregon Illinois, unless otherwise instructed by private letter.

Be sure to keep us informed as to your change of address. Do not neglect this matter.

Report of Work for October.

On September 30th, after a rest of a few days at home, we left for Chicago, where we had planned to meet with the brethren of the big city at their meeting place on Sunday morning. A fair sized audience greeted us and gave very close attention to what was said. While in the city, we called upon our beloved brother, James W. Wilson, whose health is very poor. While glad for the opportunity of meeting him once more, yet his condition of health gave a feeling of intense sadness. The Illinois Conference owes much to the skill and faithfulness of Bro. Wilson as a presiding officer for so many years for its present success and standing as a conference. His influence for good will be felt among us for many years to come. On Sunday evening, Oct. 2, we left Chicago over the B. & O. R. R. for Strasburg, Virginia, at which place we arrived on Monday evening about eight o'clock without any unusual incidents. Our trip through the mountains was, of course, a very pleasant one. To those who have never traveled in the mountains, our description would be very inadequate, and to those who have traveled among them, we need not attempt a description. One desire filled our heart and that was the wish that we could take one of the lofty heights back home

with us on the return trip. On Tuesday morning, Oct. 3rd, we left Strasburg by train for Fort Royal, some ten miles distant, upon arriving at which point we found Bro. Ashby Uddike of Browntown, awaiting us. A drive of eleven miles brought us to the place of our first meetings in Virginia. We began on Tuesday evening, October 4th, and continued over two Sundays, preaching in all fourteen sermons. The attendance here was splendid and the interest almost unusual. On Sunday, Oct. 16th, there were three who yielded to baptism in the name of Jesus Christ for the remission of sins. They were Thomas and Randolph Uddike, cousins, whose wives had taken the good step some years since, and Flossie, the daughter of Bro. and Sister Ashby Uddike. We shall think much of these dear ones who came out boldly on the side of truth to take their stand.

We enjoyed intensely the hospitality of the kind brothers and sisters and friends in the Manor valley. Especially did we enjoy the company and the trip to the top of Old Hog Back Mountain. The trip consumed about a half day, including an hour spent in rolling big boulders down the mountain side. This is really enjoyable sport. To see a boulder of some tons weight go crashing down the mountain side, striking fire with other rock and raking down the saplings and finally bursting into a thousand pieces, one can get some faint idea of the almighty forces there are wrapped up in nature. We must not fail to mention that one of the company was Uncle Amon Uddike, now in his eightieth year, who must have walked at least six miles that day, and who, when the day was over, seemed to be as frisky as any one in the number. Suffice it to say, however, that the "frisky" was pretty well taken out of the most of us.

Another incident worth mentioning

with a great deal of emphasis was the ride the writer had in a buggy with Bro. Uddike, in which we were drawn by one of his yoke of oxen. To ride along the public highway behind an ox was a privilege the like of which we had never before enjoyed. Bro. Uddike has them as well trained as we in the west have our horses. These brethren understand the art of giving one a good time.

On Monday, Oct. 17th, we left for Dilbeck, Va., to begin meetings at Slate Hill schoolhouse, and here, as this report leaves us, we are in the midst of an interesting meeting. The attendance is good as well as the interest. Up to the present date, (Oct. 25) we have preached at this place nine discourses. This work will come in for its share in the report of next month.

Financial Report for the Month. Receipts.

Pledges--Jessie W. Donaldson, \$1.00; Mrs. C. E. Hilsabeck, \$12.00; H. L. Hilsabesk, \$12.00; Diana Murphy, \$2.00; Silas Murphy, \$1.00; Como Murphy, \$1.00; Letitia Murphy, \$1.00; Peter Jeffrey, \$10.00; Alta King, \$6.00; Evelyn K. Harsch, \$1.00; F. V. Blakely, \$5.00; Emma Van Antwerp, \$1.00; Mary Van Antwerp, \$1.00; Jessie Clay pool, \$3.00; Joseph Ritenour, \$10.00; Eva H. M. Fletcher, \$6.00; Helen Chisholm, \$6.00. Total, \$79.00.

Collections:—Mrs. S. T. Schreiber, \$4.00; Browntown, Va., \$3.25. Total, \$7.25.

Subscriptions:—Total, \$1.60.

Summary.

From pledges	\$ 79 00
From Collections	7 25
From Subscriptions	1 60
Balance last month	341 96

Total received \$429 81

Expenditures.

Car fare	\$ 25 28
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Hotel 2 45
 Postage 1 42
 Bible Thoughts and Talks 8 00
 Salary 75 00

Total \$112 15
Balance on hand, Nov. 1st . . \$317 66

For the above, the following work has been rendered: Sermons, 24; Baptisms, 3; Miles traveled, 951; Appointments, 3.

Question Answered.

In the Oct. issue of "Bible Thoughts and Talks" the Editor quotes two questions and their answers from a certain catechism.

First—Who is immortal?

Ans.—The king, eternal, invisible, immortal, the only wise God. 1 Tim. 1:17.

Second—"Are all men immortal?"

Ans.—"God only hath immortality." 1 Tim. 6:16.

After quoting the above the Editor asks the following question.

"Is God the only one who now possesses immortality? If so, what kind of life has Christ?"

To say that God only hath immortality conveys a thought far short of what Paul expressed in 1 Tim. 6:16. This answer does not recite all of Paul's statement, which reads, "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see." The thought here is that God is the only being possessing immortality and incorruptibility undivered from any other being or source. Perhaps a rearrangement of the sentences composing this verse might make it appear more clearly to some. "God, who only hath immortality, dwelling in the light, unto which light no (mortal) man can approach; whom no (mortal) man hath seen nor can see."

While I am not prepared to say that any one, even in the immortal state, will ever obtain unto the ineffable light and infinite knowledge and wisdom of God, yet I do believe that the saints shall behold Him in his glory, for Jesus said, "Blessed are the pure in heart for they shall see God," which they will not be permitted to do until, by the Spirit they shall have been raised to immortality and incorruptibility, for Jesus told the Sadducees, "that they which should be accounted worthy to obtain that world and the resurrection from the dead neither marry nor are given in marriage; for they are equal unto the angels and are the children of God, being the children of the resurrection.

Luke 20: 35-36.

Angels are immortal and the Lord Jesus is deathless, but he derived his immortality from his Father; for Jesus said, "As the Father hath life in himself, so also hath he given the Son to have life in himself," hence the Spirit of God speaking through Christ said, "I have power to lay down my life and power to take it up again, which it did on the third day, for Peter said in Acts 2:32, "This Jesus hath God raised up," and Mark in 16:19, says, "He was received up into heaven and sat on the right hand of God. In Rev. 1:18 Christ through the angel said to John, "I am he that was dead; and behold I am alive forevermore." Thus signifying that he was in possession of eternal life. In Rom. 6:9 Paul said, "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him."

If death has no more dominion over him he is forever exempt from death and in possession of eternal life, which is equivalent to immortality, and if in possession of immortality he is also in possession of incorruptibility; for that which is corruptible is subject to change, and that which is subject to change is perishable and subject to death; but, inasmuch as, Christ affirms that he "is alive forevermore," we conclude that he is in possession of immortality and incorruptibility. L. Booth.

Why do Men Die?

That is, what cause worked to bring about death upon the human family? We see that the innocent child, the veriest sinner, and the purest saint die alike. We have often heard it hinted that to die peacefully we have but to be Christians and that sinners die hard because they are sinners. We look around about us and find that frequent examples show the falsity of such a position. No, we see sinners pass out without a struggle and saints suffer throughout a long drawn out illness and finally die in great agony, and vice versa. All die alike. Death is no respecter of persons. The question is, Why do they die? Is it for their own sins? or who is responsible Let the Word answer: "Wherefore, as by one man sin entered into the world and death by sin; and so death passed upon all men, for that (margin: 'in whom') all have sinned Therefore as by the offense of one (by one offense: margin) judgment came upon all men to condemnation, etc." Rom. 5:12,18.

The text places the blame. Because

of Adam's transgression men die. No man, then, can die on his own account the death that he dies in Adam. There is only one way for men to die for their own iniquities (Jer. 31:30) and that is to be freed from the result of Adam's iniquity which can be done only by being raised up out of the death wrought by Adam. This done, if they die again, they die for their own iniquities. The child of God has this advantage. If he has lived a godly life in this age, he shall never see death for his own iniquities for they have been blotted out by the means given in Christ and in this sense we read in John 8:51, "Verily, verily, I say unto you, if a man keep my saying, he shall never see death." The man who is in Christ shall never see death because of his own sins, but the death in Adam all die regardless of their relation to Christ. If there is no resurrection for any except those who are in Christ, then saints are punished as much as sinners and sinners have never died for their own iniquities at all. This will bring forth all that have ever lived. Thus, we have assurance of a universal resurrection. And since sin is not imputed where there is no law (Rom. 5:13) many of those who come forth, never having known the law, can not be judged by that law until made acquainted with it, and given an opportunity to choose to obey or disobey it.

This is not "second chance" as some name it, but one chance for all. So in Rom. 5:18 we find the assurance that "by the righteousness of one the free gift came upon ALL men unto justification of life." In other words, the virtue that there is in Jesus Christ undid all the harm that was done in Adam, and places every man back into a position in which he cannot say that "our fathers have eaten sour grapes, etc.," but where each will be responsible for his own acts and their result. This excepts the class who are now made acquainted with God's law and are obedient to it. There is still another class and they are the ones who know God's will and will not obey. These are the mortals who today stand upon the worst ground of all. Surely, nothing but God's judgment can be upon them in the coming day. This teaching but shows the goodness and tender mercy of God, our Father in heaven. The editor of this paper has ever held this faith and has been extremely happy in it. It has always occurred to his mind that they who accept the teaching that the ignorant, heathens, babes, imbeciles, and other irresponsibles, who die the Adamic death will never

again see light, are about half brother to those who used to teach that all these were made to feed the hell of fire and brimstone of orthodoxy.

S. J. L.

Do You Swear?

Wait. Are you quite sure you know what an oath really is? Some people think "damn" is a swear-word, instead of a curse, modern religion is so far from the truth in making the word of none effect through tradition. There is a long list of curses in Job 3. But cursing is not swearing and VICE VERSA. To curse is to pronounce a wish of evil upon that which is cursed. "Cursed is the ground for thy sake." "Let him be anathema-ma ranatha." Evil may result in good to the one on whom it comes. "I make peace and create evil. I, the Lord, do all these things." Chastening purifies and perfects. But an oath may be taken by pronouncing a contingent curse upon one's self, as did the forty Jews of Acts 23. Compare verses 12 and 21.

A real oath is given in 1 Sam. 28:10. Notice the wording of it closely. "As sure as God lives you shall not be hurt." He made the performance of his promise as certain as the existence of Deity. That is where the sin comes in, for no man can control the future that certainly. He might die, or a thousand preventing providences intervene, and his oath-bound promise become false. That is the essential fault in swearing according to Matt. 5:36. The same fault is in taking oath to a statement of fact in court or private; we might be mistaken, since humanity is weak and finite. But the form of words in a civil oath, so called, is not a real oath at all. The only fault there is perhaps in saying, "I swear," because that shows we are willing to swear if the form of words were really an oath. So "Let your yes be yes and your no, no." Is it not more dignifying to Christian life to insist that a Christian's word is safe without any prop?

We can now better understand the combined oath and curse of the forty Jews, perhaps. Paraphrased it would be, "We will kill Paul, as sure as that we will starve ourselves to death if we fail." A similar combined oath and curse is found in 1 Kings 19:2, in 11 Kings 6:31, and in such expressions as, "Hope I may die if," or, "You may kick me out," or, "I am a monkey," "If not, I will eat my hat," or, "I'll treat," "I'll be switched, hang ed, dog-oned, damned," etc. For "dog on-it," "confound it," "drat it," and "blame it" are curses, just the same

as "damn it."

The infinite and eternal God, being able to control the future, can make the performance of his promise as certain as his existence, by an oath such as in Num. 14:21, and elsewhere, "As truly as I live, all the earth shall be filled with the glory of the Lord." The oath with him is thus not a sin, because what he promises he is abundantly able to perform, with no danger of failure causing the promise to be a lie taking the oath for the sake of strengthening our faith. Heb. 6:13-18.

So let us avoid the following and all oaths: "As sure as I (or you) live," or, "as you're a living," or, "born," or, "a foot high," or, "as I sit here," or, "as the world," or, "death," or, "shooting," or, "sure as the vine grows round the stump."

There is an oath in, the little poem, "The Swallow," used in readers for prattling lips, which thus unconsciously learn to swear.

Of course we all know "By ——" is an oath, whether the blank stand for the name of Deity, "G," "gum," "thunder," "crackie," "golly," "ginger," or what. How many of us know that thus originated such expressions as "goodness," "land," etc.? Or that "Upon my word" is an oath, or, "my honor," or "as I am a man," or "my name is not ——," or "as sure as my name is ——?"

"Set a watch, O Lord, before my mouth, keep the door of my lips." "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer."

Joseph Williams.

We agree with Bro. Williams in the main in the thought of the above and we know he will not think us taking a mean advantage of him in saying that it is our conclusion, after considering what he has written, that he has had a pretty thorough schooling in the "cuss" and "swear" business, else how could he make all those fine distinctions? —Editor..

Acts 2:38-39.

"Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gifts of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Does "the gift of the Holy Ghost" mean baptism with the power of holy

spirit? And is the promise to us today?

"The gift of the holy ghost" undeniably means the holy spirit itself, Acts 10:44-47. For in verse 45 it is called "the gift of the holy ghost" and in verses 44 and 47, "the holy ghost." Therefore in this case the two are identical. And in 11:17 it shows that what Cornelius received was the same as at Pentecost, verse 16 referring to both as a "baptism" in holy spirit. Therefore "the gift of the holy ghost" means baptism in holy spirit power to speak and work miraculously. So we see that the answer to the first question is affirmative.

Then to whom is the promise? First "to you and to your children," that is, the Hebrew people. They are "first," Acts 3:25-26, before Gentiles. This was necessary to fulfill the covenant-plans of God, Acts 13-46. So many Hebrews were "called" thus to be endowed with power from on high. Especially the apostles. Then the promise was due to all that are afar off", that is, the Gentiles, Eph. 2:11-22 who were far distant from God and the covenants of gospel promise. Cornelius, for example, was one of these Gentiles "called" and empowered thus with the spirit. Lastly, the limitation is set, "as many as the Lord our God shall call." Call to what. "repentance," Matt 9:13, to fellowship in Christ? If so, all called and "elect" ones, Jew and Gentile, then and now, could be working miracles. And that is the ordinary theological interpretation of these words. But it is not the Lord's. For by what has already been pointed out, to be thus "called" was for the purpose of receiving the spirit-revelation and the attendant power to confirm "with signs following," Mark 16:15-16. See Matt. 10:1, where Jesus after the "call" confers this "power." Also Mark 3:13-15. When Paul and Barnabas were thus "called," Acts 13-2, they did the same, 14:3. "Called" to preach, 16:10, and work miracles to prove the call and the message preached. "Called" to be "witnesses" Luke 24:48, witnesses of his resurrection, Acts 1:22, by miracles, 4:33. If God wanted any of us for this he would assuredly empower us to do it. But the work has been done, and well done by those "as many as the Lord our God" "called" to do it. So well done that the spirit furnished both the revelation, II Tim. 3:15-17, and the confirmation, Heb. 2:4.

How can we be "eyewitnesses," II Pet. 1:16, of his resurrection, not having been with him "from the beginning," Jno. 15:27?

So we see the meaning of the text: Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and you shall receive the power of the holy spirit as we did at Pentecost, for the promise is to you of the Hebrew nation and to the Gentiles as well, even as many as the Father shall call to be witnesses by the power thus conferred. Joseph Williams.

Some More Questions.

“When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them: that thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When they sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters, shall return to their former estate, then thou and thy daughters shall return to their former estate.” Ezek. 16:53-55. (Read all the chapter for that matter.)

“Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: . . . But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you . . . And thou, Capernaum, . . . But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. Matt. 11:20-24.

Did the Spirit of God through Ezekiel mean to teach that at a future time, God would call these wicked nations forth from their place of captivity (death) and place them along side the Children of Israel in judgment?

Was Christ’s declaration to Chorazin, Bethsaida, and Capernaum, in harmony with Ezekiel’s declaration? And did Christ mean to convey to these cities that a time, then future, would come when they must all give an account of their conduct and at which time the ancient wicked cities would find it more tolerable than would the more modern cities which rejected him?

Will some one please answer?

Felix was a very wicked man. He was a grafter (Acts 24:26) and an adulterer, for he lived with Drusilla, the wife of a Jew. A very bad man. Paul preached to him. “And as he reasoned of righteousness, temperance, and judgment to come, Felix TREMBLED,

etc.” I wonder why the fellow trembled. Did he get an idea from what Paul had said that there was a time of judgment awaiting him?

Will some one please answer?

Please read Ezekiel 34. The shepherds of Israel had a woe pronounced against them. No doubt that many of the false shepherds died without a struggle, having enjoyed life right up to the last. The sheep suffered. Both sheep and shepherds died. Now does the oft repeated promise that God will judge “between the fat cattle and the lean cattle” have reference to those who were living then and who suffered then, or did the promise have reference to a class yet unborn? Will those sheep who suffered at that time be fed “upon the mountains of Israel,” or was the promise to some other sheep who had not suffered?

Will some one please answer?

Jer. 31:15-17. A promise is made to Rachel (the mothers of Israel) that her children will come forth from the land of the enemy into their own border again. Matthew says (2:16-18) that this prophecy referred to the little children slain by Herod when he sought to take the life of the Christ child. Does this text mean to teach that little babes will be resurrected?

Will some one please answer?

God’s Righteousness vs Man’s Righteousness.

There are two standards of righteousness in the world—God’s standard and man’s standard. These two standards oftentimes come into conflict with each other. God’s standard is always the same while the standard of righteousness with men differs in proportion as their environments have been different. Men are finite and subject to prejudices which warp their judgments. It is impossible, for these reasons, for Man to map out a standard which will be equally just to all. God is infinite and unprejudiced, therefore the only one who can set a standard which is just and equal to all. That man is wise, who, knowing this, seeks after God’s righteousness to the neglect of his own ideas of righteousness.

Obedience to God’s laws is righteousness.

“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, as it is at this day. And it shall be OUR RIGHTEOUSNESS, if we observe TO DO ALL THESE COMMANDMENTS before the Lord our God, as he hath commanded us.” Deut. 6:24-25.

Jesus says: “For whosoever shall do the will of God, the same is my brother, and my sister, and mother.” Mark 3:35.

It is a mistake for a man to follow his own ideas of righteousness. The people of Israel did it and made a mistake.

“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, have not submitted themselves to the righteousness of God.” Rom. 10:1-3.

“All our righteousnesses are as filthy rags.” Isa. 64:6.

A standard of righteousness to be of real service to us must be one that will help us to decide matters of right and wrong for us as well as for others. A standard that will help a man to see his own faults is just what we need and such a standard we have in the Word of God.

“For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” Heb. 4:12.

God’s standard sometimes requires the performance of duties that run quite contrary to the ideas of men. In 1st Sam. 15:13-23 we have an instance where God through the Prophet Samuel required Saul to take the lives of all the Amalekites—men, women, and little children. Seeing no further than men are able to see into the future, this would appear to be very unjust and man’s righteousness would find an excuse for saving the women and helpless children, but God having foresight into the future could deal with certain righteousness. In dealing with a den of rattlesnakes we do not spare even the little ones for we know that they will but grow up to be old rattlesnakes some day with all of the venom that such a snake can have. God knew this much about the Amalekites. Let us strive for Paul’s idea of righteousness as expressed in Phil. 3:7-12, wherein he says: “And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.” S. J. L.

BIBLE Thoughts and Talks

Vol. 3

Oregon, Illinois, Dec., 1910

No. 4

S. J. Lindsay, Editor,
Oregon, Illinois.

Always address the editor at Oregon, Illinois, unless otherwise directed by private letter.

Do not neglect the matter of informing us of any change of address. We CANNOT POSSIBLY KNOW OF YOUR CHANGE unless YOU inform us. Since the last issue, two letters have come inquiring why the paper was not received. In one instance, the address given in the letter was very different from the one originally given as the person's address. Inasmuch as we send the paper out in an unsealed, one-cent envelope, it is not subject to forwarding by mail and consequently when it has reached the destination called for in the address it finds its way into the waste basket after a stated time. Our list is very complete, and in addressing the envelopes we have a system that precludes the possibility of an omission of even one name. The mails are quite sure and if your paper is not received, it must be because there is a mistake made elsewhere. We feel assured that if you are as careful in these matters as we are to deliver the paper to the mails, you will get your paper every time.

Bro. Marsh writes in The Restitution of Nov. 16, 1910:

"Those who have attended the Illinois Bible School and Conference in Oregon during the past three years will learn with regret of the death of Mrs. Margaret Fortune Hall, who contributed so much to their material comfort by her efficient management of the dining hall. Mrs. Hall's efforts have been greatly appreciated and she will be truly missed at our next annual gathering."

To the above we can say a fervent Amen. Not only will she be missed by us at our annual gathering, but

she will be missed by all her neighbors and among these most by the little children. Mrs. Hall was a favorite with the children of the neighborhood. Auntie Hall always had a cookie and a kind word for the little folks. She is one of that class of people who never receive in this life the reward due for their good works. She went down into death with a record for faithfulness seldom equaled. Our God, Who doeth all things well, will do right by her.

The death of Sister Wilhelm of Indiana, reported by Bro. Williams; of Bro. W. O. Steffa of California, reported by Bro. Kimball, and of Bro. Cansdale of Iowa, mentioned by the editor of The Restitution in the Nov. 16th issue, causes a deep sadness to come over us, for this means the breaking of the ties not only of fellowship, but also ties of personal friendships. Of the faithfulness of these dear brethren there can be no question. Bro. Steffa and Sister Wilhelm were as yet hardly arrived at middle life. Both were fervent and both loved the truth dearly. Bro. Cansdale was old and well stricken in years. His fervency is the mark by which he will be remembered by all who have ever attended the Iowa conference when he could be there. If it were not for hope the heart at times would break. We hope to meet all these again in a time when the conditions of life are far in advance of what we may know or think now. May we all be faithful that we may have assurance of that life.

Report for November.

We closed our last report while the meetings were on at Dilbeck, Va. After making this report, we remained at Dilbeck until Saturday evening, Oct. 29th. The meetings here were well attended and a good interest was shown. On Sunday morning, Oct. 30, we began at Seven Fountains (Dry Run). This is up the valley four miles from Dilbeck and in a measure it may be considered but a continu-

ation of the work at Dilbeck. Here the interest was good and on the following Sunday two young men, Bro. Frank Boyer and Bro. John Andrews, were led to the act of obedience in baptism. The strength and worth of these two young men will be felt in the church of this valley. After a week of work at Seven Fountains, we crossed over the mountain into the next valley to serve the church at Maurertown. A great deal of prejudice against the church is exercised at Maurertown and few outside the membership could be induced to attend the services. With no encouragement from outside we concluded to go back and spend another week at Seven Fountains. Here again we had good attendance and interest. We closed our work in Virginia on Sunday, Nov. 20th and on the following day we arrived in the evening at the home of Bro. and Sister A. J. Boyer at Stephens City, Va. Sister Boyer is in a sense a "shut in" through the effects of rheumatism, which has done its work much to her disadvantage. It was because of this more particularly that several days were spent there. Not being privileged to eat Thanksgiving dinner at home with our own family, we were made to feel very much at home with these brethren. The fact of the matter is that all Virginia homes, so far as our experience goes, are well provided with comforts of all kinds. On Friday morning Bro. Carmel Boyer conveyed us to Winchester to take an early train for Cleveland, Ohio. Winchester is one of our historic cities. We passed the old stone house used by Washington as his headquarters. We went on our way to Cleveland by way of Harrisburg, Pa., and from thence over the Pennsylvania Lines of travel, over the Great Horse Shoe Bend, to Pittsburg where a train was soon found headed for our destination. We arrived at the home of Bro. Conner on Friday evening, spent Saturday in rest and on Sunday preached twice to Bro. Conner's congrega-

tion. We found these brethren to be a very intelligent and appreciative company. Tuesday was spent in a ministerial meeting with Brethren Austin, Blakely, Williams and Conner. The full report of this meeting will soon go out officially, hence more need not be said here about it. Our stay in Cleveland closed with a postponed Thanksgiving supper and reception in the basement of their church building. During the seven weeks of our absence from home, only four evenings were lost from preaching. A more detailed report for the month follows. There is only one thing which makes this work fall of being the most enjoyable work we ever had and that is the fact of being away from home and loved ones so much.

Sermons preached, 31; baptisms, 2; miles traveled, 980; appointments, 3.

Financial Report for the Month.

Receipts.

J. E. Coverston, \$18.00; Miss Caroline Coverston, \$2.00; Mrs. Inez Titus, \$3.00; Miss Jennie Page, \$5.00; Mrs. Cora E. Cooley, \$3.00; Jos. Ritenour, \$11.00; Wm. Funk, \$2.25; Fred Drew, \$2.00; C. J. Funk, \$1.00; Mrs. Kate Ritenour, \$3.00; A. J. Ritenour, \$2.00; D. S. Boyer, \$5.00; S. E. Boyer, \$25.00; Miss Virginia Boyer, \$10.00; Mrs. E. C. Ritenour, \$5.00; F. V. Blakely, \$5.00; Miss Flora Harris, \$6.00; Miss Seraphine Ritenour, \$6.00; J. D. Boyer, \$5.00; G. A. Boyer, \$10.00; J. M. Boyer, \$1.00; Chas. B. Compton, \$1.00; Miss Bessie McInturff, \$1.00; Mrs. Mary E. McInturff, \$1.00; Hugh M. McInturff, \$1.00; Miss Lois Thompson, 50c; Miss Emma VanAntwerp, \$1.00; Mrs. Mary VanAntwerp, \$1.00; Mrs. F. D. Maphis, \$1.00; Mrs. Marie Coffman, \$5.00; A. J. Boyer, \$20.00; Mrs. J. W. Donaldson, \$2.00; Mrs. Mary A. King, \$12.00; Ezra Railsback, \$2.00; S. E. Woods, \$1.00; Geo. Jones \$1.00; Silas Murphy, \$5.00; Mrs. Diana Murphy, \$2.00; Peter Jeffrey, \$10.00; A. C. Munch, \$5.00; J. E. Boyer, \$10.00.

The above are the receipts of all classes. The following will show the various sources from which they come

Pledges,	\$ 170 25
Collections,	27 00
Subscriptions,	50
Balance last Report	317 66
Total Receipts,	\$515 41

Expenses.

Carfare,	\$ 21 83
Bible Thoughts and Talks,	7 00
Hotel,	1 35
Postage,	1 08
Salary,	75 00
Total expense,	\$106 26
Bal. on hand Dec. 1, 1910,	\$409 15

How the Holy Spirit Operates Now.

"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?" I Cor. 6:19.

Here Paul tells us that the Holy Spirit dwells in our body. How? Jesus says: "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life." John 6:63. The word is Spirit and it gives us life. Thus, the Holy Spirit, or power of God (Micah 3:8; Luke 24:49); lies in the word (Heb. 1:3) because "No prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the holy Ghost." II Pet. 1:21. And Paul says: "Let the word of Christ dwell in you richly in all wisdom," Col. 3:16. The word of Christ dwells in us by faith, II Tim. 3:15. Therefore, the word which dwells in us, being spirit, the Holy Spirit dwells in us by faith in Christ's word. "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." II Tim. 3:16-17. This word inspired by the Holy Spirit thoroughly equips us for salvation.

"Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures," Jas. 1:18. We are first begotten by the Spirit through this word. Then as the Spirit through the word operates on those begotten, it transforms them from worldly characters to godly characters. As Paul says: "Therefore if any man be in Christ, he is a new creature: old things are passed away, behold all things are become new." II Cor. 5:17.

"If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom 8:11. If faithful in putting on "the whole armor of God," (Eph. 6:10-17) God will raise us up to eternal life by his Spirit which dwells in us by faith in his word.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." I Cor. 2:9-10. Those things which God has in store for us, he has revealed by His Spirit through the word.

In time past, gifts of the Holy Spirit

it were exercised by certain of God's people to reveal (II Pet. 1:20-21) and confirm this word (Mark 16:20). But now these gifts have ceased, as prophesied by Micah (3:6-7) and Paul (I Cor. 13:8). For since we have a record of God's word through which the Holy Spirit operates, we need not these gifts.

Ida Ordnung, Burlington Jct., Mo.

B.... J.... M....., Oct. 30, 1910.
Mr. S. J. Lindsay,

Oregon, Illinois.

Dear Mr. L: I wish you would when you have the time send me some sets of references, that I may "think" on some certain questions. It seems like it is just GROUND INTO me that there is a heaven where we all live finally and that there is one Satan, and that the wicked are punished. In studying them myself I have become more mixed than ever. Will you favor me?

I am,

Yours truly,

M.... O.....

Answer.

Maurertown, Va., Nov. 7, 1910.

My dear M.....:

You cannot imagine how much good it did me to get your letter inquiring for the texts on the inheritance. You will not think it strange of me if I say that I covet you for the truth. I am sure that I have the same kind of an interest in you that I would have in my own daughter. Indeed, I am anxious to make you my daughter in the faith some day—I hope at no distant date. What texts I give you I wish you to examine critically and then answer the questions given. Furthermore, if you can find one text that definitely gives you a promise of eternal home in heaven, or if you can find one text that gives promise of a "conscious something" that goes off to heaven at death, I will give you a valuable present for it. M..... it just cannot be found. God is very jealous of His word and He wants us to honor Him by believing what He says.

I will give you a line of texts now on the inheritance and when you have given them a good examination, I want you to write me and frankly tell me what you think about them. On the Satan question I will say nothing for the present, as I think it best for you to handle the one line at a time. Please have confidence in me to believe that I would not knowingly give you wrong instruction for the world.

Read Rom. 1:16. Analyze it carefully. Here is the skeleton of the text: Gospel—power of God unto salvation—to those who believe it. If the gospel is the POWER of God for

salvation, is it the ONLY power He employs by which to give us salvation? Does the text declare that the gospel to be such a power must be believed? Is it necessary, then, to KNOW the gospel to believe it?

Now read II Cor. 4:3. What is the result to them to whom this gospel is hid? Why? Now go to Gal. 1:6-9. Paul here pronounces a curse upon all who preach any other gospel which, he says, is not THE GOSPEL. But he says there are some who pervert the GOSPEL OF CHRIST. Why is perversion of the gospel such a dangerous thing? Why should Paul pronounce a curse upon those who preach for gospel that which is not gospel? Why is preaching "another gospel" such a serious thing?

But what is this gospel? Read Gal. 3:8. Here we find that Abraham some 2000 years before had the gospel preached to him. What is it? "In thee shall all nations be blessed." As yet, this is indefinite, but if we will go to the Old Testament to find what this blessing consists of, we will come pretty close to the gospel, or good news, that we are expected to believe.

Let us read now Gen. 17:7-8. What two covenants, or agreements, are made to Abraham here? Of what was Abraham's inheritance to consist? To whom besides Abraham is this promise made in this text? The seed? Who is this seed? See Gal. 3:16. Then the promise was made jointly to Abraham and Christ, was it not? Is there anything said about an inheritance in heaven in this? Let us see if the other scriptures agree with this as to Christ's inheritance. In Rom. 4:13, it says the inheritance given by promise through faith in Abraham and his seed is "the world." Again, in Psa. 2:8, we find Christ's inheritance described as "the heathen and the uttermost parts of the earth." In Psa. 72:8 we find that "He shall have dominion from sea to sea, and from the river unto the ends of the earth." In Isa. 9:6-7 we find a promise given. Here it is that he is to have David's throne and David's kingdom. In Luke 1:31-33 we find the angel in his announcement to Mary corroborating the language of the Prophet. Jer. 23:5-6. Here we find he is to "execute judgment and justice in the earth."

In Ezek. 21:25-27 we find an account of the overthrow of Zedekiah, the last king to sit upon the throne of David and the promise that comes with this overthrow is that it shall be no more until he comes whose right it is, and God will then give it to him. Since Christ has been in heaven he has been on the Father's throne (Rev. 3:21) and he will not occupy his throne

until he comes again (Matt. 19:28 and 25:31) Rev. 20:6. Here we read that those who have part in the first resurrection are to reign with Christ a thousand years. Rev. 5:10 declares that this same class are to reign on the earth. Rom. 8:16-17. In this we find that the saints are to be joint heirs with Christ. Let us see if the scriptures pretty generally agree upon this. First examine Prov. 10:30. Here we are told that the righteous "SHALL NEVER BE REMOVED" but that the wicked "SHALL NOT INHABIT THE EARTH." Again in Prov. 11:31, we are told that the righteous are to be rewarded 'IN THE EARTH' and that sinners are to get theirs right here, too. Read also Prov. 2:21-22. "For the upright shall dwell in the land, and the perfect SHALL REMAIN IN IT," while the wicked are cut off from the earth and rooted up out of it. This agrees with the parable given by the Master in Luke 19:11-27, which read carefully. In this parable you will find Christ (the nobleman) going into a far country (heaven) to receive for himself a kingdom and TO RETURN. Then it is that he rewards the faithful and punishes the wicked. . . . Read carefully this parable and apply it to the scriptures already cited. You will be surprised at the beautiful harmony running throughout. Now we will go again to the Old Testament, this time to the Psalms. Read the 37th. In verses 9, 11, 22, 29 and 34, the story is further sustained. The righteous are to inherit the land and to dwell therein forever; they are to delight themselves in the abundance of peace, while the wicked are to be "cut off"; to be as the fat of lambs which consumes away; yea, thou shalt diligently consider his place and it shall NOT BE! Read Dan. 7:27. Here we see that the kingdom is to be "under the whole heaven" (not up in heaven) and it is to be given to the people of the saints of the most high and it is to be everlasting. Christ also says in Matt. 5:5, Blessed are the meek; for they shall inherit the earth.

There are still other texts but I believe these will suffice to show you that at least a part of the gospel preached before to Abraham is good news of an everlasting life to come with an inheritance in the earth, with all pain, sickness, sorrow, crying, and death removed (Rev. 21:4).

When you have completed this study then write me for more upon the gospel story and it will be forthcoming. Do not think that you will tire me with questions, or that you will be in any way burdensome to me in the matter for I enjoy this work and I shall be more glad than I can tell if I can only

convince you that this is the gospel hope and that we should look for it and that having faith in it will please God, while lack of faith in it will surely displease Him. S. J. Lindsay.

Did Peter "Follow" Jesus to Heaven?

Beginning at John 13:33 we find Jesus telling His disciples He would not be with them long, but was going away and where He went they could not come, which they, taking Him too literally, as was their habit thought. "Where are you going that we cannot be with you, since we have been together since you called us to follow you?" And Peter, the impulsive one, and the spokesman, queries where his Lord is going that they should not, and avers that death, even, shall not deter his fellowship with his Master. To which question he is replied: "Whither I go thou canst not follow me now, but thou shalt follow me afterwards." And He continues by comforting them with the thought that although they be parted in person, yet the Master is with His people still, by the presence of the Comforter, and shows them where He is going "unto the Father," John 14:6, and that they can always be with the Father in that since Jesus is "the way" and dwells with them still in the holy spirit, therefore they are always in the Father and He in them, through the spirit.

Now turn to John 21, when Jesus re-instated Peter as Pastor of Israel after the three denials, by putting him to a love-test again in the same three points, and see how Peter was to "follow." Notice verse 19, where you see that the "following" was to be to death, not to subsequent resurrection and ascension to the Father, but unto the Presence of the Father among men by resurrection when the promise then made is fulfilled, "I will come again and receive you unto Myself, that where I am there ye may be also." For sake of that promised eternal fellowship, Peter later followed his Master even unto the tomb, in hope of being forever with Him when He comes with the release. Shall we not be even as faithful?

Joseph Williams.

"Touch Me Not." John 20:17.

"Touch me not; for I am not yet ascended to my Father: but . . . I ascend unto my Father, and your Father; and to my God and your God.

Since Jesus later (26-29) expressly bade Thomas to do what He here bids Mary not do, the general conclusion has been that the contact of Mary's flesh with her Lord would have been detrimental to Him, and then arises

the puzzling question, Why not so of Thomas also? Some have offered the explanation also that Jesus had been raised mortal and not yet "changed," as He was when He ascended. But by Luke 24 we see Him "flesh and bones" until His ascension, thus the puzzle as to Thomas touching Him would still remain.

The word here translated "touch" has the meaning "to attach ones self to." (Strong's Concordance.) The context is full of this idea... For Mary was much attached to Him for His healing her seven diseases. She "turned" when she heard Him say "Mary," and seems, with words of affection, to express her attachment. But just as He had previously told His disciples that they henceforth must be parted from Him and rely on the Comforter, He here tells Mary the same thing: "Do not become too much attached to Me, now in My renewed life, for we cannot be together long, since I am about to ascend and leave you." The expression of her affection would increase it, and so make the parting a sorer grief to her. Joseph Williams.

Ananias and Sapphira.

Ananias and Sapphira were sinners. Of what did their sin consist? By reference to Acts 5 it will be seen that they were both liars, each guilty equally with the other. Why should the judgment of God be so severe upon these two for lying since so many liars have lived in the church since without meeting a like doom? Some have said that they were the first liars in the church and that God sought to make an example of them to show what would finally become of all liars. Yes? But why were they stricken down immediately without a chance for repentance while all other liars since have had opportunity to repent? Or is there no repentance for a liar? It must be that there is. David committed a crime equally great in causing Uriah to be slain and he was given opportunity to repent and he did repent, but Ananias and Sapphira no sooner told the falsehood than they were carried out dead. Why this judgment of God?

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Jno. 14:26.

"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth

you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." I Jno. 2: 27.

By this reading we find that not only were the apostles anointed with the baptism of the Holy Spirit so that they should be led into all truth, but the disciples of the early church were likewise so anointed. They were so thoroughly instructed in truth that they had not need of any man to teach them. This was done for the apostles and those who believed their preaching, for the confirmation of the Word of truth. See Mark 16:15-16 and Heb. 2:4.

Then in these early believers God was laying a foundation for His future church—that is, future to that time. We often hear the saying that upon the kind of foundation a building has, depends its stability as a structure—that no matter how perfect a building may be built above its foundation, if its foundation is poorly constructed it will soon go to pieces. Ananias and Sapphira, then, belonged to that class and inasmuch as it was very necessary that no faulty material should enter in to mar the perfection of this foundation God dealt with them accordingly. In the act that they committed, they did it in the face of this positive evidence of which we have already read, for they were anointed with the Holy Spirit in baptismal power. They were certainly a part of the company spoken of in Acts 4:31. They were living in the presence of positive truth which would permit no excuse for forgetting for the time being what was their fidelity to truth. They walked by sight. Why are not liars stricken down dead instantly today? Because none have the evidences which they had and none are called today to confirm the Word of God. All walk by faith today. It is all a matter of faith with us. But if a liar in the church today persists in lying and never repents, there is a like doom awaiting him. When the foundation was being completed, they were cast out and destroyed because they were unfit for that high calling; and so, when the super-structure is

being completed, no imperfection will be permitted to stand in it, but it will also be cast out into destruction.

S. J. L.

Another Question.

How are we to harmonize the following texts?

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple," Luke 14:33.

"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5: 8.

The death of Uncle John Wince casts a gloom over the whole church for through his association with the brethren through the medium of The Restitution, he has won the hearts of all. But to know him personally was to bring one much closer to him in fellowship. No one could come into his presence and go away without feeling benefitted. Uncle John was one of those clean, earnest, zealous, lovable men that one likes to meet. He was faithful to the last as he had lived. He was especially interested in the Bible School work and in this movement he has stood by the writer of this brief sketch faithfully, declaring that he believed the future of the church rests in the proper education of its young people through this medium. Uncle John will not soon be forgotten. He rests in waiting for the promise of the Father to send His Son from heaven to awake him. Then we shall see him again.

Wherever we go, we are impressed with the need of our young people to lay a good foundation in youth. Not only a foundation in knowledge, but a foundation in right principles before God as well. We are living in an age where the bulk of humanity are trying to get something for nothing. This is the cause for the trouble between capital and labor today. This is largely the cause for so many divorcees. Remember that "Nothing of value is gained without effort."

BIBLE Thoughts and Talks

Vol. 3

Oregon, Illinois, Jan., 1911

No. 5

S. J. Lindsay, Editor,
Oregon, Illinois.

Always address the editor at Oregon, Illinois, unless otherwise directed by private letter.

With this issue Christmas has passed and the New Year is upon us. We presume that our friends fared well in the general exchange of gifts which takes place at this season of the year. The editor and his family have no reason to complain since we have not been forgotten in it all. Now that the New Year is with us, we wish you all a happy and prosperous year in the good things of this life and a magnificent growth in the things of that life which is to come.

Report of work for December.

Since our last report our work has been more broken. We had it well planned but sickness coming into the locality where we had planned to work, and among those in whom we were particularly interested made it advisable to change our plan of operation. We will take up that work later.

Sister Minnie Rouch, Bremen, Indiana, is one of the supporters of our work and she had been asking for work for some time, so on Tuesday morning, Dec. 6th, we started for Bremen, staying over night at the home of Sister Harsch in South Bend, and arriving at the Rouch home in the afternoon of Wednesday. On Wednesday evening a Bible lesson was conducted in Sister Rouch's home before the neighbors who had gathered there in answer to announcement. On Thursday evening we gathered at the home of Bro. and Sister Willis Rouse and again on Friday evening at the home of Sister Senneff. Each evening there were enough present to fill

the capacity of the homes. The attention was good and many not in the faith took part in the lessons, asking questions and taking a general interest. This is a good field for labor and if time permits a visit will be made at a later date when more time can be given. On Saturday we returned to South Bend where we had promised a week of work, there being supporters of our work here who have long been faithful to the cause of truth. After Sunday services we could no longer have the use of the hall where our people commonly meet, so the evenings were spent alternately in the homes of Bro. Richard Railsback and Bro. Snoko. Bro. and Sister Snoko have been invalids for some time, not being able to go out to meeting, and this meeting with them was thoroughly enjoyed by all. On Saturday evening, Dec. 17th we were permitted to appear before our brethren at Lanark, Ill., once more. It was pleasant to look again into faces so familiar and to be with those with whom we have had such pleasant associations for so long. Preaching for them Sunday forenoon and afternoon, at the close of the afternoon service we started across country ten miles and caught the evening train for home. Here we are, enjoying the holiday rest, expecting to go to work next week in southern Illinois.

Financial Report.

Receipts.

Mrs. E. Moran, \$1.00; Mrs. A. L. Tichenor, \$6.00; Willis Rouse, \$2.00; Mrs. Jane Pyper, \$6.00; Mrs. Mary Cordray, \$1.00; R. O. Cuffel, \$1.00; Mrs. Idona Romine, \$1.00; Miss Virginia Ritenour, \$1.00; Ezra Railsback, \$3.00; J. M. Glotfelty, \$5.00; Mrs. H. S. Bell, \$3.00; Mrs. Mary VanAntwerp, \$1.00; Miss Emma VanAntwerp, \$1.00; F. V. Blakely, \$5.00. Total receipts, \$37.00.

The above are the receipts of all

classes for the month. The following will show the various sources from which they come:

Pledges	\$ 29 00
Subscriptions for paper	2 50
Collections	5 50
Balance last month	409 15

Total 446 15

Expenses.

500 1c envelopes	\$ 5 62
Bible Thoughts and Talks	8 00
Postage	1 50
Carfare	9 88
Hotel	1 15
Salary for December	75 00

Total 101 15

Balance January 1, 1911 \$345 00

Sermons preached, 15; no baptisms; miles traveled, 440; places visited, 4.

"Will It Pay To Become a Christian is the title of a little book by our esteemed brother James W. Wilson of Chicago. We have always esteemed Bro. Wilson as one of our most scholarly associates in the work. Not only is he scholarly, but with it he has love for the work. According to the publisher's statement, the price is twenty-five cents, or it will be sent free to anyone who will agree to read it and loan it to two other persons likely to be influenced by its contents. This is surely a liberal offer and it shows at once that it is not Bro. Wilson's desire to make money out of the enterprise. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta., Chicago, Illinois.

A letter from Sister Inez Titus says among other things: "I enjoy 'Bible Thoughts and Talks' very much. Think it is just fine. Read Bro. Williams' article on swearing 'till we almost learned it."

Christ's Real Suffering.

To many the thought of being laid up-

on a cross and having spikes driven through hands and feet, then to be lifted up to hang by four terrible wounds, would constitute the sum total of our Lord's suffering, but to the thoughtful mind it must appear differently. Jesus had enemies—outspoken enemies. He had a host of friends such as can be won on a bread and butter basis. These he had won by healing and feeding them. Then he had those who were very near to him—a sort of inner circle—his disciples and closer relationships. He did nought but good to all. He healed the sick, opened blind eyes, unstopped the deaf ears, forgave—spent his life in doing good to others. Then came the supreme moment in his life when his suffering began in Gethsemane and when he now had a right to look to them who had been benefitted by him and who had been almost continually with him for a look of sympathy, a word of cheer, and tears of love. The fed and healed multitude faring for their own welfare were not present; the disciples through fear of their own lives deserted Him, some even swearing they knew Him not. As He looked down from the cross not more than three could be found to whom He might look expecting sympathy. His real suffering lay not in the cruel wounds inflicted by His worst enemies, but by the consciousness that all he was receiving from them whom he had benefitted was a careless and cruel desertion, leaving him to die amid the jeers and taunts of his worst enemies with the odium of the world's sin upon him. Death is an enemy. But there are enemies worse than death. There may be some comfort even in death when a life has been well rounded out, if friends are faithful in showing sympathy and love but when one is given into the hands of his enemies to suffer for righteousness, then to be deserted by those who have benefitted by that which led you to the suffering, is the thing that makes the real sting in death.

Jesus had learned to look to an arm that is stronger than the arm of flesh and in this was his strength. In suffering with him in this respect, let us learn to obtain strength from the same source upon which he relied.

S. J. L.

"For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life which now is, and of that which is to come." I Tim. 4:8.

If we are already possessed of in mortality (never-dying life) how can the apostle speak of it as the "which is to come" life?

Of our present life James says that it is a vapour that appeareth for a little while, then VANISHETH AWAY Job says that a man fleeth also as a shadow and CONTINUETH NOT, and asks the question, "If a man die, (stops living), shall he LIVE AGAIN? God's definition of death can be found in Isa. 38:1. "Put thine house in order for thou SHALT DIE AND NOT LIVE."

Man has promise of eternal life and it will be given at the time appointed. "And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and IN THE WORLD TO COME life everlasting. Luke 18:29-30.

Then if death overtakes man before this promise is made good, what becomes of him? Answer: "In the sweat of thy face shalt thou eat bread until thou RETURN UNTO THE GROUND, for out of it wast thou taken; dust thou are and UNTO DUST SHALT THOU RETURN." Gen. 3:19. Simple enough, isn't it?

Sometimes we get exaggerated ideas from carelessly reading a text; we read "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, etc." I Pet. 3:3.

Some people get the idea that because of this text it is sinful to wear anything made of gold. If this is the case, is it not just as wrong and sinful to wear clothes? Look at the text carefully. What does it mean?

What Sun Stood Still at Joshua's Command?

'As you read what I have stated, that all miracles are in harmony with the laws of nature, you may think it strange how the sun stood still at Joshua's command, and wonder if that could be in harmony with the laws of nature. If the Bible taught that the sun stood still, we would be forced to admit that its teachings were in opposition to nature's laws. DeWitt Talmage said that the sun could stand still; God could do anything—but not so. God cannot be a God of reason and do anything that is not in harmony with reason. God cannot lie. God is the God of law and order, and he will do nothing contrary to it. You might as well talk about a man walking without moving his feet, as to claim that the Almighty will do anything contrary to the great laws of nature that he has laid down. I was met on

this point when only a young man. Col. Ingersoll said to me: "Do you believe that the sun stood still as recorded in Joshua 10?" I admitted that I did—I had been educated to believe that it must be so. Like the young robin, I had opened my mouth and taken it down, without even tasting it, or doubting that it was not pure food. "Do you realize," he said, "that in the revolution of the earth around the sun we are moving at the rate of about 19 miles a second, 1140 miles a minute, 68400 miles an hour, and in a day, 1641600 miles; should that motion cease where would you be?" I was forced to admit that we would be whirled into nonentity. I was frank to confess that I could not answer him; something was wrong, but I said to Col. Ingersoll, "I will not join your ranks, I will investigate. That occurrence in Joshua was recorded in Hebrew; I will go to the original language, that is but fair." In any occurrence of life, never condemn the accused until you are forced to by the plainest of evidence. Give the Bible the benefit of the doubt. Cast aside a book that contains the only hope of life eternal to a perishing race, because the translators have made some mistake? Did anyone ever hear of worse folly? I turned to Joshua 9th and 10th chapters, and read the narrative. The Children of Israel had conquered most of the land. The Gibeonites lived near, but they came to Joshua with worn clothes and mouldy bread in their vessels, representing that they came from a far country and so persuaded Joshua to make a league with them. When the surrounding nations heard that the Gibeonites had submitted to Joshua, they assembled their armies and came against Gibeon to destroy the city and people. In their distress the people of Gibeon sent to Joshua to come in haste to help them. Joshua went to their deliverance and success attended his efforts, for the Lord helped him. Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the Children of Israel, and he said in the sight of Israel: "Sun, stand thou still upon Gibeon; and thou moon in the valley of Ajalon."

As I read this verse, I noticed the marginal reading, "Be silent"—in place of "stand." It could not be the literal sun or moon that was commanded to be silent, I would look at the word "stand."

I turned to Young's Analytical Concordance and the word was "Damam," and Young gave—"To be silent." I opened Gesenius Hebrew and English

Lexicon and read as its first definition: "To be silent to anyone; to listen to him in silence; to wait in silence, patience and confidence for his help."

How the light began to gleam through the dark tunnel. It could not be the literal sun that was to be still, for the command was only to Gibeon and Ajalon. He only commanded it to be still in two places. Joshua's command instead of being addressed to the literal sun and moon, was addressed to the worshippers of the sun and moon—the men of Gibeon and Ajalon. He commanded them "to be silent"; not to join in the conflict—"to wait in silent patience and confidence"—to stand still and see the salvation of God. It is proved beyond all dispute in the 13th verse of the 11th chapter:

"But as for the cities that stood still in their strength, Israel burned none of them."

They were the worshippers of the sun and moon that had to stand still and wait for God's power to be manifested. Notice how it reads in 2nd Kings 23:11. In the fifth verse we are told that—

"Josiah, the king, put down those that burnt incense to the sun and moon and planets." 11th verse: "And he took away the horses that the king of Judah had given to the sun, and he burned the chariots of the sun with fire. He burnt the chariots of the sun worshippers."

Also in 2nd Samuel 2:28, it says: "So Joab blew a trumpet and all the people stood still, and pursued after Israel no more. They stood still, they fought no more; so the men of Gibeon were silent, they did not engage in the conflict, but waited for God's power to be manifested."

It is all plain and in harmony with nature's laws, and so another of the great infidel impossibilities, that they have again and again brought against the Bible, disappears from view, a mere nothing; and the accused, the blessed Bible, steps out innocent-proved, not guilty. How such evidence as this should increase our faith and cause us to know that the God of the Bible is All-wise and as he gave the inspired word, it is free from all contradictions and impossibilities."

"Rev." L. T. Nichols, Rochester, N. Y.

(The above is given from a small treatise on the Holy Spirit by the author named. The quotations are made just as he has given them although it is plain to be seen that they are not exact in every instance, yet the thought may be all right. The line of thought is well worth considering. Examine it and let us hear

from you on the matter one way or the other. Keep any reply within the bounds of 500 words.—Editor.)

CHRISTIAN LIVING THE KEY OF THE SCRIPTURES.

Our brethren have tried mere study of the Bible until after fifty years or more of study the best students still differ widely. Since error and divisions are sinful, something must be wrong, therefore. It shows carnality, 1 Cor. 3. Is there not some way younger searchers can profit by the past and "find the knowledge of God? Yes, "His secret is with the righteous," Prov. 3:32. "For God gives to a man that is good in his sight, wisdom and knowledge and joy," Eccl. 2:26. "The secret of the Lord is with them that fear him, and he will show them his covenant," Psa. 25:14. From these and a host of like scriptures we see that a righteous life is the shortest path to Bible knowledge. So if we could be learned and wise, be good, is the Father's counsel. But if we seek knowledge only to be learned we still are selfish and proud, and since these are sins, and "none of the wicked shall understand, Dan. 12:10, we then will still be in darkness as regards an understanding of "the deep things of God." Love is the only sufficing motive, and since love is service, when we desire knowledge for the sake of helping others we have made the right start. Then if we continue "speaking the truth in love," Eph. 4:15, since "to him that has shall be given," we will by service enlarge our capacity to serve, and hence increase our knowledge of the Book. Knowledge and character, then must go hand in hand. If severed they both corrupt. A truth learned must be lived, or we both lose it and fail to learn more. A step into the light and it must be shed abroad, else darkness is our portion. A sermon bearing too much library odor and too little of the perfume of toil is foul, like the unventilated air, and does not bear heavenward the sweet incense that is so pleasing to the Father.

In the second of first Corinthians the argument is made that as a man's own mind knows his own thoughts, so God's spirit (mind) knows best the deep things of his; that they have not entered into man's mind to know, but are revealed by God's spirit; that the carnal mind, being contrary to God's, therefore cannot know them; but that if we have the mind (spirit) of Christ, we can know them. This spirit of Christ is the spirit of God or holy spirit. Rom. 8:9. What could

be more reasonable than this argument? For since the holy spirit wrote the Bible, a spirit of holiness in the reader is indispensable to an understanding of the thing written, just as an English book cannot be understood by one who has no English in him. Thus we see that the cause of all religious difference is some sin. As long as we have differences "sin lieth at the door." But Eph. 4, the chapter on the seven items of unity, shows that time and growth are needed to grow up to the perfect standard, and shows how to do it.

Pride in natural immortality blinds most modern religions to such truths as the resurrection, second advent, future judgment and the kingdom. Love of strife and applause for learning make Adventists a band of sedition and foaming and "swellings" and "tumults," very largely.

All error is the fruit of sin, and all error-seeds multiply more sin.

Let us be wise. God's order in 2 Pet. 1 is after "faith," first "virtue," then "knowledge." Have we not been trying 'lo these many years' to reverse the Divine edict much to our confusion and shame?

Let us be good first, and then we shall have knowledge and wisdom.

Joseph Williams, Frankfort, Ind.

Answer to Question in December Issue.

The apostles and early disciples received gifts of the Holy Spirit. Acts 4:31. Matt. 10. Christ told his apostles not to take thought beforehand what to speak, but when the time came it would be given them what to speak. Matt. 10:19-20. This is not the case with us today, since we do not exercise these gifts. We must study 2 Tim. 2:15. Thus Christ's disciples could forsake all when God was dealing with them. But since God is not working with us in the same way today, each man must provide for his own as stated by Paul in 1 Tim. 5:8.

Miss Ida Ordnung, Burlington Jct. Mo.

Infidelity and the Bible.

"Voltaire supposed he had ridiculed the Bible out of existence, and so the Supplement (Ingersoll, the infidel,) looks upon what he imagines to be a conquered Christ, and summons all his court—at a dollar a head—to aid him in getting God out of the world. Even while hesitating to admit that there is one, and yet, while declining to inform us that there is none, he gives the question the benefit of the doubt, and leaves the mind of his audience

in the vacuum expressed.

As an irresistible, opposing force, "dust to dust" is the verdict of God; and, while one after another of the infidel court mingle with the earth-dust, the Bible, the object of their attack, still continues to speak the "Word of Life" to all, whosoever will. J. O. Barnaby in "The Rock," May 1888.

I Pet., 4:5-6.

"A very simple exposition of the above text will be found by emphasizing the past and present tenses of the verb—thus:

"For this cause WAS the gospel preached to them that ARE dead, that they might be judged by other words.

"To this end (R.V.) IN FORMER times was the gospel preached to them WHO ARE NOW dead in order that they might during their life time—"according to men in the flesh"—have God's judgment passed upon them and being justified, prove worthy of life—"live to God in the spirit."

The "end" or "cause" spoken of, is spiritual purification (ver. 1-4) 'that ye no longer live the rest of your time in flesh to the lusts of men, but to the will of God.'" Thus the idea presented is that the gospel formerly, as now, has been the medium of spiritual elevation, and the touch-stone by which humanity has been tested for eternal life."

J. F. Gelletly in "Words of Truth," Mar. 1893.

Good Business Rules.

A man who has a large number of employes under him has posted up in the various departments of his establishment cards which bear the above caption and the following rules:

1. Don't lie—it wastes my time and yours. I'm sure to catch you in the end, and that's the wrong end.

2. Watch your work, not the clock. A long day's work makes a long day short, and a short day's work makes my face long.

3. Give me more than I expect and I'll pay you more than you expect. I can afford to increase your pay if you increase my profits.

4. You owe so much to yourself that you cannot afford to owe anybody else. Keep out of debt or keep out of my shops.

5. Dishonesty is never an accident. Good men, like good women, can't see temptation when they meet it.

6. Mind your own business and in time you'll have a business of your own to mind.

7. Don't do anything here that hurts your self-respect. The employe who is willing to steal for me is capable of stealing from me.

8. It's none of my business what you do at night. But if dissipation affects what you do the next day, and you do half as much as I demand, you'll last half as long as you hoped.

9. Don't tell me what I'd like to hear but what I ought to hear. I don't want a valet to my vanity, but I need one for my dollars.

10. Don't kick if I kick—if you're worth correcting, you're worth keeping. I don't waste time cutting the specks out of rotten apples.

(The above was clipped from a little paper, "Ideal Power," published at 1014 Fisher Bldg., Chicago. These rules have power enough in them, which, if exercised by both employer and employe, would settle all difficulties arising between capital and labor. These rules are of value to anyone who will read them and put them into practice.—Editor.)

Importance of a High Faith.

The popular adage is, "Oh, it makes no difference what a man believes, so he is sincere!"

Let us see. A family was poisoned in Montgomery County last year by eating toad-stools, which they sincerely believed to be mushrooms. Three of them died. Did it make no difference?

A man endorsed a note for a friend whom he sincerely believed to be an honest man. He was a scoundrel and left him to pay the note. Did it make no difference?

A traveler takes a train going north sincerely believing it is the southern train. Will it make no difference? Will he bring up at the south all the same?

If a man sincerely believes a certain thing, while the truth about it is entirely different, will his sincere belief about it make it all right?

The truth is, the popular adage is a lie—and a very transparent one at that!! If a man is sincere, he will take pains to know the truth. For where facts are concerned, all the thinking in the world will not change them. A toad-stool remains a toad-stool, whatever we may think about it.—"The Covenant."

That Blessed Hope Alphabet.

A heart-felt experience of the glorious truth of the Second Advent of our Lord will result in:

Abiding in Christ, I Jno. 2:28.

Bearing persecution, I Pet. 4:12-13. Comforting the sorrowing, I Thes. 4:18.

Denying self, Col. 3:3-5.

Enduring temptation, I Pet. 1:6-7.

Faithfulness, I Tim. 6:14.

Godliness, II Pet. 3:10-11.

Holiness, I Thes. 5:22-23.

Implicit trust in God's Word, I Thes. 4:14-15.

Joyfulness, I Pet. 1:8.

Keeping in mind our heavenly citizenship, Phil. 3:20.

Longing after the welfare of others, Cor. 1:4,7.

Moderation, Phil. 4:5.

Not being ashamed of him, Mark 8:38.

Obedience, I Tim. 6:13-14.

Purity, I Jno. 3:2-3.

Quietness, James 5:7-8.

Readiness, Matt. 24:44.

Separation, Rev. 16:1,5

Testimony, Luke 9:26.

Unity and brotherly love, I Thes. 3:12-13.

Valuing the Word of God, 2 Pet. 1:19.

Watchfulness, Matt. 24:42.

'Xpectation, Tit. 2:13.

Yearning for that day, Rev. 22:20.

Zeal, 2 Tim. 4:1,5.

Alf. Sandham in "Faithful Witness."

At a recent gathering in Boston one of the speakers made the following impressive statement: "This country received from its predecessors the horse; we bequeath the bicycle, the locomotive and the automobile. We received the goose quill, and bequeath the typewriter; we received the scythe, we bequeath the mowing machine; we received the sickle, we bequeath the harvester; we received the hand-printing press, we bequeath the Hoe cylinder press; we received Johnson's Dictionary, we bequeath the Century Dictionary; we received gunpowder, we bequeath nitro-glycerin we received the tallow dip, we bequeath the arc light; we received the galvanic battery, we bequeath the dynamo; we received the flintlock, we bequeath automatic firing Maxim guns we received the sailing ship, we bequeath the steamship, the greyhound of the sea; we received the frigate Constitution, we bequeath the battleship Oregon; we received the beacon signal fire, we bequeath the telephone and wireless telegraphy; we received wood and stone for structures, we bequeath twenty-storied skyscrapers of steel. Such are a few of the bequests of the nineteenth century to the twentieth."

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BIBLE Thoughts and Talks

Vol. 3

Oregon, Illinois, Feb., 1911

No. 6

S. J. Lindsay, Editor,
 Oregon, Illinois.

Always address the editor at Oregon, Illinois, unless otherwise directed by private letter.

Report of Work For January.

We were considerably disappointed in our plans for work for January. We had made arrangements with Bro. and Sister Wiggins at Eldorado to give them some work there and expected to start for Eldorado on Monday, Jan. 2nd. A letter came on Thursday of the preceeding week saying that the church in which we had proposed holding our meeting was to be occupied by an evangelist of the same denomination to which the church belongs and saying that it would be useless at this time to try to hold a series of meetings there. This necessitated the making of a hurried appointment elsewhere. Ripley, Ill., having asked for some work, it was thought best to impose upon them a meeting with this short notice, so letters were mailed Friday morning to two different brethren with the thought that these would reach their destination in time for the announcement to be made on Sunday at the regular service. In this there was disappointment. On Monday morning we headed for Ripley by way of Rushville. Arriving at Rushville Monday evening about nine o'clock, we looked around for some familiar face

from Ripley, but none appeared, and, indeed, we were rather glad of it, as the night was bitter cold. We found our way to the hotel and went to rest. Next morning it was still very cold. A thought came over us that perhaps our letters had failed to do their work and so Bro. Cooper was called up by 'phone at Ripley. He was more surprised to know that we were anywhere within a hundred miles than we were to know that he had not yet received our letter. Knowing by this that no arrangements had been made for us to get to Ripley, we asked a liveryman how much he would charge to make the drive out to Brother Densmore's—eight miles. "Three dollars," was his reply. Finally he was persuaded to do a piece of charity work in that he took us out for two dollars and a half. We began on Tuesday evening, Jan. 3rd, and when the meetings were fully announced in the neighborhood, the attendance became as good as usual, which is always very good. Ripley is one of the best places visited for getting out a crowd of interested listeners. The latter part of the series was interrupted by very bad weather. While many seemed to be interested, yet none yielded the obedience we desire in a meeting of this sort.

On Monday, Jan. 17th, Bro. Charles Thomas from Hale Ridge, fifteen miles north of Ripley, conveyed us thither and here we are now at work. There is a good attendance and good interest is manifested. We go from here to the Independence schoolhouse,

four miles west, next week. Independence is the first place in this community where the writer worked. This work will come in our next report. We have been blessed with good health for which we are indeed thankful. We will do our part faithfully and well and trust the good Lord for results.

Financial Report.

Receipts.

H. Brooklebank, \$75.00; Rolla Hightower, \$3.00; Mrs. Nellie Landon, \$1.00; Mrs. Lou Himmelright, \$5.00; Emma Van Antwerp, \$1.00; Mrs. Mary Van Antwerp, \$1.00; J. E. Cook, \$3.00; J. W. Good, .50; Myrtle V. Bralley, .80; Wm. Laning, \$25.00; J. W. Cooper, \$2.00; Mrs. Tennie Long, \$1.00; Jennie Cox, \$1.00; Frank Laning, \$1.00; Ripley Church, \$6.00; F. V. Blakely, \$5.00; Katy Campbell, \$1.60; Grace Williams, \$12.00.

Total receipts, \$144.90.

The above are the receipts of all classes for the month exclusive of the balance with which to begin the month. The following will show sources from which the total is derived:

Pledges	\$132 00
Collections	9 00
Subscriptions to paper	3 90
Balance for Jan. 1st	345 00

Total receipts \$489 90

Expenses

500 1c envelopes	\$5 62
500 2c envelopes	10 62
Printing Bible Thoughts, etc ..	8 00

Carfare 6 24
 Hotel 1 55
 Salary for January 75 00

Total expenses \$107 03
 Balance February 1st, . . \$382 87

Sermons preached, Ripley, 13; Camden, 9, Total 22. No baptisms. Miles traveled, by rail, 187. Places visited, 2. The carfare in the above itemized account includes \$2.50 paid for livery.

The Sun and Moon Again.

Dear Bro. Lindsay:

I have been unable to harmonize the full scriptural account of the sun and moon obeying Joshua's command, with "Rev." L. T. Nichols' exposition of it as given in the January number of Bible Thoughts and Talks.

While admitting that he has made it look partly reasonable that the literal sun and moon are not referred to in the matter, it does not appear to be altogether so. The latter part of verse 13 says: "So the sun stood still in the midst of heaven"; and the 14th verse shows that the occurrence had some effect upon the day: "And there was no day like that before it or after it." There would be no use for most of the language in the 13th and 14th verses if the sun and moon worshippers were the sun and moon referred to. The real reason for doubting that the real sun and moon stood still seems to be that it is too difficult to believe, as indicated by the following language: "If the Bible taught that the sun stood still, we would be forced to admit that its teachings were in opposition to nature's laws." It seems to us to be no more unreasonable for the heavenly bodies to obey the voice of the Lord, than that good wine should be poured from pots of water by his command. Either might be looked upon as a breach of the laws of nature, by the same inference, although the case in question would be on a larger scale.

We have not undertaken to meet fully the expositor's argument, for we do not consider it altogether strong.

We have noticed a case fully its equivalent in Isa. 38:8 and given in words that seem to be not easily misunderstood. We are reminded by all this that we may greatly err through a misunderstanding of the scriptures and be inconsiderate of the power of God. We are as yet unable to convince ourselves that the sun and moon standing still was not an astronomical phenomenon.

Rolla Hightower, Golden, Illinois.

Good Business Propositions from the Proverbs.

He that answereth a matter before he heareth it, it is folly and shame unto him. 18:13.

He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears. 26:17.

He that is surety for a stranger shall smart for it; and he that hateth suretiship is sure. 11:15.

My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, thou art snared with the words of thy mouth, thou art taken with the words of thy mouth. Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend. 6:1-3.

He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction. 13:3.

A GOOD name is rather to be chosen than great riches, and loving favour than silver and gold. 22:1.

A fool uttereth all his mind, but a wise man keepeth it in till afterwards. 29:11.

Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips. 27:2.

Unpardonable Sin.

The words are not in the Bible. Neither is the idea. Many have been the heartaches, insanities and even suicides, all because of this delusion of theology. The Bible idea would be more truly expressed by "unpardoned sin." Let us look at the Bible language, Mark 3:22-30. Jesus was performing miracles. The purpose of miracles was to prove him Christ. Therefore, whoever denied the Divine source of this power to which source he pointed as his authority, thereby denied that he is Christ. Therefore was unforgiven, for no one outside him is forgiven. He therefore says that such are not forgiven, either in this age or the age to come because he who denies Christ refuses forgiveness by so doing. That this is the right idea, see Luke 12:9-10. Therefore, since unforgiven responsible ones are to be judged, those who denied him then are in danger of "eternal judgment," that is, the judgment of the age, the age "to come." No one today can sin thus as they did, in the sense that we today have not this power "of the world to come," Heb. 6:4-6, as was the case of Ananias and Sapphira, but can do the equivalent, in the

sense that we can deny Christ till we die, refusing the only possible process of forgiveness. Die in sins as he shows it to be in Jno. 3:18 taken with 8:21-24. For in I Jno. 5:16-17 it is called "sin unto death." It is also there shown that to forgive is to "give. life." Since a rejecter of Christ is impossible to be forgiven till he accept him, he says, "I do not say that he shall pray for it." Again we see there is no forgiveness but in accepting him. There is one thing sure, and that is, you are not beyond God's mercy, because you are sitting here reading this. If there was no hope for you to be forgiven, you would be dead. For, since the penalty of sin is death, whenever God ceases to offer you mercy the penalty will fall on you. So rejoice, friend, that mercy's door is open to you as long as you are alive. Every breath we draw is a testimony that "his mercy endureth forever." Else we would die in our sins, unforgiven. No matter what you have done, if you confess he will forgive, just so you do not refuse pardon by denying Christ. That this is the right view, that so long as we are alive there is hope, take a few instances. He that was "without mercy" "died," Heb. 10:28. "God hath put away your sin, you shall not die," II Sam. 12:13.

When God took mercy away from Saul, II Sam. 7:15, he was 'put away' and "died" in Mt. Gilboa, I Sam. 31. Ananias lied against the holy spirit, so by works he denied Christ, Titus 1:16, so he died in his sin.

Do not worry when theology threatens you that you have grieved the voice of the Spirit till your case is hopeless. Accept God's mercy, no matter what you have done, and go on your way rejoicing.

Joseph Williams, Frankfort, Ind.

Lazy Christians.

The Bible provides for no such creatures. We have little sympathy for the professed follower of Christ, who through laziness and shiftlessness is ever found in want. We have found those who have 'strangely arrived at the thought that poverty is a sure sign of acceptance with God. An old brother who has not made the best of his opportunities in life once said to us, "The Bible says Blessed are the poor, for theirs is the kingdom of God." We at once confessed that if the Bible says that, it was news to us. On the other hand we do find the Bible giving the following bit of information on the subject:

"Let him that stole steal no more;

but rather let him labour, WORKING WITH HIS HANDS the thing which is good, that he may have to give to him that needeth." Eph. 4:28.

"But if any provide not for his own and specially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5:8.

"Not slothful in business" is another injunction found in Rom. 12:11. We read also that "drowsiness shall clothe a man with rags," Prov. 23:21.

"The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing." Prov. 20:4.

This is written because there are those who through not making the best of their opportunities are found in want and they too often are also the ones who complain bitterly when more well-to-do brethren do not hasten to supply their needs at their first call. It is not written to excuse any one from supplying need to those who are poor indeed, who through misfortune, sickness, and other circumstances over which they had no control are helpless. It is intended as a rebuke for those who have the mistaken idea that poverty is a virtue, no matter by what means it is brought about.

The true follower of Christ will have no time to waste. He will be energetic in all lawful directions. He will labor that he may not only provide for his own, but also to give to them who are less fortunate than he and this he will gladly do. S. J. L.

Righteousness.

Our topic has a simple but far-reaching meaning—righteousness or justice. In these "last days" of speedy commercialism (Dan. 12:4,) we are often led to exclaim, Is there any righteousness left in the world. This also strengthens our view that we ARE living in the last days. Matt. 24:37-39. Luke 18:8.

One thing we should be careful about that we deceive not ourselves, that we mistake not our ZEL for Righteousness. We are reminded in this of the Pharisee and the publican as recorded in Luke 18:10-14. It is not wrong for us to have both of these qualities, but if we cannot have both, be sure that we obtain RIGHTEOUSNESS. There is a blessing for those who do "hunger and thirst after righteousness." Matt. 5:6, as well as the additional assurance that we "shall be filled."

Someone may ask, "How may I create this appetite for righteousness?" Ps. 33:4 says, "The word of the

Lord is RIGHT. I would then enjoin such enquirer to know more of that Word. Christ instructed the Jews (and us) Jno. 5:39, to "Search the Scriptures (Word.)" "for in so doing we would learn how to obtain eternal life. When we have LEARNED what is necessary in this regard, then we must make APPLICATION of our knowledge. In this we are reminded of the example of Abraham. He first believed in God, and was obedient to Him even though he could not see what the outcome of his action would be, and because he did RIGHT, the Lord "Counted it unto him for righteousness." Gen. 15:6.

Again we learn in Ps. 33:5 that the Lord "loveth righteousness and judgment." If we have these qualities, cannot we reasonably conclude that the Lord will love and bless us?

The Word further instructs us that if after we have believed we are obedient by getting into Christ, then we become "heirs and joint-heirs with Jesus Christ" to the promises made to Abraham, Isaac and Jacob. We learn that Jesus is to be King over all the earth. Isa. 2:2-4. Dan. 7:13, 14. Luke 1:31-33. We further learn that the nature of his reign is "RIGHTEOUSNESS." Jer. 23:5,6. Ps. 72. We, as mortals, can see a great lack of "rightness" or "justice" in almost everything, not alone the judiciary of this and other lands, and feel that the weight of evidence is against the condition improving until the coming of King Jesus.

Again we learn from the Word that they who have believed in God and "the son whom he hath sent," are not only to come into an inheritance, but are to assist in the judgment of the world. Matt. 25. 1 Cor. 6:2,3. Rev. 5:9, 10. Let us particularly consider 1 Cor. 6:2,3, for Paul clearly sets forth that if we are to undertake to judge (Teach) nations, we must first BE taught, and LEARN TO GOVERN OURSELVES in such things as pertain to this life or we will not be considered competent, and be denied the honor. The "crown of righteousness" surely awaits the faithful. 2 Tim. 4:8.

To become "approved," we must STUDY. 2 Tim. 2:15. What are we to study? The Scriptures, for they are "profitable for instruction in RIGHTEOUSNESS." 2 Tim. 3:16. If we have learned righteousness, then we can teach or administer it to others and obtain great glory. 2 Cor. 3:9.

F. V. Blakely,
627. So. Lafayette St.,
Grand Rapids, Mich.

The Sweet-Brier Rose.

Beside my cottage door it grows,
The loveliest, daintiest flower that
blows,

A sweet-brier rose.

At dewy morn or twilight's close,
The rarest perfume from it flows,—
This strange, wild rose.

But when the rain-drops on it beat,
Ah, then its odors grow more sweet
About my feet.

Oft times with loving tenderness,
Its soft green leaves I gently press
In sweet caress.

A still more wondrous fragrance flows
The more my fingers firmly close,
And crush the rose.

Dear Lord, oh, let my life be so—
Its perfume when the tempests blow
The sweeter flow.

And should it be thy blessed will
With crushing grief my soul to fill,
Press harder still.

And while its dying fragrance flows,
I'll whisper low, "He loves and
knows

His crushed brier-rose.

Gertrude W. Seibert.

Answer to question, in previous issue.

In 1 Pet. 3:3, we are not forbidden to wear gold or nice clothes; but we are forbidden to make such things our adorning. Verse 4 tells what our adorning should be. This is in accord with Matt. 6 where we are told to seek first above all things the kingdom of God and His righteousness. Miss Ida Ordnung, Burlington Junct., Mo.

As Pastors Are Often Viewed.

Albert W. Hebbard, New York's charity expert, said at a dinner:

"The great danger of charity is its pauperizing effect. This effect must be avoided, or the recipients will all become Jack Hanches.

"Jack Hanch, on the score of bad health, never worked, and the pastor of the Methodist church, a man whose heart sometimes out ran his head, sent the idler and his family weekly gifts of food and clothing—supported the whole crew, in fact.

"A church visitor, after listening to Jack's complaints one day, said: "Yes, of course, you have had bad health, we know that; but one thing at least you should be thankful for, and that is our pastor's kindness in sending you all this bread and meat and jelly and blankets and so on.

Don't you think it's good of him to look after you so well?

" 'Good of him?' said Jack, impatiently, 'Why, what's he for?' "

—New York Sun.

What Must I do to be Saved?

HEAR THE WORD. 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? Rom. 10:13-14.

BELIEVE THE WORD. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that BELIEVETH. Rom. 1:16.

REPENT. Then Peter said unto them, REPENT, etc.

BE BAPTIZED. Then Peter said unto them, Repent, and be BAPTIZED every one of you in the name of Jesus Christ. Acts 2:38.

LEAD GODLY LIVES. But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. Gal. 6:22-23.

No getting into Christ except by this process. For as many of you as have been baptized into Christ have put on Christ.....And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise. Gal. 3:27-29.

Only those who are thus "in Christ" have promise of life when he comes.

For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ is the first fruits; afterward they that ARE CHRIST'S AT HIS COMING.

These scriptures are so plain that none need stumble who read. There is but one way to get around this argument and that is to declare that the language is not inspired or given by authority of God. To do this will lose hope to anyone. Man has neither the power nor the wisdom to save himself and if we have no authentic promise of God to save us, we are without hope and lost. It is the belief of the gospel alone that has sav-

ing effect—a false gospel has no saving power. Gal. 1:6-9.

S. J. L.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.—Luke 12:32.

We should be careful in reading God's word to know just what part of it we may claim for ours. We often hear the above text quoted by our good brothers and sisters as a promise of God to them. If this be the case, have such followed the injunction which follows in the next verse?

Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupt. Luke 12:33.

In Matt. 19 we find this promise again and here the ones to whom it was given are more plainly made known to us.

Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel. Matt. 19:27-28.

The old Israelitish kingdom will be restored and when they become a nation once more, they will not be governed by unfaithful shepherds as they were before, but they will be under the government of Christ, the King, and his faithful apostles who will have arrived at a state in which they can govern perfectly. The poor and needy will then be fairly treated and righteousness and justice will be measured out to all that are upon the earth.

The epistles are given to the church. As we are of the church, we must go to the epistles to find the portion which positively belongs to us. Paul meant all that he said when he advised Timothy to study to show himself approved unto God a workman that needeth not to be ashamed

RIGHTLY DIVIDING THE WORD OF TRUTH. It is a shame to a follower of Christ to be so weakly furnished with the knowledge of the Word that he is constantly misapplying it.

S. J. L.

After 1900 years of Christian missionary effort, Christianity stands about third in the world's religions. Buddhism has about 400 millions; Mohammedanism about 130 millions and Christianity—nominal Christianity—with less than this. Boil down nominal Christianity by taking out that large class who will say when Christ comes: "Have we not cast out devils in thy name and in thy name done many wonderful things, etc." and Christianity might drop down to even fourth or fifth place. If the whole world is to be converted before Christ comes, at the rate at which we have been traveling, the prospect is indeed not very bright. Yet the world is full of well meaning but mistaken people who declare that Christ will never come until by the ministry of the Word in the hands of the ministry, the world will be converted and made so clean and pure that Christ will want to come back, etc. The increasing filthiness of the church and the world but point to the time which is at hand when Christ will come to assert his power and Kingdom and to clean this old world up and make it a fit place for saints to dwell. Let us give up the job of trying to renovate this world and rather apply ourselves to the job of cleaning ourselves up and getting ourselves in readiness for his coming so that we may be accounted worthy to reign with him in his coming kingdom.

S. J. L.

BIBLE Thoughts and Talks

Vol. 3

Oregon, Illinois, March, 1911

No. 7

S. J. Lindsay, Editor,
Oregon, Illinois.

Always address the editor at Oregon, Illinois, unless otherwise directed by private letter.

During the month word came to us telling us of the death of Sister Clara McCrodon, of Dutton, Mich. She had long been a sufferer and death came as a relief to a long and patient illness. The enemy now has possession but we look for One soon to come who has power over the enemy. Our love and sympathy go out to Bro. and Sister McCrodon and the brothers and sisters in their grief and we can but point to Him who has the power to overcome death. Let us wait patiently for the Lord from Heaven.

A letter from the home of Sister Mary Goekler of Marshall, Illinois, tells of the advent of another son into their home. May God add his blessing and may these boys be brought up in the fear and admonition of the Lord.

Requests have frequently come to the editor asking that he give a written outline of his sermon on The Rich Man and Lazarus. This is a great task to perform. Only those who have attempted to write out such outlines can know of the almost endless task this imposes, and then to have the same request made repeatedly multiplies the task by just that much. We do not like the thought of publishing tracts to sell. We do not believe in a preacher's doing much peddling of wares whether his own or for someone else, yet if there are enough who wish us to have our thoughts on this subject put into print and are willing to buy some of

them when they are printed, we will undertake the task. We have no means of knowing what such a tract would cost, but think it would be all the way from two to five cents. We will promise that the expense to purchasers will be only the cost of printing and postage. Will all those who are interested please write saying what encouragement they are willing to give.

Financial Report. Receipts.

Mrs. Minnie B. Rouch, \$6.00; Jessie W. Donaldson, \$2.00; A. L. Campbell, \$1.00; Fred E. Chapman, \$1.00; Hettie Chapman, \$1.50; Alcinda Potts, \$2.00; Mrs. M. L. DeCounter, \$5.00; Mrs. Lydia Chapman, \$1.00; Lawrence Vincent, \$2.00; Mrs. Alverda Chapman, \$2.00; Chas. Vincent, \$5.00; J. E. Chapman, \$1.00; Emma VanAntwerp, \$1.00; Mrs. Mary VanAntwerp, \$1.00; S. E. Woods, \$2.00; Evelyn K. Harsch, \$4.00; Anna F. Drew, \$2.00; F. V. Blakely, \$5.00; Nellie M. Blakeley, \$1.00; Leota B. Hanson, \$2.00; Fred Drew, \$2.00; Wm. Carter, 50c; Mrs. J. A. Ordnung, \$5.00; Peter Jeffrey, \$10.00.

Total receipts, \$65.00.

The above are receipts of all classes for the month exclusive of the balance with which we began the month. The following will show sources from which the full total is derived:

Pledges,	\$ 37 00
Collections,	24 00
Subscriptions to paper	4 00
Balance Feb. 1st,	382 87

Total Receipts \$447 87

Expenses.

Carfare,	\$22 95
Z. A. Landers, printing,	8 00
500 1c envelopes,	5 62
Hotel,	3 10
Use of church,	1 00

Salary for Feb. \$75 00

Total expense \$115 67

Balance March 1st \$332 20

Sermons preached, Camden, 11; Burlington Jct., Mo., 12; Bible lessons at same place, 14; total, 37. Four baptisms; three at Camden, one at Vermont, Ill. Miles traveled, 1126. Places visited, 3.

According to the agreement entered into at the Illinois conference last year, the Illinois Bible School will begin this year on Monday, Aug. 7th. Begin now to lay your plans to attend. Bros. Williams, Marsh and Lindsay will be the teachers.

Many complimentary things have been said concerning the "get up" of our little paper. These things help in the labor of getting the material together each month. While it does not take long to read it through, yet it requires quite a bit of labor to get it together. Primarily the paper is intended to report to those who are supporting the work this year just how their money is being used. What other material there is to go into it we want it to be of a sort that will make for thought on the part of the reader.

Report of Work for February.

Our last report closed while we were in the midst of a meeting at the Hale Ridge schoolhouse near Camden, Illinois. Rainy weather and bad roads hindered the work somewhat. On Friday night, Feb. 24th, an evening so inclement that only ten were present, Fred E. Chapman made a determined start to follow the life that there is in Christ. On Sunday morning at an early hour we went to the little stream near his house and buried him by baptism into Christ. On Monday evening the meetings were begun at the Independence

schoolhouse, about four miles west. This is one of the best country meeting places which we have ever served for getting out a crowd. The people come from somewhere until all of the available space is taken. We were here just the week and on Saturday evening Mrs. George Briggs, of the Hale Ridge neighborhood, made known her desire for baptism, and on Sunday morning Mrs. Alida Ritchey also applied for baptism. Alida has been our faithful organist almost from the beginning of our ministry in this place and we have longed for the joy that was ours on Sunday morning. There were but few present but there was great rejoicing. On Monday morning we went again early to the same place where we had buried Bro. Chapman a week before and these two dear souls were buried by baptism to rise again to walk in newness of life. Thus the Camden church was strengthened by the addition of three of the best people of the neighborhood. Bro. Charles Thomas made himself responsible for getting us to the noon train at Rushville, nine miles away. He did his part all right. Fifteen miles up the line we stopped off at Vermont where we met Sister VanAntwerp's family, according to previous arrangement. The daughter, Mrs. Clara Venard, had written that she wished to be obedient to the Master's call and so they had everything in readiness. The Christian people had kindly consented to the use of their baptistry for the occasion and we were not long in inducting Sister Venard into the all saving name. Remaining over night, we wended our way the next day to Kewanee and there spent the night with one of our most faithful families—the S. E. Woods family. Though isolated, yet they are as firm as ever. The next evening brought us home with the family for a few days. On Feb. 14th we started for Burlington Jct., Mo., where meetings were conducted from the 15th to the 26th. Here the attendance was small but the interest was very good on the part of those who did attend. This is the home of Sister Ida Ordnung, who is so well known to all Illinois Bible school attendants. Here we have Sister J. A. Ordnung and her family that are of the household of faith. The visit here was extremely pleasant, the only regrettable feature being that there was not some one to see the light sufficiently to be obedient. Monday, Feb. 27th, brought us home again to the family for a short visit.

The Holy Spirit.

The Holy Spirit is spoken of both in the masculine and neuter gender, both as "he" and "it", because the Holy Spirit is both a person and the power of a person. But the Holy Spirit is not a personality separate and distinct from God, else Jesus would not be the Son of God, but the Son of the Holy Spirit; because he was begotten by the Holy Spirit. Matt. 1:18-20; Luke 1:35.

The Holy Spirit, first, is God himself; and secondly, the divine power proceeding from God. When the Holy Spirit is spoken of in a personal sense, as in Eph. 4:30; Acts 5:3-9; Psalms 78:40, and several other instances, reference is made to God himself, and when the Holy Spirit is spoken of in an impersonal sense, the power of God—an influence from God—the mind, will, act of God is meant; as in Gen. 1:2; Gen. 6:3; Prov. 1:23; Matt. 12:18, and many other places.

When this is once clearly understood, such passages as speak of the Holy Spirit being grieved, or as feeling, seeing, knowing, etc., show clearly that it is spoken of in the personal sense and as God himself. We sometimes say: "God says so," when we mean the Word of God—the Bible says it. Again, as we say, "God did so," when we mean the Spirit of God—the Holy Spirit. The Holy Spirit is God at work, God in manifestation—the power of God, the influence from God; and as the Spirit proceeds from God, who is a person the Spirit is sometimes spoken of in a personal sense. We read that God is holy; God is a Spirit; God is one—therefore God is the Holy Spirit.

When the Holy Spirit came upon the believers without man's agency, as in Acts 2nd and 10th chapters, it came in great power, without conditions, and without intercessory prayer. But when the Holy Spirit was imparted through the agency of man, it was without stipulated conditions, but given by prayer and the laying on of hands. Heb. 6:2; Acts 8:14-19; Acts 19:1-6.

J. August Smith, Rockford, Illinois.

Wise Words About Anger.

"If you wish to revenge the faults of another upon yourself, get angry."

"An angry man lives in a continual torment; he is a self murderer. Anger is compounded of pride and folly."

"Anger is affected madness."

"To do anything in anger is to put to sea in a storm."

"He that is soon angry dealth foolishly."

"No man can speak in an angry tone

without injuring himself as well as others thereby."

"Anger resteth in the bosom of fools."

"Let not the sun go down upon your wrath."

—My Lesson—

The Gospel as the Power of God.

The gospel is the power of God unto salvation to everyone who believes it. Vastly important it is, then, that we should know, believe, and obey the gospel. Rom. 1:16.

But if our gospel be hid, it is hid to them that are lost. Is it hid to you? If so, what is your condition? 2 Cor. 4:3.

Though an angel or anyone else preach any other gospel than that preached by Paul, such an one is fit only for cursing. Why? Gal. 1:8-9.

This gospel was preached 2000 years before to Abraham. "In thee shall all nations be blessed." How? Gal. 3:8.

This blessing is to come through God's favor being shown to Abraham and his seed. That seed is Christ. (Gal. 3:16.) Gen. 17:7.

The inheritance is "all the land of Canaan for an everlasting possession." An inheritance anywhere else has never been promised man. Gen. 17:8. Abraham and Christ are heirs to the world. Rom. 4:13. That Christ has this promise is further shown in Isa. 9:6-7; Psalms 2:8; Psalms 72:8; Luke 1:30-33.

The saints are to be joint-heirs with Christ. Rom. 8:16-17. Then the saints do not go to heaven at death or at any other time for an inheritance. Prov. 10:30; Prov. 11:31; Rev. 5:9-10; Matt. 5:5; Psalms 37:9, 11, 22, 29 34.

Christ is now on his Father's throne (Rev. 3:21) and will not take his own throne to reign until he comes again. Matt. 25:31.

Abraham could not understand how a mortal man could possess an everlasting possession, so he asked: "Lord God, whereby shall I know that I shall inherit it?" Gen. 15:8. Following in the same chapter God shows him that he must go to sleep with his fathers who had died before him. Again, God promised him a son in his old age. In other words, God promised to bring forth to him life out of a state of death. Rom. 4:16-22.

Paul says that the resurrection of Christ is the "first of all" thing to be believed in this gospel. I Cor. 15:1-4.

The great commission is to be found in Mark 16:15-16. Go ye into all the world and preach the gospel

to every creature. He that BELIEV-ETH (what?) and is BAPTIZED is the one to whom the promise of salvation is made. Do you know of any other means of salvation?

Acts 2:22-36 contains the first sermon preached under this commission. See what it contains. Read also Acts 8:12.

John 3:13 says that no man has ever ascended up to heaven except Christ. Why should MEN teach that people DO go there? David never went to heaven. Acts 2:34. To teach such things is to teach another gospel and those who do so are under the cursed of Gal. 1:6-9.

This lesson will be of value only as we study it with Bible in hand.

S. J. L.

(The foregoing may be had in the form of a tract at the rate of 100 for 30c; 50 for 15c. Address the editor.)

The Comforter, John 13 to 16.

The cheering presence of the teacher, physician and friend was now about to leave his disciples for the Father's throne, with the sin-offering to be presented in the most noisy place for acceptance of those cleansed by it, and the message sent back that their pardon and acceptance were assured. At their supper, when he begins to unfold to them the message of his departure, sorrow fills their hearts because of the prospective parting, and they wonder why he cannot stay among them. They do not understand that to secure to them the knowledge of forgiveness, one must rise from the dead to demonstrate the removal of the penalty and thus the removal of their sins by pardon, and that to rise from the dead he must first die, and finally, after having risen, the forgiveness must be assured from the Father, to make the connection complete in reconciling man to God, and that, since God's pardon will not benefit man until the latter knows of it, therefore Jesus must go with the reconciliation to the Father and a message be sent back from the Father and the Son to those who were waiting for this testimony before they went out and preached it, the gospel.

So when they express their sorrow at his coming departure he assures them of comfort, after all, for he promises that he will send another Comforter from the Father, who will teach and work with them and in them, and says that it is better for them, even, that he go away, that he may send back the comforting assurance that the offering is accepted and the forgiveness and accept-

ance of believers assured. The Comforter thus becomes a witness, John 15:26, of forgiveness, Acts 15:30-32, through his resurrection, Rom. 4:25, to which the disciples were also to witness, John 15:27, by miracles of this holy spirit, Acts 4:33.

Thus the Comforter becomes the presence of the Father and the son in the believer, John 14:23. For as the Father is in the Son, and the Son is in us by faith, Eph. 3:17, in his words, John 14:23, which contains the spirit of the Father and the Son, it is easy to see that when we receive the words revealed by the spirit it we then receive the Christ in us, and therefore receive the Father in us, and since his best name is love, when we rightly receive him we dwell in love, that is, in service, Gal. 5:13. So although our Lord is absent in person, and although God seems far away in heaven, yet our Savior is with us, our God is a very present Help, and we have a comforter, his "words," 1 Thes. 4:18, the "comfort of the scriptures," Rom. 15:4, which the holy spirit was given to reveal and write, John 16:14-15.

The world cannot receive this comforter, John 14:17, because being "the spirit of truth" and the world cannot know the truth, 1 Cor. 2:14, outside of him who is the truth, John 14:6, therefore the holy spirit is not for those outside in the world. And so here we notice a common wrong conception of John 16:8-10. How did the Comforter, when sent, condemn the world of sin? By being sent into the heart of a sinner? No, the world cannot receive the Comforter. How then? "And when he is come," (When did it come? "When the day of Pentecost was fully come," Acts 2:1) he will convince the world of sin." How did this holy spirit convict sinners "when the day of Pentecost was fully come?" When Peter preached the words given him by the Comforter "they were pricked in their hearts," because by the word preached they found themselves "murderers" of Jesus, on whom "they believe not." John 16:9.

How did it "convince the world of righteousness"? Because Jesus was with the Father, else the holy spirit would not have been with the disciples, preaching and confirming by miracles. And if he was alive with the Father he "was raised again for our justification" or "righteousness". His resurrection proved him sinless, Rom. 1:4, for death could not hold an innocent man, Acts 2:24. Since it was by this spirit that he was raised from the dead, Rom. 8:11, 1 Pet.

3:18, therefore the presence of his spirit in his followers demonstrated that he was alive from the dead, for there he was, alive in his disciples by his spirit. So in John 15:24 you see him showing that miracles condemn unbelievers of the sin of unbelief.

How did the presence of the Comforter convince the world of "judgment" of "the prince of this world?" By his resurrection, John 12:31-33. For thus he destroyed the devil, Heb. 2:14, his "body of sin," Rom. 6:6, and triumphed over the prince of darkness, the civil powers of the Gentiles. Eph. 6:11-12, and the ecclesiastical rulership of Israel combined with them, Acts 4:27. By his righteousness in his body of flesh he condemned sin, Rom. 8:3, and through his resurrection he openly triumphed over all these adversaries, death included, Col. 2:15, till they were "cast out" of dominion over us, and he our Lord and Master instead.

Let us say with Paul, "Christ lives in me," Gal. 2:20, and thus gave the greatest evidence in the world of a living and present Redeemer.

And may the Father of all comfort give you good consolation in all trials and make you in all dark days "be of good cheer."

Joseph Williams, Frankford, Ind.

Just Picked Up.

On the road a great deal as we are we have an excellent opportunity to see and hear things. Recently in a fair sized country town where we were at work we stepped into a barber shop and took a chair to wait our turn. The "boss" was not in when we first entered but the helper was there and he had a customer in the chair and it was a race to see which could use the greater number of oaths and which the most blasphemously. Soon the "boss" came in and he joined in the chorus in taking the name of God in vain. We concluded not to patronize that establishment any more and on the next occasion we entered another shop in the same town. Here we found swearing as usual between a customer and the one who was shaving him. Where we sat waiting our turn we could hear men talking in another room—a business place—and they were swearing. On our way home across Iowa on a night train it happened that there were few ladies on the car the earlier part of the night. The train was a through train, stopping only at intervals of about an hour to take on passengers. The most of these were undoubtedly young men

out for a Sunday night "lark" for they seldom rode past the next stopping place. They were out for a good time. Our estimate is not wild when we say that two thirds of the words they used were those used in swearing and cursing and that so loudly that all on the car could hear every word. This continued for the half of the night. Go where you will, on the streets, business places, depots cars—anywhere, and it is the same old story. Swearing, vile language, cigarettes, etc., seems to mark American young manhood. This is not the worst. At a junction where we were obliged to "lay over" for a half hour one Sunday afternoon, there were several young fellows just of this stripe, who with their sweethearts, were hanging around the depot just to see the trains come and depart. We noticed in particular some of the girls that were with these fellows. They looked as if they had good homes and good care, and yet they were lounging and lolling upon these young fellows who had no more respect for them than to blow their cigar smoke into the faces of the silly young things. We wonder where their mothers were! As we gazed at these young fellows as they acted, we thought how easy it would be to get rich if they could be bought for what they really were worth and sold for what they thought they were worth. Fathers and mothers, are you sure you know with what kind of gentlemen company your girls are to be found when they make an excuse to go for a stroll? It may be that your daughter is furnishing material for thought to those who pass by. But then we are getting old and cranky, and perhaps it isn't best to listen to the vaporings of one who is coming to need artificial means of sight. Let those who have had godly parents who enforced their authority even to the degree of a hardship as we thought then, thank God that we ever had such parents. Let us who have children not forget the admonition to bring up our children in the fear of God.

S. J. L.

Lovers of Pleasure.

"Lovers of pleasure more than lovers of God." This is one of several specifications made by the apostle Paul (2 Tim.3:4) under the statement that "in the last days perilous times shall come." Probably pleasure-seeking pleasure-loving constitute one of the greatest perils of the twentieth century Christianity. It undermines Christianity as the foundations of a building not cemented upon the rock

are borne away with the ceaseless ebb and flow of the tide. Its great waves take even the strong off their feet and bear them away to the depths as all classes sport themselves in the shoals. No man is exempt, unless it be the hermit in his hut miles from civilization. It requires no magnifying glass and no pessimistic eye to see this state of things in full swing today. "Lovers of pleasure"—it is evident everywhere.

Go to church on prayer-meeting evening and count the worshippers; then go to the same place some other evening to an entertainment and you can't count them, there is such a crowd. Note the character of the daily press—the space given to sports and games, comic cuts, cartoons and jokes. The earnings of one successful artist would support several missionaries abroad. People pay for what they want and they want fun. Mouths with corners that curve downward are out of fashion and not wanted around today. "Smile and keep on smiling" is the text seen everywhere. Say, there will be a lot of mouths whose corners will take a sudden downward turn some day.

To what lengths have summer vacations grown in comparatively a few years. If one stops to think, or to ask some one with a memory, he will find that the vacation habit is a matter of scarcely more than a half century's growth. And this writer is not here to discount the value of a rest from toil by a summer vacation, but too many of them are such a long spree in the social whirl at beach and mountain that one needs to go home and rest up to get ready for business. These places where the scenic railways, flying horses and other whirligigs and things too numerous to mention to take people's dimes and time are fast increasing on all coasts, not to mention the picture shows and other things in our cities for winters to keep up the round of pleasure and excitement.

If life was ever a "moving picture" it is today. Time and space would fail us within the confines of a short article to describe what is going on for the pleasure of people. It can but merely be touched upon. They do not want to think of the serious things of life until they reach the death bed, but it is, "On with the dance! Let joy be unconfined!"

Now this writer is no pessimist. His liver is not out of order; his health is good generally. He is as optimistic as most men and knows the blessings of a clear conscience and the joy

that goes with it, and is far from considering that religion is a long faced mask to be put on on occasions or worn all the time. But he is here sounding the note of warning against the break-neck speed after pleasure that is being made in these times and the snail-like pace that is being set for true piety. There are ten societies to one church to take up people's time, with all that they mean and stand for.

It is an emphatic sign of the times amongst the many omens of the nearness of the end, and it is high time to give the note of warning all round that the people may turn their feet from paths of momentary pleasure to those of everlasting peace, and turn from life's vain show to things of soberness, inquiring for the old paths that they may walk in them and reach the haven of eternal rest at God's right hand, where there are pleasures forever more.

C. E. Copp in Messenger.

Through the kindness of Sister Angeline Lent of Niagara Falls, N. Y., we are in temporary possession of the Harbinger and Advocate of 1850 to 1852—now about sixty years old. It makes very interesting reading as a matter of history. We find that the brethren of that day were subject to about the same kind of trials through which we have to pass and it brings us to about the conclusion that these things were never intended of God for us to SETTLE, but they are given us as a means to the cultivation of a right spirit within us. We may from time to time give some extracts from this paper.

Scraps.

Never tell Scriptural anecdotes to create a laugh.

Always speak of the realities of eternity in a serious, solemn manner.

Never introduce Scripture in light conversation.

Never in common conversation appeal to God for the truth of what you say.

Be careful of your speech in company, and especially in the presence of strangers. Oftentimes they form an opinion of character from a few words.

Never let the pressure of worldly business keep you from family worship and private devotions.

Honor God's ordinances and he will bless your basket and your store.

Harbinger and Advocate-1850

BIBLE

Thoughts and Talks

Vol. 3

Oregon, Illinois, August, 1911

No. 12

S. J. Lindsay, Editor,
Oregon, Illinois.

Always address the editor at Oregon, Illinois, unless otherwise directed by private letter.

The report is purposely made late this month so that all receipts and expenditures for the year could be given.

The Michigan Bible School, as well as that of Illinois, is now history. The report of the Michigan school will be found elsewhere. The Illinois school was one of the best in the history of the school from the standpoint of actual work on the part of all the students. Forty-seven were enrolled and they all did their part honorably, in their efforts to learn from the Book of books. We predict that the day of Bible schools among our people is just in its infancy. At the Iowa conference this year were heard many inquiries as to why Iowa has never had a school. The spirit is growing.

Report of Work.

Our last report was written in the home of Sister Mary A. King near Palmer, Neb. Since that time Sister King and her daughters, Alta and Lillie, have been in attendance at the Illinois Bible school and conference and the Iowa conference. We left Nebraska for home June 29th, arriv-

ing the 30th. On July 21st, we left for Coats Grove, Mich., to work in the Bible school there for a week, giving two lessons daily and preaching at night to fair audiences, considering the busy season. As a result of the work here, Miss Lillie Peck of Hastings, Mich., was led to put on Christ. Previously to this meeting and as a part of our vacation work, we drove to Dixon, Ill., July 8th, to baptize Bro. Geo. W. Shrader. Bro. Shrader had had this step under consideration for a long time and finally determined to put it off no longer. A brief call at South Bend at the Ezra C. Railsback family was made on our journey home from Coats Grove. Less than a week was had in preparation for our home school. At the conclusion of the Illinois school and conference and upon the earnest solicitation of Sister Eva Stearns, we attended the Iowa Conference where was held as profitable a conference perhaps as Iowa has seen in many a day. Thus closes the year's work. We trust that as you look over the condensed report of the work done as found elsewhere in this issue, those of you who have helped to support the work will feel that your effort has not been in vain. Remember you share in the good of this work just in proportion as you have placed of your spirit and substance into it. Twenty-four have been baptized as a visible result. Fifteen of these are men and nine are women—principally young people. The question for you to answer is, Has it paid?

The Coming Year.

Another year is before us. A new field has opened before us for the time being. On August 16th there met in Oregon, Illinois, the stockholders of The Restitution Publishing Company who elected the following named persons as directors of the company: Ernest F. Gesin, John E. Cross, Peter Jeffrey, Ezra C. Railsback, and S. J. Lindsay. This Board of Directors then organized by electing Ezra C. Railsback, Pres., and S. J. Lindsay, Sec.—Treas. After due deliberation, S. J. Lindsay was unanimously chosen as editor and manager of The Restitution Herald. This will necessarily limit evangelistic effort of the nature we have been doing since the establishment of The Restitution Herald will require much of our time. However, if support of substantial kind is tendered, there are many places which can be reached by an over Sunday visit where much good may be done. On the other hand, we are in a position to accept a regular appointment at four points, making monthly visits, where the distance from Oregon is not too great and where our work will not conflict with any other brother's work. If you are interested, let us hear from you. As editor of The Restitution Herald we receive no salary. This work—and it will be hard work—must be done with no prospect of salary. This sacrifice is made so that we may have a truly missionary paper in both doctrine and spirit. There will be fifty-

one numbers in the year and the price is fixed at a dollar and a half per year. If you have not already subscribed, will you not do so and thus help the good work along? The first issue will be forthcoming about the first of October owing to the fact that we are putting in a full equipment to do a complete printing business—paper, tracts, helps, etc. Any help or encouragement you may see fit to give will be duly appreciated as in the past. Let us hear from you.

In looking over the last report—a report for two months—it will be seen that there is a balance of a few dollars. Unless there is some serious objection, this balance will be carried right over into the coming year's work and applied where it will do the most good. The balance is not large enough to be a matter of any great consequence.

The church at Marathon, Iowa, are about to dedicate their new building. Bro. Eychaner has been chosen to deliver the dedicatory sermon. These brethren are few in number and are faithful. They have struggled hard to get this building and any help you may see fit to give them will be very thankfully received. Send any communication to Bro. Arthur Garton, Marathon, Iowa.

There were several baptisms at the conclusion of the Iowa conference this year and most of these were young people. The effect of proper home training may be seen in this.

Financial Report.

Receipts.

Rolla Hightower, \$3.00; Verne Woods \$3.00; Arietta L. Tichenor, \$13.00; Wm Hardesty, \$10.00; Leota B. Hanson, \$6 50; J. E. Cook, \$3.00; Anna E. Drew, \$2.00; Jessie W. Donaldson, \$3.00; F. V. Blakely, \$5.00; G. C. Coats, \$5.00; Amasa K. Richardson, \$30.00 (for the Mich. Bible school); G. E. Coats, \$5.00; Como Murphy, \$2.00; Mrs. S. J. Whitten, \$10.00; W. L. Robbins, \$1.00 Mrs. Isaac Fish, \$6.00; Iowa Conference, \$10.00. Total received for this issue, \$117.50.

Source of All Receipts.

Balance due July 1st \$ 98 34
Pledges 117 50
Total amount received . . 215 84

Expenses

Postage \$ 2 12
Salary for July and August . . 150 00
Car fare 32 04
Hctel 2 30
Z. A. Landers for printing . . . 8 00

Total expenses 194 46
Balance left in editor's hands . . 21 38
Items of Labor.

Sermons preached, Glenwood church, Neb., 3; Coats Grove, (including Bible lessons,) 21; Oregon (Illinois Bible School,) 13; Waterloo, Iowa, 7. Total, 44. Miles traveled, 1485. Baptisms 2.

A general summary for the year may be had by referring to the twelve numbers of Bible Thoughts and Talks. We had thought to take the space for this general report but we find ourselves running short on space. We have a great many copies of Bible Thoughts and Talks left which we will be glad to send you in sets as long as they last if you will simply drop us a card. We also have on hand many copies of the Bible lessons of previous years which we will be glad to send under like conditions.

Report of Michigan Bible School.

The Michigan Bible School was held at Coats Grove, July 22-30, and was conducted by Bro. Lindsay.

At the forenoon sessions the fundamentals of our faith were studied and in the afternoon sessions we studied the Book of Revelation. A sermon each evening and two each Sunday made it interesting to outsiders, as well.

There were 34 enrolled in the school and we all felt that we spent a pleasant and profitable week together.

Bro. Lindsay is an able teacher and brought out so many good things from God's Word. Bro. Blakely was able to be with us three days and helped with the speaking while there. One young sister, Miss Lillie Peck, was baptized Sunday afternoon. May she always find God a refuge and strength and with His help prove faithful unto the end.

May we all see the need of more faithful study of God's Word, and prove faithful to the trust committed unto us.

Mrrs. Nellie M. Blakely, Sec.

Melchizedek.

Some say he was Seth, others have concluded he was a mysterious being indeed to be "without father, without mother.....having neither beginning of days nor end of life." What saith the scripture of him?

First, that he was "made like unto the Son of God," Heb. 7:3. Therefore being a figure of the Christ, whatever of mystery surrounds his genealogy, birth and death, must be so because of something about the similar points

in the priesthood of Jesus, who at his resurrection became a priest of this order, Heb. 5:5-6. So in this priesthood of the Christ the divine writer goes on to explain that Jesus did not descend from Levi, which tribe had by birth the right to the priesthood in the shadow service in Israel, but was a priest of the order of Melchizedek by direct appointment of Jehovah, with out regard to his "descent," which was from the tribe of Judah. Therefore Jesus did not need to prove a genealogy in order to have right to his priesthood. So to show this in the figure, Melchizedek, also, needed no genealogy to prove his title, for "he was the priest of the most high God," Gen. 14:18 before Levi was born who even recognized, "in the loins of his father Abraham," the superiority of Melchizedek by paying tithes to him in Abraham. So far as genealogy is concerned he was without father or mother, no one knows who they were, for there is no genealogical record of it. "Without descent," or as the margin says, "pedigree." So those who assert he was Seth are beyond what is written. Anyone who can prove who he was can spoil Jehovah's beautiful symbol that Jesus did not need a genealogical record to be a priest, and moreover, every time we delve into the question of who he was in the type, we are making it necessary in the antitype to prove Jesus a priest by genealogy, instead of as the Creator would have it. Let us, for our own profit, wisely leave it where our Father does, one of His "secret things," Deut. 29:29. So, although it is evident from the margin of Heb. 7:3 that he had parents, the beauty of the symbol requests that we ask no "unprofitable" questions.

Again it says that he was without "beginning of days nor end of life." That it, there is no record of it. There was no priest in his office before him, and none after him. None before Jesus, for by his resurrection, when he became such a priest, he was "the first;" and none after him, for he needed no successor, since he was raised to "an endless life." He was "the first and the last." So it is evident from the type that Melchizedek held his kingship and priesthood from birth, but if we could know about his parentage, birth and death, it would argue, not only a genealogy to prove Jesus a King-Priest, but would also shadow forth his death beyond his resurrection.

Kings are for righteous ruling, 2 Sam. 23:3, and priests are to teach and intercede, Heb. 5:1-2. So Jesus will both execute judgment as a ruler,

and teach those who thus or otherwise become docile, thus using both edges of the sword. And we are to share his double office, Rev. 5:9-10.

The blessing he pronounced on Abram figures for eternal life, as is shown in the high-priestly blessing connected therewith in Heb. 7 and shown so to represent in Psa. 133. For Abram was an overcomer in the previous conflict before he was blessed. Then followed the tithe, representing the division of the 1000 year judgment day into 10 generations, at the end of which, the tenth, redemption's offering will be presented to the Lord, I Cor. 15:24-28.

May our trials now fit us for that work, and may we now prepare for it by extending sympathy and instruction. Joseph Williams.

Conference Notice.

The Tenth Annual Conference of the Church of God at Moriah, Illinois, will be held Sept. 30th to Oct. 8th, inclusive.

We look forward to a profitable meeting, and most heartily extend an invitation to all who can attend.

We have secured as ministers, Bro. G. Eldred Marsh, Oregon, Illinois; Bro. L. E. Conner, Cleveland, Ohio; and Bro. H. V. Reed, Chicago, Illinois.

All who anticipate coming will write at an early date to Bro. Lewis Weaver, Casey, Illinois, Rfd. No. 3, Box No. 31, and you will be furnished conveyance to the vicinity of the church. Be sure to get the address correctly. Come to Casey over the C. H. & D. or Vandalia lines.

Mrs. C. W. Weaver, Sec.

The Annual Conference of the Churches of God in Christ Jesus in Indiana will be held with the Church at Rensselaer, Oct. 5-8, so we are informed. Due notice will be given later.

Word has just come from Bro. J. W. Good of Rockwood, Tenn., concerning the death of Sister Stevenson of the little congregation there. This news gives us great cause for grief.

About 37 years of age and with a nice little family to care for, the youngest being only about two weeks old at time of the mother's death and Fay, the eldest, about fourteen years of age, a cripple, the question is bound to come repeatedly to all thinking minds, Why must it be so? Only recently Fay wrote such a nice cheery letter telling of the wheel chair which the love and kindness of friends had brought her and of the sunshine she was privileged to enjoy because of it—but how hard it will be for her to enjoy when the beautiful sunshine now that mother is gone. This family was a source of enjoyment and comfort to us when we visited that church this spring. Faithful and zealous they were. Dear Bro. Stevenson, the hope of a resurrection will mean more than ever to you. Be of good courage. It will not be long. The mercy of the Lord endureth forever. Your faithfulness and the persecutions you and she have borne for the faith will not be forgotten by our heavenly Father. Our prayers are with you. Brethren, pray for the family that the consolation and comfort of the scriptures may be theirs.

Were we to regard the tenets of our faith more in the light of real living facts—realities, instead of the cold and lifeless particles of a formal theology, would not our lives be counting for more than they do? The coming of our Master as a fact well settled in our minds could have no other result with us than to make us purify ourselves even as he is pure. The resurrection as a fact possessing our minds would frequently make the tears of gratitude come to our eyes as we contemplate the goodness of the Father.

—S. J. L.

What Alcohol Promised.

1. To make me a man, but he made me a beast.
2. To brace me up, but he made me go staggering.
3. To make me sociable, but he made me quarrelsome.

4. To better my health, but he made me sick as a dog.

5. To warm me up, but he left me in a ditch where I nearly froze to death.

6. To steady my nerves, but he gave me delirium tremens.

7. To give me strength, but he made me helpless.

8. To give me courage, but he made me a coward, so that I beat my wife and kicked my baby.

9. To brighten my wits, but he made me a fool.

10. To make me a gentleman, but he made me the tramp I am today.

—Selected—

Bargain Between M. D. and D. D.

Dr. Newell Dwight Hillis, the now famous New York preacher and author, some years ago took charge of the First Presbyterian church at Evanston, Ill. Shortly after going there he required the services of a physician, and on the advice of one of his parishioners called in a doctor noted for his ability properly to emphasize a good story, but who attended church very rarely. He proved very satisfactory to the young preacher, but for some reason could not be induced to render a bill. Finally Dr. Hillis, becoming alarmed at the inroads the bill might make in his modest stipend, went to the physician and said: "See here, doctor, I must know how much I owe you."

After some urging, the physician replied, "Well, I'll tell you what I'll do with you, Hillis. They say you're a pretty good preacher, and you seem to think I am a fair doctor, so I'll make this bargain with you. I'll do all I can to keep you out of heaven if you do all you can to keep me out of hell, and it won't cost either of us a cent. Is it a go?"—Cosmopolitan.

The above was intended for a joke. is a joke—a good one, but many people will not see it fully. It is a joke that is enacted every time a doctor calls at the home of any believer in popular theology. In testimony meetings it is often said that the speaker is simply waiting—ready to

go at any time and the beauties of the skies are painted with gorgeous hues, but when sickness stalks in and there a probability of being called "on high, every means in earth is brought to bear to keep from going. The fact is, the story shows well the inconsistency of the position that religionists occupy. Death is an enemy and all good men have ever shunned it, just as good old Hezekiah because he knew that death would cut him off from all the living and make an end of him.

The Restitution Herald

Will teach the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as perquisites of the forgiveness of sins, and a HOLY LIFE as essential to salvation.

Will you support a paper teaching these things? \$1.50 per year, 51 issues.

Address, The Restitution Herald,
Oregon, Ill.

A Horrible Thing.

Do you know, to teach falsely is a horrible thing? The Lord said in Jer. 5:30, "A wonderful, dreadful and horrible thing is committed in the land." What is this horrible thing committed? Listen: "The prophets—teachers—prophesy falsely, the priests bear rule by their means, and the people love to have it so; but what will ye do in the end thereof?" Paul says their end is destruction, who thus do or mind earthly things, and God says the people, in the end, will say, "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20. Be not deceived. The time is certain to come. Although the pastors may tell you never to

fear, such things will never be, yet it will come to them because of their teaching falsely, and thus commit such a horrible thing in the land. "As Alexander, the coppersmith, did much evil" by withstanding the preaching of God, made known to us through the prophets, Jesus, and the Apostles, are doing much evil. Are we not commanded, "If any one speak let him speak as the oracles of God." Then why not do so? Herald forth without reserve all that Jehovah has seen fit to reveal unto us for our instruction and daily guidance, so as to be found heralding these things with hearts full of gratitude to God for revealing them to us, instead of scoffing at the plain declarations of holy writ. This is what we must do if we are saved.

—Nichols—

"Come out! is the call for today. Sanctify yourselves. Put away the evil from among you. Cast down the world's altars and cut down her groves. Spurn her offered assistance. Renounce all the policy of the age. Trample upon Saul's armor. Grasp the book of God. Trust the Spirit that wrote its pages. Fight with His weapons always and only. Cease to amuse and seek to arouse. Shun the clap of a delighted audience and listen for the sobs of a convicted one."

—A. G. Brown, London.

"Thou, O Christ, art all I want;
More than all in thee I find."

The above verse is not thought in these days to be up to the times. Unless it is properly mixed with amusements, it doesn't take.

—Marvin.

Mark Twain on the Jews.

A recent number of "Harper's Monthly" contained a remarkable article by Mark Twain, "Concerning the Jews", which concludes with the following passage:

"If the statistics are right, the Jews constitute but one per cent. of the human race. It suggests a nebulous dim puff of star dust lost in the blaze of the Milky Way. Properly,

the Jew ought hardly to be heard of; but he is heard of, has always been heard of. He is as prominent on the planet as any other people, and his commercial importance is extravagant out of proportion to the smallness of his bulk. His contributions to the world's list of great names in literature, science, art, music, finance, medicine and abstruse learning are also away out of proportion to the weakness of his numbers. He has made a marvelous fight in this world, in all ages; and has done it with his hands tied behind him. He could be vain of himself, and be excused for it. The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?"

Isa. 9:6 in the King James' translation reads: "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."

The Septuagint: "For a child is born to us, and a son is given to us, whose government is upon his shoulder; and his name is called the Messenger of great council; for I will bring peace upon the princes, and health to him."

Lesser's: "For a child is born unto us, a son hath been given unto us and his name is called, Wonderful, counsellor of the mighty God, of the everlasting Father, the Prince of Peace."

Emma Van Antwerp
Carruthers

90
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S. J. LINDSAY'S

Bible Lessons

Vol. 1

Oregon, Illinois, September, 1908

No. 1

Address all communications to S. J. Lindsay, Oregon, Illinois,

This issue of Bible Lessons, being the first, will go out to many who are not as yet members of the class. To such an invitation is extended to join the class, provided they are willing to do the work required and pay a membership fee of \$1.00 to defray expenses of printing and mailing. The receipts and expenditures will be reported in successive issues so that the class may know the conditions of its finances. The editor of the lessons has no desire for gain from this source. The need for such lessons is suggested by the general lack of knowledge of the Bible as found by the editor to exist among the masses of professed followers of Christ. One lesson studied well is worth more than many sermons, because of the activity called forth on the part of the student. Upon receipt of this lesson by those who have taken membership, one dollar is due from them and the same will be receipted by acknowledgement in next issue of Bible Lessons after its receipt. Remember that these lessons will do little for you unless you use them. They will not bring results alone. Members of the class are not only invited, but they are urged to keep in touch with the editor through correspondence. Bible questions and themes are desired and will be an-

swered as fast as space will permit, provided they are submitted in the desire for knowledge and not for controversy. Let us work together for our own upbuilding and for the glory of God and our Savior, Jesus Christ.

THE PLAN

The series will consist of ten lessons, one being sent out each month for ten months beginning with September 1908. Upon receipt of the lessons each member should study the lesson as directed and return his answers to the Editor within as brief time as possible.

These lessons will be examined and the best answers selected will be published in the succeeding issue. Necessary corrections will be made in a general way so that all may receive the benefit. Any questions on the lesson will also be given attention in this general way. Keep the lessons until the full volume is published and then they may be bound together for future use.

Twenty five names for membership were received at the Nebraska State Conference held at St. Paul recently.

This lesson goes out to less than the hundred desired. Whatever it may fall short of that number the editor of the lessons will lose. If you can interest others to take up the work each will help just that much.

This issue is late but we trust to have all others out on time.

BIBLE LESSON, No. 1

The Promises of God.

Advanced

READ 2 PETER, 1:1-4.

Questions: What values attaches to these promises according to Peter?

1. Can we "be partakers of the divine nature" without a knowledge of these promises?
2. Have men a right to hope to become partakers of the divine nature by believing promises which God has never made?
3. Do we become partakers of the divine nature through *Faith* in the promises, or by adding to our faith the seven virtues named, beginning in verse 5?
4. In other words, what constitutes righteousness on our part before God, faith in what He says or good works? See Rom. 4:1-16.
5. According to Paul in Rom. 4:1-16, does belief in what God says amount to anything as a matter of righteousness, or may we have the same degree of righteousness by believing anything by way of promise, whether God has spoken it or not, just so we are sincere about it?



In our next lesson we we will examine the scriptures to see what these promises are. In returning your answers, please give scripture references as nearly as possible for your authority.



Primary

Write a story of not to exceed 200 words using the matter found in Judges 14, Samson and the Lion. Point out the moral if you find one.



If the design of these lessons is not made plain, drop an inquiry by letter, inclosing a two cent stamp for personal reply.

Pages 3 and 4 of the next issue will be used for matters pertaining to this lesson.

BIBLE SYMBOLS

MOUNTAIN is the symbolic synonym for Kingdom or Empire of which the following are illustrations:

-
- Mountains of prey—Psalm 76:4
Burnt mountain—Jer. 51:25
Great mountain—Zech. 4:7
Mountain of the Lord—Zech. 8:3. Isa. 2:3
Holy mountain—Zech. 8:3; Isa. 9:9
Mountain of the Lord's house—Isa. 2:2
Standing mountain—Psalm 30:7
Mountains made low—Isa. 40:4
Growing mountain—Dan. 2:35
Destroying mountain—Jer. 51:25
Peace bringing mountain—Psa. 72:3
High mountains—Isa. 2:14
Threshed mountains---Isa. 41:15
Singing mountains---Isa. 44:23; 55:12
Departing mountains---Isa. 54:10
Controversial mountains---Mic. 6:1-2
Quaking mountains---Nah. 1:5
Corn producing mountains---Psa. 72:16
Dark mountains---Jer. 13:16
Brass mountains (Grecian)---Zech. 6:1
Scattered mountains---Hab. 3:6
Thrown down mountains---Ezek. 38:40
Weighed mountains---Isa. 40:12
Flowing mountains---Isa. 44:1
Earth filling mountains---Dan. 2:45
—Selected

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Earth filling mountains---Dan. 2:45
—Selected

The following poem should be preserved because of the bit of Bible history found in it:

The Burial of Moses.

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave;
And no man knows that sepulchre,
And no man saw it e'er,
For the angels of God upturned the sod,
And laid the dead man there.

That was the grandest funeral
That ever passed on earth;
But no man heard the trampling,
Or saw the train go forth—
Noiselessly as the daylight
Comes back when night is done,
And the crimson streaks on ocean's cheek
Grow into the great sun.

Noiselessly as the springtime
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves;
So without sound of music,
Or voice of them that wept,
Silently down from the mountain crown
The great procession swept.

Perchance the bald old eagle,
On gray Beth-Poer's height,
Out of his lonely eyry,
Look'd on the wondrous sight,
Perchance the lion stalking,
Still shuns that hallow'd spot,
For beast and bird have seen and heard
That which man knoweth not.

But when the warrior dieth,
His comrades in the war,
With arms reversed and muffled drum,
Followed his funeral car;
They show the banners taken,
They tell his battles won,
And after him lead his masterless steed,
While peals the minute-gun.

Amid the noblest of the land
We lay the sage to rest,
And give the bard an honor'd place,
With costly marble drest,
In the great minster transept
Where lights like glories fall,
And the organs rings, and the sweet choir sings
Along the emblazoned wall.

This was the truest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen,
On the deathless page, truths half so sage
As he wrote down for men.

And had he not high honor—
The hillside for a pall,
To lie in state while angels wait
With stars for tapers tall,
And the dark-pines, like tossing plumes,
Over his bier to wave,
And God's own hand, in that lonely land,
To lay him in the grave?

In that strange grave, without a name,
Whence his uncoffin'd clay
Shall break again, oh, wondrous thought!
Before the Judgment day,
And stand with glory wrapt around
On the hills he never trod,
And speak of the strife that won our life,
With the Incarnate Son of God.

O lonely grave, in Moab's land!
O dark Beth-Poer's hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath His mysteries of grace,
Ways that we cannot tell;
He hides them deep, like the hidden sleep
Of him He loved so well.

—Mrs. Alexander.

S. J. LINDSAY'S
Bible Lessons

Vol. 1

Oregon, Illinois, October, 1908

No. 2

Address all communications to S. J. Lindsay, Oregon, Illinois,

The 100 required are almost all in. There is room for a few more.

If you have occasion to change your address, be sure to inform us so that we shall know where to send the lessons to you.

We have had a hearty response to lesson No. 1 and all have given good answers. The only way to make the lessons of real value is to begin on them as soon as received. Let us receive answers from All before the middle of November.

Please do not ask for private replies unless the question is of sufficient importance to warrant it, then inclose a two cent stamp.

Up to this date, October 29th. the receipts are as follows:

Carl Thompson, W. H. Willey, Everett Byers, Jos. Williams, F. V. Blakely, Mrs. M. J. Williamson, Leota B. Hanson, Bertha Drew, Ada Drew, Jennie Townsend, Lois Thompson, A. M. Jones, Rolla Hightower, Mae Hanson, J. C. Wiggins, Emma C. Railsback, Harvey Krogh, Birdie Mehrens, Allie H. Renner, Mrs.

Alta F. Cole, Leora O. Roose, Ida Ordnung, Mrs. Mary Rynearson, Mrs. Emma E. Davis, Inez Titus, H. L. Hilsabeck, Mrs. R. Lake, Anna Adams, Letitia Murphy, Mrs. Mary Goekler, Mrs. Allen Claybool, B. J. Woods, Evelyn K. Harsch, Mrs. M. A. Cuplin, Mrs. Carrie E. Elton, Isaac Fish.

If for any reason not known to you, your name does not appear in the above list, please write. There is a P O. money order advice at the post office here that has been on hand for some time. We presume that the letter containing the order has been forgotten and is sweetly resting in some man's inside coat pocket. Please do not send personal check.

We shall consider it our right to print the answers given by any of the students in any issue. There were many answers this time that would stand any test and no mistakes of any importance. We have printed Sister Harsch's this time because they are comprehensive, yet brief, covering every point sought for in the lesson. This will be passed around as far as we can during the series of lessons. Compare these answers with your own and if you differ, state your difference to us in your answer to the accompanying set of questions.

BIBLE LESSON, No. 2

The Promises of God

Advanced

WHAT ARE THEY?

(1) The promise to Abraham. Read Gen. 17:1-8. What is the promise to Abraham and how long is it to last?

(2) In Gen. 26:2-5, there is a promise made to Isaac. Is it the same that was made to Abraham in Gen. 17:1-8?

(3) Gen. 28:3-4, To whom is this promise made? Is it in keeping with what is found in the preceding questions?

(4) This promise (covenant) is declared to Moses, Ex. 6:2-8. In verse 3, what difference is there between the terms "God Almighty" and "Jehovah"? There is in this passage a continuation of the Abrahamic promise.

(5) Read Micah 7:16-20. Had these promises been fulfilled in Micah's time? Had they been fulfilled in Stephen's time? Acts 7:1-5. In the time that the Hebrews' letter was written? Heb. 11:13-16.



Primary

Read the account of Jonah's being swallowed by the whale. Can you find any reference made to this account in the New Testament?

The next Advance lesson will be a continuation of the promises.

Please give answers as full as possible and give any scriptures which may aid in giving answer. Go at the lesson as soon as you get it and send answers promptly.

Answers to Lessons No. 1

No. 1

No. The whole gist of verses cited is that we become "partakers of the divine nature" thru a knowledge of Christ and his mission, not without it. Faith and knowledge are coupled in Eph. 4:13. Eph. I. is a very strong chapter on this point. The Ephesians heard the word—the gospel of their salvation, believed it and were then sealed with that holy spirit of promise, Eph. 1:13. Paul's prayer for them was that God give unto them the spirit of wisdom and revelation in the knowledge of Christ that they might know of the hope of an inheritance, etc. Eph. 1:17.

No. 2

No. Col. 2:7-8. Paul exhorts the Colossians to beware of philosophy and vain deceit after the tradition of men, after the rudiments of the world and not of Christ. Let us also beware.

No. 3

We become partakers of the divine nature thru faith in the promises, but partakers in a begotten state only. Jas. 1:18. We must be born again. John 3:5:7. A growth in Christian character is necessary in order to arrive at a state of maturity. The Embryo faith is kept alive only thru works. Jas. 2:14-26. Works develop the necessary Christian char-

acter. Christ is our example. John 15:10. Character is the result of action toward law. Christian character is the result of obedience to the commandments of Christ. After having been begotten by the Word we cannot hope to attain to the divine nature (immortal, incorruptible nature) without first developing God-like characters. The character of no sinner is like God's. Absolution from past sins is an essential pre-requisite to such a character. The conditions of remission are (1) Faith in the Gospel of the Kingdom, Mark 16:15.16; Matt. 24:14; (2) Repentance, Luke 24:46-47; (3) Baptism, Acts 2:38; 22:16. As regards innocency, we are then God-like. With this as a starting point it is then necessary to perform the addition problem as indicated in 2 Peter 1:5-7 and a problem it is.

No. 4

We are justified in God's sight by Faith. Our faith shall be imputed to us for righteousness. Rom. 4:24. I have explained in previous answer that faith without works is dead etc.

No. 5

Belief in what God says—not something else—amounts to every thing. We cannot depend upon our feelings. In Acts 26:9, Paul declares his sincerity in persecuting the Christians, but acknowledges his wrong. We may

be sincere in believing an untruth, but ignorance of the law does not excuse. Neither does ignorance of God's Word. He has given it to us. It is our duty to know what it proclaims.

Evelyn K. Harsch

**Morals Drawn by Members of the Class
from the Lesson on Samson.**

"Be trustful". Carrie E. Elton. (From what part of the story do you draw this moral, Sister Elton?—Ed.

"Trust not a woman to keep a secret". Enos E. Elton.

"When we are separated from the world for God's service, there will be many obstacles found in our pathway. But with the spirit of the Lord, we can tear them as Sampson did the Lion. Every time we overcome any difficulty that stand in our way, we are made stronger and our life is made sweeter. The overcomer

will gain a life sweeter than honey and the power of God will make them stronger than a lion".
Jennie Townsend.

"Never try to get gain by betting". Inez Titus

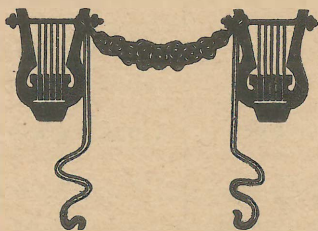
"Keep your own secrets". Mattie Stadden

"Listen to the advice of your parents if you wish to be successful". Ada Stadden

"There should never be a secret between man and wife".
Minnie Stadden.

There are many other good lessons drawn from the story of Samson but space forbids giving more.

In the advance lesson, there seems to be some tendency to get the idea that we are justified by faith alone. Will it be too much to say that Faith carries with it the idea of duty in the direction of that faith? God said to Abraham, Go to a country that I shall show thee, and he Went not knowing whither. Believing and Going constituted his faith.



S. J. LINDSAY'S
Bible Lessons

Vol. 1

Oregon, Illinois, November, 1908

No. 3

Address all communications to S. J. Lindsay, Oregon, Illinois,

Please sign your name to each separate sheet sent in reply to questions. Where you have a street No., please also give that each time.

The first answers to lesson No. 2 were received from Miss Letitia Murphy.

Sister Emma Railsbach of South Bend, Ind., and sister Verna Woods of Kewanee, Ill., are both very sick at this writing. Both were members of the last Bible school held in Oregon and both are members of the correspondence class. We all hope for their speedy recovery.

Judging from the number of thoughtful questions that have been propounded as a result of the study of these lessons, this lesson idea is much needed. On page three of this issue will be found as much of this work as space will permit. A personal reply is also sent when a two cent stamp accompanies the questions. I wish my pocket book were large enough that I might omit such a request.

"I would like to ask a question about this lesson (No. 2), and that is, what right did

Isaac have to give Jacob the blessing or promise? Mrs. Carrie E. Elton.

Answer:

Dear Sister Elton: In answer to the above question I would say that this seems to have been the result of God's promise. God's promise was to Abraham and his seed.

This would empower each to extend the blessing to his seed. I know of no other reason.
S. J. L.

Receipts Since Last Issue.

Mrs. J. H. Brown, Mrs. E. Moran, Lillian King, R. P. Story, Alta King, Lottie E. Young, Lizzie M. Johnson, Bessie Brown, Alice Kerr, Almeda Mitchell, Maggie M. Judd, Jennie Weaver, Mrs. Lynn Jacobus, Regina Boyer, Lillie H. Willis, Julia M. Keeney, Mrs. M. A. Woodward, Goldie White, Selma Samuels, Lillian Filsen, M. D. Newell, A. F. Schultz, G. M. Hazzard, Vern Woods, G. P. Allard, Jos. Fish, Florence Laning, Nellie Ridlen, Peter Jeffrey, Virginia Ritenour, Alcinda Potts, Eunice Lewis, Mrs. J. F. Miller, Mary Coffman, Ada Stadden, Mrs. Ed. D. Eaton, Hattie Aley, Lizzie Lawrence, Viola Eaton, Verlie Stephenson, Wm. J. Lippincott.

The fourth page of succeeding issues will be given to answering questions as far as space will admit it.

Bible Lesson No. 3.

The Promises of God.

ADVANCED.

(1) In the preceding lessons we have studied God's promises regarding the inheritance. It is an "everlasting" inheritance. How can MORTAL man enjoy an EVERLASTING inheritance? This question is asked by Abram., Gen. 15:8. Can you find God's answer in the verses which follow in Gen. 15? Please give it.

(2) Read Gen. 22. Why did Abraham so readily obey such a commandment? Read Heb. 11:17—19.

(3) Explain how Abraham received Isaac "IN A FIGURE" from the dead. Read Rom. 4:16—21. Show the argument in the foregoing texts which prove a resurrection of the dead.

(4) Give five other evidences from the Old Testament that there will be a resurrection of the dead.

(5) What do you comprehend by the general term, "The Gospel"? Does it include the idea both of a RESURRECTION AND AN INHERITANCE? Give proof.



PRIMARY.

Read the book of Esther, then write the names of all the characters represented and briefly state the part taken by each.



MISCELLANEOUS.

In Acts 13:34, we read that Christ was raised from the dead no more to RETURN to corruption. In the 37th verse we read that, He whom God raised up, saw no corruption. How could he "return" to a condition that he had never experienced.

In Acts 24:25, Paul reasoned before Felix. What kind of a man was Felix? Why should he tremble at the thought of a judgment to come? Is there a resurrection for such?

Answers to Lessons No. 2

No. 1

God promised to make Abraham a father of many nations. He made a covenant with Abraham, saying, "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan." This was to last forever. (Gen. 13:15. For all the land which thou seest, to thee will I give it, and to thy seed forever.

No. 2

"The Lord said unto Isaac, Unto thee and thy seed, I will give all these countries; and I will perform thee oath which I swore unto Abraham thy father. The last clause together with the reference in Gen. 15:18 proves this promise the same as that promise to Abraham

No. 3

Isaac, in blessing his son Jacob, asks God to give unto Jacob the blessing of Abraham, that he might inherit the land which God gave unto Abraham. The promise was made to Abraham and to his seed. Isaac was his son and Jacob his grandson; hence, this promise is in keeping with the previous question.

No. 4

The name of "God Almighty" means the "All Powerful One", showing His might or strength; while the name of "Jehovah" is from the Hebrew, meaning the "Permanent Being" or the "Everlasting Being".

No. 5

The promise could not have been fulfilled in Micah's time, for in Luke 1:68-73, we have a promise that we shall be saved, for God has raised up a horn of salvation (Christ) for us, in the house of His servant, David. We are still looking for that promise to be fulfilled. God says he will remember His holy covenant: the oath which He swore to our father, Abraham Gen. 13:15. Abraham died, having had no inheritance in the land which had been promised to him. Gen. 25:9. Abraham's sons buried

him in the cave of Machpelah (He did not go to his reward at death). This is sufficient proof that the promise was not fulfilled in Stephens time. Heb. 11:13-16 shows us plainly that they had not been fulfilled at the time the Hebrew letter was written. If it had they would not confess that they were strangers and pilgrims on the earth. Ada Stadden

Questions and Answers

"Will you please explain I Tim. 6:15 16. Does "Who only hath immortality" apply to God or Christ? M. D. Newell

In answer to question on 1st Tim. 6:15 16, I have this to say: Some commentators make it to apply to our Saviour alone, while others make it apply only to God. I incline to this latter opinion because of one clause in the 16th verse, if for no other reason; that clause is this: "Whom no man hath seen nor can see. Sometimes the objection is raised that the 16th verse makes God the only one having immortality, whilst we know that at the time this was written, Christ was risen from the dead to see death no more; consequently, immortal. We must not overlook the quality of immortality named in this verse. It is a kind of immortality dwelling in a light whereunto no man can approach. Not only is God immortal, but He has that kind from which immortality may issue to others. His is not a derived immortality. It is self-existent. All other immortality is derived from His, even to the immortality which Jesus Himself possesses.

This is the best answer I can give. I believe it is the right one.

In answer to a difficulty arising out of the 4th question of lesson No. 2, I will say that "God Almighty" is a name applied to Deity designating unlimited power without any reference to its durability, while "Jehova" designates the eternity of this power. Under title of "The Yahweh Name", Bro. D. C. Robinson has a good article in The Restitution of Nov. 18th.

Many sets of answers have been received any of which are good enough to print but as we have space for only one set, one of the best was selected.

S. J. LINDSAY'S
Bible Lessons

Vol. 1

Oregon, Illinois, December, 1908

No. 4

Address all communications to S. J. Lindsay, Oregon, Illinois,

Bro. Jos. Williams was the first to return answers to lesson 3.

The saddest matter it has yet been our lot to publish in these columns, is the death of our little four year old friend, Carl Goekler, son of Sister Mary Goekler, a member of this class. Anything that will come into as happy a family as is Sister Goekler's and take away an innocent little one like that is by no means a friend. Death is an enemy of the very worst kind. Praise God for the promise that when Christ comes He will destroy death!

The editor has been the recipient of many beautiful holiday remembrances in the form of Christmas postals. Thanks to one and all! We take this means of extending the season's greetings to all. May the New Year be full of good things for you.

We are trying to give you a full paper this time to make up for the lack in the last. Look this issue over carefully.

Receipts since last issue: Grace L. Hutchings, Mrs. L. A. Sullivan, William Lindsay, Mrs. Eva L. Stearns, Mabel Drummond, Frances Walls, Emma L. VanAntwerp, Geneva McCrory.

Will you please explain Luke 20:37-38? I do not understand just how the resurrection was shown by Moses at the Burning Bush.

Ida Ordnung.

Dear Sister Ida: The argument in this language is this: God is not the God of the

DEAD, but He is the God of living people. Abraham, Isaac and Jacob are DEAD; therefore, to be their God as He says He is, He must raise the dead.

Please explain the third question. How did Abraham receive Isaac "in a figure" from the dead? In regard to the thousand years, I've been brought up to believe that God will not raise a wicked person just to judge and destroy him again. I believe that when the end comes the righteous ONLY shall be raised, the living wicked destroyed, with no second chance at all as some believe there will be. Do you believe in a second chance? Please explain this thousand years as you believe.

Your brother in hope, E. E. Elton.

Dear Brother Elton: Abraham's receiving Isaac "in a figure from the dead" all rests in the manner of his birth as explained in the 4th chapter of the Romans in the closing verses. Abraham and Sarah were both dead as the grave as to childbearing and in giving them a child at such advanced years showed them that God could bring life from the dead. I do not believe in a SECOND chance for any one, but I do not believe that God will ever condemn to eternal death any one who has never known the standard by which he has to be judged. I believe in a universal resurrection. The dead are dead because of Adam's transgression. We can save ourselves through Christ and never need to see death for our own sins, but all they who reject Christ must die for their own sins as well. None but those who are in Christ will be raised when He comes. The general resurrection comes at the end of the thousand years. I trust that this answers your questions.

Bible Lesson No. 4.

ADVANCED.

(1) Rom. 4:12. And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. Questions: In whose faith are we to walk? What is that faith? Can we walk in that faith if we do not know what it is?

(2) Circumcision was an act of cutting off a portion of the flesh of the male body and was symbolical of the cutting off of the sinfulness of a person in the act of baptism. For proof of this, read Colossians 2:11-12. Questions: Was Abraham circumcised BEFORE or AFTER he exercised faith? Read Rom. 4:11 carefully in seeking an answer to this question. Should baptism precede or follow the exercise of faith on our part? Please give reasons for your answer.

(3) In the last part of the 18th and the first part of the 19th chapters of the Acts there is given an instance of the re-baptism of a certain number of persons. Question: Why was this re-baptism necessary?

(4) Read Acts 2 carefully. Question: Why should not Peter call to his assistance a number of the scribes and pharisees to aid him in baptizing so great a number as were added to the church that day? They were the religious class of the day. Is a person necessarily qualified to administer baptism because he is religious? Would you be satisfied with your baptism with your present knowledge if it had been administered before you had a knowledge of the truth? Or knowing the truth, if it had been administered by a person who believed in the immortality of the soul and heaven and hell going at death?

(5) Read Gal. 3:27-29. From these verses what importance attaches to baptism?

MISCELLANEOUS QUESTIONS.

(1) What is the origin of Good Friday? (2) Does Matt. 10:28 prove the immortality of the soul?

PRIMARY.

The following is intended only for the younger people. Those who spend their time on the more advanced work need pay no attention to this work. Make a list from the Bible containing the names of the different fowls mentioned. The longest list received and the name of the one sending it will be published in next issue.

Answers to Lessons No. 3

No. 1

Mortal man will enjoy the everlasting inheritance promised by God to Abraham and his seed (Christ) and those that put on Christ and are worthy to partake of the divine nature (Gal. 3:16-29) in the resurrection when this mortal puts on immortality and this corruption puts on incorruption (I Cor. 15:53). This God showed to Abraham by a symbol of death and resurrection, when he caused the deep sleep to come upon him and told him of the future and that he should go to his fathers; and yet, in the same day he again confirmed the promise and made a covenant with him that his seed should possess the land.

No. 2

Abraham had so much faith in God that he knew if God commanded that Isaac should be slain that it was for some good purpose. For he knew if God wished He could raise him from the dead.

No. 3

Abraham received Isaac "in a figure" from the dead; first, in his birth. Rom. 4:19-20; Heb. 11:11-12; second, When he went to offer him (Heb. 11:17-19), accounting that God was able to raise him from the dead from which also he received him in a figure.

No. 4

Job 19:25-26. 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. Psalm 17:15. As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness. Isa. 26:19. Thy dead men shall live, together with my dead body shall they arise. . . . The earth shall cast out her dead. Dan. 12:2. And many of them that sleep in the dust of the earth shall awake, etc. Hosea 13:14. I will ransom them from the

power of the grave. I will redeem them from death. O grave, I will be thy plagues, etc.

No. 5

Gal. 3:9. The gospel was first preached to Abraham: "In thee shall all the nations be blessed. Gal. 3:29. If ye be Christ's, then are ye Abraham's seed and heirs according to the promise. Yes, the gospel includes an inheritance, because it says in Rom. 4:13, "For the promise that he should be the heir of the world, was not to Abraham or his seed, through the law, but by the righteousness of faith." It also includes a resurrection because it says (Heb. 11:13, 39-40), after naming the faithful, "These all died in the faith not having received the promises, but having obtained a good report through faith. . . . God having provided some better thing for us that they without us should not be made perfect." I Thes. 4:15-16. "For this we say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. . . and the dead in Christ shall rise first."

Mrs. Eva L. Stearns.

I also give below an answer to question No. 3 by Sister Jennie Townsend. (a) Isaac was received as one from the dead. Abraham received him from his own and his wife's dead bodies. At the time the angel foretold the birth of Isaac, Abraham and Sarah were both old and well stricken in age. Sarah being past the age of child bearing, could not give birth to a child until the power of God enabled her to conceive and bear the promised son.

Answers to Miscellaneous

When Jesus was dead, he was in a corruptible condition, and if he had been left in the grave or tomb would have turned to dust, but God had said he SHOULD NOT and He raised him the third day. But as he could be tempted in all points like as we are, yet without

sin, so he could be in a condition where corruption was possible and remain untouched. When he was raised from the dead, he was made immortal and can never die, or return to the condition he was in.

Felix was a man who would rather enjoy the pleasures of sin for a season than suffer with God's people and receive their reward. He was a man that could be bribed. He trembled at the thought of a judgment because he knew he was not prepared to face it. I think there is a resurrection for such, but a resurrection to a condition of mortality. Over such the second death has power.

Mrs. Lillie H. Willis.

At our request, Bro Joseph Williams of St. Paul, Neb., has written a short article on the vision found in Genesis 15. There are many good suggestions found in it.

Abraham's Visions. Gen. 15.

The vision pertains to the promised seed, ver. 3, and the promised inheritance, ver. 8, being an assurance to Abraham of God's promise pertaining to these matters of the covenant previously made.

The land covenant of the last of the chapter is made to Abraham's seed (Christ), ver. 8, upon which the fulfillment of the covenant rests, Gal. 3:17; Rom. 15:8-9, being confirmed by Christ's resurrection, Acts 13:32-34. For resurrection to eternal life brought in the possibility of an eternal inheritance, and removes the penalty for sin which prevents such inheritance, Acts 3:25-26, which forgiveness and the resulting eternal life constitute the blessing of the Abrahamic covenant. See the last reference. These things were shown Abraham during his "deep sleep" of "great darkness," typical of death, ver. 15, to show that while Abraham is dead the above matters will happen, and also the slavery of his fleshly seed in Egypt.

The distinction God makes between the fleshly and the spiritual (Gal. 4; Rom. 9:6-8; 2 Cor. 11:18-22; 5:16; Phil. 3:2-11) is shown to Abraham in the sacrifices offered being parted in the midst, each one into two pieces, except the birds, to signify the separation of the fleshly seed of Abraham, who nationally obtained and held the provisions of the covenant on condition of obedience till they dis-

beyed; from the spiritual heirs, who were strangers and pilgrims in the earth, seeking the eternal, Holy City, never having obtained even a foot breadth of the promised land. Acts 7:2-5.

All the sacrifices were three years old, for the inheritance is of the third cosmic world. Two were females, for a people for Christ are chosen from both the first, Gen. 3:15; Eph. 3:6. The third a male, for the covenant seed of the age to come are no part of the bride, since the marriage of the lamb has already taken place.

The birds were not divided, for the spiritual class are all true heirs, among whom are no fleshly heirs to be severed. The dove for the one seed of Gal. 3, Christ, Matt. 3:16, the pigeon representing those who become "like him," for pigeons resemble doves, as brass in the tabernacle is like gold.

The "smoking furnace," "the furnace of affliction," Isa. 48:10. "The burning lamp," "thy word a lamp." These are the two things that sever the fleshly from the spiritual, Matt. 13:41-42, 49, the two edges of the sword of the spirit, obedience to the light of truth, else judgment at the word of his mouth. Both afford "light." If we fail to learn without suffering, the "furnace still reveals truth to us, Psa. 119:71. I pray for all to learn with the least possible suffering, but even the lamp is "burning." for we will suffer some by obeying readily. However, all wickedness and stiff-necked rebellion is headed for the "fiery furnace," Eccl. 11:13-14; Rom. 2; Rev. 20. "And when the fowl came down upon the carcasses, Abram drove them away." The spiritual children of the covenant are guardians of the covenant treasures, Matt. 28:19-20; 16:19; 18:18-20, from the vulturous theology which would devour all that pertains to the true faith once delivered them, as Israel after the flesh were custodians of the saving truth committed to them, Rom. 9:1-5.



S. J. LINDSAY'S

Bible Lessons

Vol. 1

Oregon, Illinois, January, 1909

No. 5

Address all communications to S. J. Lindsay, Oregon, Illinois,

W. H. Lindsay was the first to report on lesson four.

Receipts since last issue: Mrs. E. A. Gordon, Mrs. Bert Watson and Mrs. Carrie Timmer.

Sending written matter in an open envelope does not entitle the sender to one cent rates. Seal your answers and put a two cent stamp on the envelope.

BRO. LINDSAY: I would like to have you explain what the Holy Ghost really is. In Acts I in the 5th verse it says: "For John truly baptized with the Holy Ghost." And in the 2nd chapter, it tells about the apostles receiving the Holy Ghost, also, in the 19th chapter the Holy Ghost is given to certain disciples. Now please explain what the Holy Ghost is.

MRS. ISAAC FISH.

Dear Sister Fish: Briefly, the Holy Spirit is the mind or thought of God. He has a mind, or thought or spirit, and coming from Him, it is holy. When you are prompted to do right things, it is the Holy Spirit or Mind that prompts. You and I become possessed with this Spirit or Mind in proportion as we study God's Word and exercise it in our acts. His Word conveys His Spirit. Jesus says that His words are spirit and life (John 6:63.) Just as we read a friend's letter to us we imbibe from it the spirit or mind of our friend, just so we imbibe the spirit or mind of God by coming in contact with the letter. He has written us. Of course, we can read God's Word and not become possessed of His Spirit. So can we read a friend's letter and disregard his spirit or mind in the matter. In Acts 1:5, the promise was made to the disciples of our Lord that they were to be baptized with the Holy Spirit or Mind of God. This promise was fulfilled to them on the day of Pentecost. The same promise is

made in Luke 3:16, saying that they were to be baptized with the Holy Ghost and with fire. This was done at Pentecost. Cloven tongues like as of fire sat upon each of them. And they were all filled with the Holy Ghost, etc. Acts 2:34. Then the text goes on to tell that this special favor gave them miraculous powers, etc. Many people make the mistake of claiming these powers from these texts. They make a mistake. If you make a promise to one of your children for reasons best known to yourself, what right have all of the other members of the family to lay claim to the promise? God made promise to the children of that day for the purpose of confirming the Word which should afterward be written. See Heb. 3:4 and Mark 16:20.

There are some members of the class who are not sending in answers. It was designed that each should do his best. Every answer is carefully read. Send it along.

Bible Lesson No. 5

ADVANCED:

(1) The promises are to "Abraham and his seed." Who is this seed? Read Gal. 3:16, 29. From the foregoing text it appears that the faithful in Christ are to become equal with Christ as partakers of the seed body. Give any other texts of scripture that state definitely that the saints are to be joint heirs with Christ.

(2) Give five texts showing the extent, location, duration, time of beginning of Christ's kingdom, and the purposes for which it has been ordained.

(3) What evidence can you give to show that Christ is not sitting on his throne and reigning in his power now? In answering this question, read

first the 3rd chapter of Revelation and the 25th of Matthew.

(4) Let us consider now a person who has heard the gospel, believed it, repented, been baptized, and has his name associated with other believers in an organized body. Is such a one "elected to be saved" or is there still a possibility of his being doomed to eternal destruction? Accompany answers with texts.

(5) After being led into obedience to this gospel and feeling fully the responsibilities of our calling, are there any texts which show that we should exhibit any anxiety to get others to see, obey and live the truth? Give texts showing how this may best be done.

MISCELLANEOUS:

(a) As has been shown in answers to the "Good Friday" question, Good Friday is a fast day appointed by men as a memorial of Christ's crucifixion. Questions: Since the Lord himself has given us a memorial of his sufferings and death, why should man appoint one? What memorial did Jesus leave us and where may an account of it be found? Again if Christ was crucified on Friday and arose from the dead early Sunday morning as claimed, how was his promise of a sign to the Jews fulfilled? See Matt. 12:38-40.

(b) Read I Sam. 28. The story of the Witch of Endor—study it. Question: In Rom. 8:11 we are told that the Spirit of God has power to raise the dead. Was this witch a power of God or an agent of the devil? By what power did she raise Samuel? Be careful now! Can the devil or his angels raise the dead? Question: Why did God permit Saul to communicate with Samuel, or to become possessed of information through means of the witch, after refusing him information from every other source?

The primary lesson of last lesson will be continued in this. Search for the names of birds in the text of the Bible. Make a list of such names, giving texts where they may be found. The largest list and name of sender will be published in the next issue. There were some attempts at answering this month but through misunderstanding, the lists with one exception would not answer.

The answers to last lesson were generally very good. Two thirds of the answers received would

have done credit to this issue and none were failures. Let none withhold answers fearing because their answers do not seem to them to come up to those that are published. Each answer is read carefully.

Answer to Lesson No. 4

No. 1

To become "children of God by faith in Christ Jesus," we must walk in the steps of that faith of our father Abraham. Since Abraham was called the "father of all them that believe" it is evident that scriptural faith is a belief in the promises of God. Contrary to hope, because of the deadness of their bodies, yet with hope, Abraham believed God's promise that "he would become a father of many nations," for he was fully persuaded that what God had promised he was able to perform. Then our faith consists in believing that God will do what he has promised. It follows that unless we know what the promises are and believe them it is impossible for us to walk in that faith. "So then faith cometh by hearing and hearing by the God of God." Rom. 10:17.

No. 2

Abraham was circumcised after he had exercised faith for he was 99 years old (Gen. 17:24) when he received the sign of circumcision. Paul says it was a "seal of the righteousness of the faith, which he had, being yet uncircumcised." Baptism should follow the exercise of faith on our part; first, because it signifies a realization of our sinful condition and a desire to cut off the "body of flesh" which is at enmity with God. In man's makeup we find thought always precedes action. Nature proves this to be self evident. Then since thought, and hence faith, precedes the deed, it follows that immersion should be the outward manifestation of previous meditation. "For in baptism ye were buried with Christ and in baptism ye were also raised to life with him, through your faith in the working of the power of God, who raised him from the dead." Twentieth Century Translation. Secondly; "Abundant evidence that faith should precede baptism is given in every instance of conversion recorded in the New Testament. The people on the day of Pentecost were pricked in their hearts and asked: "What shall we do?" Their baptism followed. Cornelius and his household believed and

were then baptized. Acts 10. Also the Eunuch, Acts 8:37, and Paul, Acts 9:6, 18. Lydia and the jailor. All establish beyond a doubt that immersion should follow faith in its threefold manifestation of belief, repentance and confession. Rom. 10:8-10.

No. 3

The day of Pentecost completes the time when the baptism of John was valid. After that the all saving name, Jesus, the Christ, was to be used in the rite of baptism. Acts 4:12. They were no longer to believe in one who should come after, for Christ had now come and fulfilled his mission and had ascended to the Father. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Col. 3:17. John's baptism was valid during the period of Christ's life and then the baptism of repentance for the remission of sins given to mankind on the day of Pentecost annulled John's baptism of reformation and hence it was no longer efficacious to pardon sinners and save people. The absence of the Holy Spirit proves that God no longer approved this form of baptism. The action was only an error of ignorance on the part of Apollos and he was taught the way more perfectly by Aquila and Priscilla. So the first baptism was not valid and hence not a baptism in reality and the so-called re-baptism was their only real baptism.

No. 4

Paul says the Jews (scribes and Pharisees) had a zeal of God but not according to knowledge and did not submit themselves unto the righteousness of God. They rejected Christ as the Messiah and the gospel, so were not fit persons to administer the forms of worship, so the apostles and disciples were the only commissioned messengers to go, teach all people beginning at Jerusalem, baptizing them in the name, etc. Peter and the apostles were sufficient in number to immerse 3000 people in from 6 to 8 hours time and so did not need the aid of others. The apostles never compromised truth with error and always hearkened unto God rather than man, Acts 4:19, and so had no communion with the darkness of the philosophic creeds of men even though they were religious. Just how much knowledge of the truth is necessary to insure the validity of baptism is at present a question in my mind and just who are qualified to administer it is another question not quite so clear to me, however, I am sure I would never permit an immortal soulist to baptize me.

No. 5

From Gal. 3:27-29, we learn that by baptism we are inducted into Christ and are then his—no more strangers, and foreigners; but fellow citizens with the saints and of the household of God, and if faithful we will be numbered with the seed of Abraham and heirs according to the promise. Also we learn that all people irrespective of race, condition in life or sex are received on an equal footing in Christ Jesus. "He that hath the Son, hath life."

Miss Virginia E. Ritenour.

I would like to ask Sister Ritenour if Gal. 3:27-29 includes more than the two races—Jews and Greeks. Can a text be found anywhere that will show that salvation has ever gone out to others than Jews and Greeks or gentiles. Editor.

MISCELLANEOUS.

So much has been written by the editor on Matt. 10:28 that we will not take up further space in an answer to that.

What is the origin of Good Friday? Answer: In the Roman Catholic and other eastern churches, all Fridays except when Christmas comes on Friday, are obligatory fast days, in memory of the crucifixion of Christ, which is commemorated on what is called Good Friday. It is a man made rule.

Mrs. Eva L. Underwood.

Good Friday originated with the Catholics. It is a fast, in memory of our Savior's sufferings, kept on the Friday of passion week, the week immediately preceding the festival of Easter.

Miss Ada Stadden.

Matthew 10:28

Several members of the class have asked for an exposition of the above text of scripture. The article which follows appeared over my name in the Restitution some time ago. "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." Following is the rendering of the Emphatic Diaglott: "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." Pettingell in his book, "The Unspeakable Gift," says in his notes on this text: "The first death does not put a final end to the man. But the second death, which God himself inflicts when he casts the sinner into Gehenna,

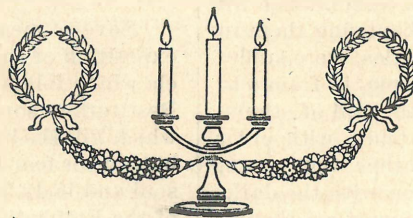
destroys all there is of him, soul and body. This Gehenna was the place just outside the walls of Jerusalem, where a fire was kept constantly burning, to consume the offal of the city that was cast into it; hence it was a fit type of that Gehenna, or lake of fire, into which the wicked were to be cast, to be utterly consumed." Miles Grant in his "Positive Theology" says: "When conversing with the Jews about the future punishment of the wicked, the Saviour referred them to the fires in the Valley of Hinnom, where they burnt up their filth. Only dead carcasses were thrown there to be burnt up; it was no place for living beings. It was the place to make a complete end of what was worthless. Whatever was cast into the Gehenna fire was put there to be utterly consumed; and in case any part chanced to roll beyond the fire, that was devoured by worms; so that nothing was left, unless the fires were extinguished, or the worms died; in that case some part of the carcasses would be unconsumed." "This word (Gehenna) never refers to the condition of man between death and the resurrection; but is used to show the Jews that the wicked will be destroyed by fire just as literally as they burnt up dead carcasses and other filth in the Valley of Hinnom." "The Bible does not teach that wicked men go to Gehenna fire when they die; but to Hades, where they must remain in utter unconsciousness till they shall be raised from the dead. No one is cast into the Gehenna fire, till after the

second coming of Christ and the day of judgment. The judgment must precede their punishment. No wicked men are now in the Gehenna fire." I will just add that although this text is always brought to the front to prove that the soul is deathless in its nature, the very contrary is shown to be the fact, for what can be destroyed is not deathless. The words "soul" and "life" come from the same original word (psuche) in the Greek. There is no hint that the life, or soul, or psuche, has any intelligence outside of its union with the body. Life and body constitute the man.

Bro. Lindsay:

What did Christ mean in the last part of verse 23, Matt. 10? Mrs. Lizzie Johnson.

Answer: This prophecy of the Saviour is Israelitish in its nature and the best help I can get on it seems to give the idea that it points to the destruction of Jerusalem. The context seems to bear out this thought. The Jews were the persecutors of the disciples and their judgment was drawing nigh. It can hardly have reference to the Transfiguration mentioned in Matt. 17. The persecutions the disciples were to undergo were given for the purpose of driving them from one city of Israel to another- and, do the best they might, God's judgment day would overtake Israel, their persecutors, before they had proclaimed the gospel to all their cities. It cannot have reference to the second coming of Christ.



S. J. LINDSAY'S

Bible Lessons

Vol.

Oregon, Illinois, February, 1909

No. 6

Address all communications to S. J. Lindsay, Oregon, Illinois,

Owing to a mistake by the printer and an oversight by the editor in proof reading, Sister Fish was made to make a quotation incorrectly in Lesson No. 5 from Acts 1:5. Sister Fish quoted it correctly in her letter to the editor.

Although this item appears a little late, yet better late than never. It is a pleasure to make this announcement that follows because we are personally acquainted with both the bride and the groom. Both are members of the church at Burr Oak, Indiana, and Sister Hattie is a member of this class. Bro. Clarence Wood and Sister Hattie Aley were married Christmas eve. Christmas presents like that are worth talking about. We all join in wishing them life's choicest blessings.

Bro. Joseph Williams returned the first answers to Lesson No. 5. He has given first class answers as usual and our only reason for withholding his answers from you is that he is a preacher. As yet, we have printed no preacher's answers. The charge has been made that the answers that have been printed are answers of preachers. While those whose answers have been printed have never made any pretensions toward preaching, yet from a standpoint of general Bible knowledge, they are amply able to take it up at once. And

there are so many sets of answers that are just as good as those that have been printed.

Miscellaneous (a)

Man has no right to appoint a memorial of Christ's sufferings and death. Jesus has given us the Lord' supper as a memorial. Luke 22:14-20. Jonas was in the whale's belly three days and three nights. Jesus said this was a sign that he would be in the heart of the earth three days and three nights. So if Jesus was crucified on Friday and arose early Sunday morning, as claimed, he would have been in the grave only Friday and Saturday nights, and only part of the day Friday, all day Saturday, and part of Sunday, which would not be a fulfillment of the sign.

Miss Ida Ordnung.

Jesus left the communion as a memorial of his body and blood given for us. I Cor. 11:20-34. If Christ had been crucified on Friday, he would have been in the grave two nights and a day, so that the crucifixion must have been on Wednesday to fulfill Matt. 12:38-40.

Miss Lois Thompson.

The answers take up so much space this issue that no attempt will be made to give other correspondence answers. The editor expects to go early next week to be with Bro. Austin at Fonthill, Ontario, and other points. If Lesson No. 7 should be late next month, this fact will be the cause.

Answer to Primary.

Chickens, Matt. 23:37; crane, Isa. 38:14; dove, Isa. 59:11; eagle, Job 39:27; hawk, Job 39:26; ostrich, Job 39:13; owl, Psa. 102:6; peacock, Job 39:13; pelican, Psa. 102:6; partridge, Jer. 17:11; raven, Job 38:41; pigeon, Gen. 15:9; sparrow, Psa. 84:3; swallow, Psa. 45:3; turtle-dove, Gen. 15:9; stork, Psa. 104:17.

Miss Mary Cooper.

ANOTHER SET OF ANSWERS TO THE PRIMARY:

Eagle, ossifrage, ospray, owl, cuckow, little owl, great owl, pelican, stork, lapwing, vulture, kite, raven, night hawk, hawk, cormorant, swan, gier eagle, heron, bat. All found in Lev. 11. Bittern, Zeph. 2:14. Cock, Mark 14:30. Screechowl, Isa. 34:14. Crane, swallow, dove, Isa. 38:14. Glede, Deut. 14:13. Ostrich, Job 39:13. Hen, Luk. 13:34. Partridge, Jer. 17:11. Quails, Ex. 16:13. Fatted fowls (probably geese,) I Ki. 4:23. Sparrow, Psa. 102:7. Тартица, Gen. 15:9.

MASTER HAROLD MORAN.

Both the young people answering the primary have the advantage of being taught the truth in their homes.

Bible Lesson No. 6

ADVANCED:

(1) When does responsibility begin with one who is out of Christ, when he has the knowledge, or at baptism?

(2) Should the gospel be preached by persons who study for that purpose, and who give their whole time to that work, or instead should each take up the work independently only? If by preachers, does that excuse individuals from a measure of responsibility, or should the preacher but lead?

(3) Has the body known as the church a right to discipline its members or to control them in any measure in their conduct?

(4) Read Matthew 18. How shall we conduct ourselves toward a brother who has done us a wrong?

(5) Make a list of all the texts you can find relating to the second coming of Christ. Do not write them out.

In answering all the above texts give scriptures as far as you can.

Miscellaneous questions will be omitted in this issue.

PRIMARY:

To members under 15 years of age. Find all the texts you can which show that parents are responsible for teaching their children the Bible and find any others that show how children should treat parents and how parents should act toward their children.

Answer to Lesson No. 5

No. 1

Abraham's seed is Christ, and those who are His, who after being baptised into Christ, remain faithful. Other texts showing that the saints are to be joint heirs with Christ are: "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. "If we suffer, we shall also reign with Him." 2 Tim. 2:12. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. 20:6. "And if children, then heirs, heirs of God and joint heirs with Christ, if so be that we suffer with Him, that we may also be glorified together." Rom. 8:17. "Ye that have followed me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon thrones judg-

ing the twelve tribes of Israel." Matt. 19:28

No. 2

Christ's kingdom is to be all the earth.—
"And the Lord shall be king over all the earth." Ezek. 14:9. "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." Dan. 7:14. Christ's reign is to begin when "they shall see the Son of man coming in the clouds with power and great glory." Matt. 24:30. After "the kingdoms of this world are become the kingdoms of our Lord and His Christ" (Rev. 11:15) then peace and justice will be established forever—"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 establish it with judgment and justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. 9:7.

No. 3

Christ is now in the Father's throne with Him and will not be given His own throne (which is the throne of David, Isa. 9:6-7; Jer. 23:5; Luke 1:32) until the regeneration (Matt. 19:28) and after He comes in His glory, when the judgment takes place (Matt. 25:31.) He does not judge the dead until His appearing when the kingdom is given Him (2 Tim. 4:1). Because he hath appointed a day in the which He shall judge the world by that Man whom He hath ordained." Acts 17:31.

No. 4

We should "hold fast the profession of our faith without wavering. . . . For if we sin wilfully after that we have received a knowledge of the truth, there remaineth no

more sacrifice for sins, but a fearful looking for of judgment and fiery indignation, etc." "For ye have need of patience, that after ye have done the will of God, ye might receive the promise." "Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him." Heb. 10:23, 26, 27, 36, 38. "For it is impossible for those who were once enlightened and have tasted of the heavenly gift and were made partakers of the Holy Ghost and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." Heb. 6:4 6. "For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Savior, 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." 2 Pet. 2:20-21.

No. 5

We should always be ready to give any one that asks us a reason for our hope (1 Pet. 3:15) and show others by our lives that we are not hearers only but doers of the word (Jas. 1:22) and shine as lights in the world in the midst of a crooked and perverse generation, holding forth the Word of life, that we may rejoice in the day of Christ, that we have not run in vain, neither labored in vain (Phil. 2:15-16.) By being an example to others in word, in conversation, in charity, in spirit, in faith, in purity, taking heed unto ourselves and to the doctrine, and continuing in them, we save ourselves as well as those that hear (1 Tim. 4:12 16.) "Let him know that he which converteth the sinner from the error of

his ways shall save a soul from death and shall hide a multitude of sins." (Jas. 5:20) It is our duty to let others know the truth even if they do not accept it, we have done our part. "Never-the-less, if thou warn the wicked of his way to turn from it, if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul." (Ezek 33:9)

MISS EMMA L. VANANTWERP.

The Witch of Endor.

Saul was chosen by God to rule over Israel (1 Sam. 10:1.) The Lord was with him until he disobeyed his commandments. When fear came upon Saul, he went to the Lord, but the Lord refused to speak to him either "by dreams or Urin (light) or by prophets." Then Saul disguised himself and put on other raiment," and went by night to a woman that had a familiar spirit, and asked her to bring Samuel from the dead that he might talk with him. When the witch saw Samuel, she recognized Saul. Samuel talked to Saul. He said: "The Lord hath rent the kingdom out of thy hand and given it to thy neighbor, even to David. Tomorrow shalt thou and thy sons be with me." On first reading this, one would think that the witch resurrected Samuel and that he talked with Saul. But after studying God's word, I do not think she did. Paul says that witchcraft is one of the works of the flesh and not of the spirit, Gal. 5:19-20. The children of Israel were forbidden by God to seek after them that had familiar spirits, Lev.

19:31. He said: "The soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will set my face against that soul, and will cut him off from among his people," Lev. 20:6. She could not possess the power of God and raise Samuel from the dead while she was doing the work of the flesh. We are not told that Saul saw Samuel, but that he listened to her description of an aged man covered with a robe, and he perceived that it was Samuel. Now Samuel was a prophet (1 Sam. 9, Acts 13:20), and the Lord had refused to answer Saul through prophets. The witch was a deceiver. She possessed the art of ventriloquism and used this power for the purpose of deceiving Saul. Deceivers always do their work in the dark, and it was night when Saul went to see her. She told some things that proved to be true. The kingdom was taken from him and given to David, and he and his sons were killed. In the 7th and 8th chapters of Exodus, the sorcerers of Egypt did some wonderful works, but they were not done through the power of God. Saul, a chosen one of God, turned from the truth unto fables. He loved darkness rather than light. He ceased to partake of the spiritual food, and became weak and faint. The food he received from the hand of the woman did not give him strength to overcome his enemy. Eternal life was for him, but he chose death rather than life. He did not prove worthy of his calling, and lost his crown of righteousness.

MISS JENNIE TOWNSEND.



S. J. LINDSAY'S

Bible Lessons

Vol. 1

Oregon, Illinois, March, 1909

No. 7

Address all communications to S. J. Lindsay, Oregon, Illinois,

Sister Mattie Benjamin is first to answer lesson No. 6 and she gives very satisfactory answers.

Receipts not yet reported are from Mrs. Mauvine H. Greene, Miss Jessie W. Donaldson and Lyman Booth.

The editor has requests from two different sources to make Bible Lessons larger for next year so that lessons for each Sunday in the month might be given for use in Sunday schools. To do this the price of publication would have to be arranged to suit new conditions. The only thing to be considered is whether this is generally desired. Would such a publication be more far reaching and productive of greater results than the plan we are now following? Please express your thoughts when sending in your answers to next lesson. The added expense for publication would probably be met by an increased membership.

The editor has been with the church at Niagara Falls for two weeks at this writing and expects to remain another week. The interest is good and several have manifested a desire to put on Christ. This is Bro. Austin's field of work and upon association with the brethren we find that he is loved by them all.

It is a pleasure to labor with a man of his spirit.

Something about Niagara Falls and the great gorge below: 1. If you ever have a chance to visit the falls, do not fail to do so. 2. Do not express your disappointment on your first view. The magnitude of the whole affair will grow on you. 3. Do not express confidence on first sight to your friends that you could throw a stone halfway across the gorge. The writer did so and tried it, being made a laughing stock by a dismal failure. 4. Take the gorge railway trip, visit the tunnel on the Canadian side, and if present in the winter, walk across the ice bridge which forms just below the falls. If you visit in summer, take the trip on the "Maid of the Mist." 5. Walk to all points of interest or use street cars unless you have access to a mint of money. 6. The writer considers the trip one of the most valuable of his life from a standpoint of the works of nature.

The primary lesson will remain as before. Find all the texts you can which show that parents are responsible for teaching their children the Bible and find any others that show how children should treat parents and how parents should act toward their children.

Answers to lessons should come in earlier so that material may be on hand in time for the next issue. Would like for each member of the class to make an effort.

Bible Lesson No. 7

ADVANCED:

(1) Please read Matt. 5:43-44. Why am I required to love my enemies? Read Col. 3:8-10. *Why* put off anger, wrath, etc? *Why* not lie to one another? Consider any of God's "Thou shalt not's." *Why not?*

(2) See Rom. 12:1, "Present your bodies a living sacrifice." What does this mean to you? Compare the foregoing text with Matt. 15:11. How can we harmonize these texts?

(3) A short time ago I received a letter upon which there was a postage which the receiving postmaster had failed to cancel. The stamp had carried the missive from a friend to me, thus doing all that the government had agreed to do. Shall I soak that stamp loose and use it again? Give your reasons, no matter what your answer may be. Consult Heb. 4:12.

(4) My son is five years old but small for his age. The railroad companies require half-fare for all children between the ages of five and twelve. If I take my son with me on the train the chances are that the conductor will pass him never inquiring about his age and I save an extra half-fare on that account. If the conductor makes inquiry I will tell him the truth. But if he fails to do his duty, I will make the gain. What is my duty in such a case from a Bible standpoint? *Why?*

(5) a. The Bible is a rule of conduct which governs man in his conduct toward others for their good. b. The Bible is a rule of conduct which governs man in his conduct toward himself for his own good. Of the foregoing propositions which do you select as being more nearly the truth? If there are any texts which you can think of to strengthen your answer, please give them.

MISCELLANEOUS.

(a) What is meant by "Why are they then baptized for the dead?" 1 Cor. 15:29.

(b) Read the following texts and write a statement of not more than 200 words as to your comprehension of them. Gen. 1:29-31; Gen. 9:1-3; Isa. 11:6-9; Isa. 65:25; Hosea 2:18; Rom. 8:19-23.

Answer to Lesson No. 6

No. 1

Responsibility begins when one understands the truth. It is then his duty to obey the commandments. "If I had not come and spoken unto them, they had not had sin; but now they have no cloke for their sin." John 15:22. Christ in answering the Pharisees, said: "If ye were blind, ye should have no sin, but now ye say, 'We see; therefore your sin remaineth.'" John 9:41. "But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." Luke 7:30. Jesus says, "Whosoever heareth these sayings of mine and doeth them; is like a wise man which built his house upon a rock. It withstood the rain, floods and winds, for it was founded upon a rock. But everyone that heareth and doeth not, is like a foolish man, etc. Luke 6:47-49.

No. 2

The gospel should be preached by those who have the ability to do so. In order to do this he should become very familiar with the scriptures. Therefore, any member has the liberty to officiate in this capacity. Paul's admonition to Timothy was "Study to show thyself approved unto God, a workman that needed not to be ashamed, rightly dividing the word of truth." Paul also charged Timo-

thy to "Preach the word." 2 Tim. 4:2. "If any man speak, let him speak as the oracles of God." 1 Pet. 4:11. All the members have a work to do. Rom. 12:4 8.

No. 3

The church has a right to admonish and if necessary to exclude unruly members. Paul says we should not associate with a brother who is a fornicator, or covetous or an idolater or a railer or a drunkard or an extortioner. I Cor. 5:11. "Therefore put away from among yourselves that wicked person." I Cor. 5:13.

No. 4

According to Matt. 18 we understand if a brother trespass against a brother it is his duty to tell him of his fault; if he neglects to hear, he shall take one or two of the brethren with him, and if he will not hear them, tell it to the church. If he neglect to hear the church, let him be as an heathen and a publican. But if, when rebuked, he repent, he shall be forgiven Luke 17:3-4. Matt. 18:15 17.

No. 5

List of texts relating to the second coming of Christ: Dan. 7:13; Matt. 16:27; 24:30; 25:31; 26:64; Mark 8:38; Luke 21:27; John 14:3; Acts 1:11; 3:20; Phil. 3:20; 1 Thes. 1:10; 3:13; 4:16; 5:23; 2 Thes. 1:10; 1 Tim. 6:14; Titus 2:13; Heb. 9:28; 1 Pet. 5:3; 1 John 3:2; Jude 14; Rev. 1:7; 22:12; Col. 3:4.

REGINA BOYER.

The Day of Crucifixion.

(Selected by Sister Eva L. Enderwood from an article written by a Jew.)

At Easter, Christians celebrate the death and resurrection of the Lord Jesus Christ.

These great events, upon which the Christian's faith and hope depend, were in the earliest period indicated in the Jewish system.

A superficial reader of the first three gospels might suppose that the Lord Jesus Christ ate of the Passover at the appointed time; viz., *on the day of preparation*, which is on the fourteenth day of the first month (see Ex. 12:6-10.) But it is certain that the Jews would not have put anyone to death, and have suffered his body to hang upon the cross on the day *AFTER* the eating of the Passover (John 19:31) The day after the eating of the Passover was, and still is considered a *festival Sabbath*. The first and last days of any feasts are Sabbaths, on which there was no work to be done (Ex. 12:16) Yet, the prohibition was not so rigorous as in regard to the weekly Sabbath, for all work necessary for the preparation of food, but that alone, was permitted on a festival Sabbath (see Lev. 23, in which are recorded the festivals of the Lord, especially verses 4, 7, 21, 24, 32, 35, 36, 38 and 39.)

From John 13:1, we gather that the *Supper* of which our Lord Jesus Christ partook with His disciples, was *Before* the feast of the Passover. It was, in fact, the *Evening Before the Proper Time of the Eating of the Passover*. Indeed, this supper was not properly the Passover supper, which could only be celebrated at the appointed time, and that was one day later than the supper of which the Lord Jesus partook with His disciples. The apostle Paul, in I Cor. 5, teaches us that Jesus Christ Himself is our Passover, and the beautiful and exact truth of this expression is seen when we consider that the Lord expired on the *Cross at the Precise Time, when, according to the law, the Paschal Lamb was to be sacrificed*.

The day on which the Lord Jesus was crucified, having been the day of preparation for the festival Sabbath (John 19:31) was on a Thursday, which is a frequent occurrence; and that Sabbath day being called a "high day," preceding the weekly Sabbath, it will be seen from John 18:28 that the Paschal Lamb had not been killed nor eaten at the time when Jesus was arranged before Pilate in the judgment hall.

The Burial of the Lord Jesus Christ was also on *the day of Preparation* (John 19:42.) It must be remembered that the Lamb was to be killed on the fourteenth day of the first month (Ex. 12:6) and that day is movable. In Matt. 27:62, we find that the chief priests and Pharisees came together unto Pilate, reminding him that Jesus had said he would

rise again the third day, requesting a watch, etc. Now if Jesus had been crucified on *Friday*, he could not have been three days and three nights in the grave, as we learn from John 21 was the case, on the First Day of the **Week**, which corresponds to the present Sunday. On that day, Mary Magdalene came early, while it was yet dark, to the sepulcher, so that, according to Jewish computation, which reckons a day from sunrise, the first day of the week had not commenced when our Lord rose from the dead; but if we suppose the crucifixion to have taken place on a *Thursday*, then we have the three days and three nights, viz., Thursday, Friday and Saturday in which our Lord was in the heart of the earth, according to His own prediction. (Matt. 12:40.) "PROPHETIC NEWS"



S. J. LINDSAY'S

Bible Lessons

Vol. 1

Oregon, Illinois, April, 1909

No. 8

Address all communications to S. J. Lindsay, Oregon, Illinois,

A suggestion has been made that the full address of those whose answers have been printed should be given. Inasmuch as these lessons fall into the hands of none but proper persons, there seems to be no reason why they should not be given. Following are the names and addresses of those whose work in full or in part has been published:

Miss Evelyn K. Harsch, 515 Penn'a Ave., South Bend, Ind. Miss Jennie Townsend, Lebanon, Ill. Misses Ada and Minnie Stadden, Benson, Neb. Mrs. Eva L. Stearns, Sac City, Iowa. Mrs. Lillie H. Willis, Galva, Ill. Miss Virginia E. Ritenour, Dilbeck, Va. Mrs. Eva L. Underwood, Plymouth, Ind. Miss Lois Thompson, 121 S. Cedar St., Mishawaka, Ind. Miss Ida Ordnung, Burlington Jct., Mo. Miss Emma L. VanAntwerp, Vermont, Ill. Miss Regina Boyer, Maurertown, Va.

From desires expressed the decision is made that the lessons, if continued through next year, will not be arranged to accommodate the Sunday school idea. The general opinion is to the effect that it would have a tendency to lessen individual effort, the very thing for which these lessons were primarily arranged. The work may be enlarged enough to admit the publication of a good tract or Bible study extra with each issue. In send-

ing in answers to lesson No. 8, please state whether you will take the lessons next year at one dollar for ten numbers. Feel under no obligation to me personally to take them. Consider only your own convenience in the matter. Unless subscribers enough can be had to cover all expense, the lessons will not be issued.

The Illinois Bible school will begin this year about August 9th. Already a large number have signified their intention to be present. It will be of advantage to those who have the work in charge to know beforehand how many students will be present. Please write and say that you mean to come.

The editor has just returned from holding a meeting near Camden, Ill. Bros. Marsh attended this meeting and did most of the preaching. Here as elsewhere in Illinois, Bro. Marsh is well received. Mrs. Mary Van Antwerp and her daughter, Ruth, were led to put on Christ at this meeting. There is some thought of building a church at this place. Bro. Marsh went over into Bro. Hightower's neighborhood to preach two or three discourses while the editor returned via Vermont, Ill., and gave a discourse in a private home to about twenty people who had been hurriedly called together. This is a good field for work. Continuing homeward, another stop was made at Kewanee at the Woods' home and on Tuesday afternoon, accompanied

by Sister Pearle Woods, a trip was made to the home of Sister Lillie Willis at Galva, Ill. Sister Willis had become convinced that her former baptism at the hands of one who knew not the gospel was not a valid baptism and accordingly was baptized.

Bible Lesson No. 8

ADVANCED:

(1) What does the word "gospel" mean? In Rom. 2:16, Paul speaks of "my gospel." What was Paul's "gospel?" Was it the gospel of the kingdom? Please give proof. Is there more than one gospel? Read Gal. 1:8-9 and make some comment upon it.

(2) Read Isa. 52:15; Ezek. 36:25; Heb. 9:13; Heb. 10:22. Write your deductions from these texts upon the subject of sprinkling. Does the language have reference to baptism? Give scripture proof.

(3) Give five texts showing the doom of the wicked. Better write the texts.

(4) Does the word "Angel" always refer to a heavenly, incorruptible being? Give proof for your answer.

(5) Give evidence from the Old Testament types and shadows showing the form, design and importance of baptism.

Will give no miscellaneous questions this issue.

PRIMARY:

(Only for the younger people.) Were Peter and Paul ever married? Give texts in support of your answers.

We clip from the Last Days, published by Thos. Wilson, 856 E. 20th St., Oakland, Cal., the following:

"Dr. Lawson of Selkirk, a famous Scot

tish wit as well as a wise and godly minister, was once approached by a busybody who wanted, with an air of great solemnity, to tell him of the wrong doing of a brother in the church. The good minister turned to him and asked, "Does anybody else know this but you?" "No, sir," was the answer. "Have you told it to anybody else?" Again the answer was "No." "Then," said the good man, "go home and hide it away at the feet of Jesus and never speak of it again unless God leads you to speak of it to the man himself. If the Lord wants to bring a scandal upon his church, let him do it; but don't you be the instrument to cause it." Selected.

In this, as in the thought running through the last lesson, the real harm is done to the one who becomes the scandal monger. This kind of a spirit is ruinous to the very life we are trying to cultivate, yet this is a crying evil among professed believers, not alone with those who are recognized as but babes in Christ, but among those who have been in the path many years as well. What we all should do above everything is to watch that most wicked and subtle enemy we have to contend with—not a bogy devil—but SELF! Keep SELF under. It cannot harm me to know what evil others are doing so long as I keep myself right. We must be clean in both word and act. Let us each begin as never before to examine and train SELF.

Answer to Lesson No. 7

No. 1

Jesus says, "If ye love me, keep my commandments," and as he says "Love your enemies," as professing followers of Him we should show our love by obeying His commands, "putting off the old man with his deeds" and putting on the new man with his deeds and thoughts of love and helpfulness.

No. 2

I think the first text refers to our bodies which we should be ready to use in the Master's work without thought as to whether it is agreeable or not, and we are not presenting our bodies as a sacrifice when we allow our tongues (or the words which come out of our mouth) to hurt our neighbors in any way.

No. 3

"Two wrongs can never make a right." Because the postmaster failed in his duty, you have no right to take advantage of his slip. Paul in 1st Thessalonians 12 verse, 4 chapter tells us that we must walk honestly, and making a stamp do double work surely would not be doing so.

No. 4

If we know what is right and don't do it, the greater the condemnation that rests upon us. We must be honest in deed as well as in thought and word, and hiding the truth when you know you ought to tell it, thereby possibly injuring our neighbor, is not "loving our neighbor as ourselves."

No. 5

If we take the Bible "as the man of our counsel" it will influence first our own life and then the lives of those with whom we come in contact. Romans 14; 7 tells us "For none of us liveth to himself" and the truth of 1st Cor. 15; 33. "Evil communications corrupt good manners" is apparent every day we live.

MISCELLANEOUS.

"Why are they then baptized for the dead?" I. Cor. 15:29.

The apostle's reasoning in this chapter was to correct an error that had crept into the church regarding the resurrection. This whole chapter is written to prove the resurrection to

be a reality. In the first place, he begins by telling them that Christ died and was buried and that he arose the third day; that he was seen by about five hundred brethren and that last of all he was seen by Paul himself and that the resurrection of Christ had been preached by himself and the other witnesses. He asks, therefore, "How say some among you that there is no resurrection of the dead? He proceeds to show them that if there is no resurrection of the dead, then is not Christ raised and, in this event, he and the other witnesses were false, and that there would be no hope of a future life if Christ was not raised as some said. They were, however, being baptized and the apostle asks the question: "Why are they then baptized for the dead?" Baptism being an expressive symbol of Christ's death and resurrection. Paul in Rom. 6, says Know ye not that so many of us as were baptised into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted in the likeness of his death, we shall also be in the likeness of his resurrection. . . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Hence, Paul reasons thus: "Why are they then baptized for the dead? As much as to say, "What is the signification? What is the use to be baptized for the dead, if the dead rise not? Just as well eat and drink for tomorrow we die. There is no hope of a future life if Christ is not risen, but Paul testifies that Christ is risen from the dead and become the first fruits of them that slept. Baptism then, is a beautiful symbol of the death, burial and resurrection of our Lord Jesus Christ.

PETER JEFFREY, Murphysboro, Ill.

The above is so full and complete that it is given in its entirety as Bro. Jeffrey sent it in.

Answer to Division (b) of Lesson No. 7

"The first two texts give us an idea of the condition of things as they existed on the earth at the creation, how man's food was to be obtained and also that of the beasts of the field. God saw that everything He had made was very good, but in a very short time man sinned and brought a curse upon not only himself and his posterity, but upon the whole earth. The beasts that were so tame and gentle are now at enmity, not only among themselves, but also toward man. But this condition is not to exist forever, for there is coming a time when the ferocious beasts of the forest are to eat straw like the ox and they will be so docile that a little child may lead them. The curse will then be removed, fear will cease and there will be more enmity, for the knowledge of God will cover the earth. There will be no use then for the weapons of war, for wars will have ceased and peace will reign supreme. The whole creation groans for this change, which will mean redemption to earth and all mankind.

MISS ANNA ADAMS, 603 Peoria Ave, Dixon, Ill.

PRIMARY:

Eph. 6:4. And ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Col. 3:21. Fathers, provoke not your children to anger lest they be discouraged. Psa. 78:4. We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength and his wonderful works that he hath done. Prov. 22:6. Train up a child in the way he should go: and when he is old, he will not depart from it. Prov. 29:17. Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

Prov. 1:8. My son, hear the instruction of thy father, and forsake not the law of thy mother. Prov. Hearken unto thy father that begat thee and despise not thy mother when she is old. Eph. 6:1. 2. Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise, etc. Col. 3:20. Children obey your parents in all things: for this is well pleasing unto the Lord. Matt. 15:4. For God commanded, saying, Honour thy father and mother and He that curseth father or mother, let him die the death. Ex. 20:12. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

HAROLD MORAN, Clinton, Ia.

Very complete answers have been sent in by Master John Railton, Fonthill, Ontario, and Miss Mary Cooper, Ripley, Ill. These answers will be published in the succeeding issues.

In answer to all of the "whys" of advanced lesson No. 7, it is well to say that all of God's "Thou shalt nots" are given for our good and every time we disobey, the hurt is directly upon us. We will not use the postage stamp that has done duty, not because it would hurt "Uncle Sam" financially, but because it would have a tendency to sear a conscience that we are trying to quicken. Never did a bank cashier abscond with the bank's funds who did not begin his career by trifling with his conscience in just such a small way. A tree grows, absorbing its life through the minutest fibers attached to its roots and not by absorbing large portions of earth suddenly. So with us. The little things of life—the almost inconsiderate acts of life are the real factors in character building. For this reason it seems that (b) in the last question of lesson No. 7 would be the more nearly correct. If a person is true to self, he will necessarily be true to others.

S J L

S. J. LINDSAY'S

Bible Lessons

Vol. 1

Oregon, Illinois, May, 1909

No. 9

Address all communications to S. J. Lindsay, Oregon, Illinois,

In preparing copy for lesson No. 9, it has been discovered that credit for answers to No. 7, in No. 8, was not given. Credit should be given to Sister Lottie E. Young, 95 Broad St., New York.

Receipts since last report—J. W. Cooper.

The editor is preparing this lesson in the home of a member of the class, Sister Regina Boyer, Maurertown, Va. This is also near the home of another member of the class, Sister Virginia Ritenour, Dilbeck, Va., whose home is to be visited next week. The first place visited in this state was Browntown. The scenery among the mountains must be seen to be appreciated. The mountain springs send forth clear, pure, soft water in great quantities. The people are very kind in their hospitality, leaving nothing undone to make it pleasant for the visitor. A trip to the top of one of the highest mountain peaks was a new experience. It was a view never to be forgotten, both for beauty of scenery and exhaustion of body. At this point, Browntown, Captain Cook, a Civil War veteran 70 years of age, put on Christ by baptism. One by one faithful ones are being added to the company of God's people. Some day this will cease and the fruitage will come to those who have endured.

A letter from Sister Viola Wiggins, Eldorado, Illinois, tells of the sadness and havoc wrought in her locality by the severe storm that struck the Mississippi valley in the closing days of April. Five deaths near there with many others hurt tells of those things coming upon the earth that make men fear. There is a time coming when these things will be no more.

As usual, some splendid answers have been sent in with no name attached to indicate to whom they belong. Is it any wonder that the editor should forget when he has so many good examples?

Please read over the front page of lesson No. 8 again and see if you have forgotten something else.

BIBLE LESSON No. 9.

1. "For all have sinned, and come short of the glory of God."—Rom. 3:23. Read context carefully.

QUESTIONS.

What is the penalty resulting from the condition named in the text quoted? Does the "all", in the text include Jesus? If so, what quality was there in him, more than any other good man, that constituted him a Savior? If not, then why did he die?

2. What is sin? Did Jesus ever commit sin? What is the wages of sin? Was Jesus' death the wages of sin?

3. What does the word "propitiation" mean? Explain I John 2:2.

4. If moral goodness alone can save, what purpose did the life and suffering of Christ serve? What virtue found in Christ was never found in any other man? How could He become possessed of this virtue if He was born under the penalty of death?

5. Explain John 8:51.

The above questions may seem to be too deep for some of the members of the class, but it is desired that each study the questions carefully and then submit their best effort, no matter how weak they may feel that effort to be.

Lesson No. 10 will contain no questions to be answered and returned, but instead will contain a Bible study on some familiar Bible subject.

PRIMARY.

Master JOHN RAILTON, Fonthill, Ontario.

Places where the Bible tells that parents are responsible for teaching their children the Bible, and others that show how children should treat their parents and how parents should act toward their children:

Children, obey your parents in the Lord, for this is right. Honor 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. And, ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.—Eph. 6:1-4.

Hearken unto thy father that begat thee and despise not thy mother when she is old.—Prov. 23:22.

My son, hear the instruction of thy father, and forsake not the law of thy mother.—Prov. 1:8.

The eye that mocketh at his father, and de-

spiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.—Prov. 30:17.

Hear, ye children, the instruction of a father, and attend to know understanding.—Prov. 4:1.

My son, keep thy father's commandment, and forsake not the law of thy mother.—Prov. 6:20.

Come, ye children, hearken unto me; I will teach you the fear of the Lord.—Psa. 34:11.

For everyone that curseth his father or his mother shall be surely put to death; he that curseth his father or his mother, his blood shall be upon him.—Lev. 20:9.

Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.—Prov. 20:20.

For God commanded, saying, Honour thy father and mother; and he that curseth father or mother, let him die the death.—Matt. 15:4.

Ye shall fear every man, his mother and his father, and keep my Sabbaths.—Lev. 19:3.

And he that curseth his father, or his mother, shall surely be put to death.—Ex. 21:17.

Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.—Ex. 20:12.

Honour thy father and thy mother as the Lord thy God hath commanded thee, that thy days may be prolonged, and that it may go well with thee in the land which the Lord thy God giveth thee.—Deut. 5:16.

And Jeremiah said unto the house of the Rechabites, thus saith the Lord of Hosts, the God of Israel: Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you.—Jer. 35:18.
(Class examine the rest of this quotation.)

For Moses said, Honour thy father and thy

mother; and, whosoever curseth father or mother, let him die the death.—Mark 7:10.

Honour thy father and thy mother.—Mark 10:19.

Children, obey your parents in all things, for this is well pleasing unto the Lord.—Col. 3:20.

How Parents Should Treat Their Children.

And 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.—Deut. 11:19.

Only take heed to thyself and keep thy soul diligently, lest thou forget the things which thine eyes have seen and lest they depart from thy heart all the days of thy life; but teach them thy sons and thy son's sons. Specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.—Deut. 4:9-10.

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.—Deut. 6:7.

We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done.—Psa. 78:4.

For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him.

Answers to Lesson No. 8.

No. 1

The word "gospel" means "good news" or "glad tidings." Paul's gospel was the gospel of the kingdom. Proof: Acts 28:30-31. "And Paul dwelt two whole years in his own hired house and received all that came in unto him, preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." From Gal. 1:8,9, we learn it is fatal to be turned to a perversion of the true gospel as well as to be turned to another gospel entire, no matter what the confidence in the one through whom we hear it, not even though he be an angel from heaven.

No. 2

The blood of certain sacrifices was sprinkled upon the altar and upon the priests to hallow or sanctify them, and in this connection is the word "sprinkle" often used in the scriptures. Many nations will not be baptized into Christ for His is a little flock.

No. 3

Ps. 37:38, But the transgressors shall be destroyed together; the end of the wicked shall be cut off. Ps. 52:5, God shall likewise destroy thee forever. He shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. Mal. 4:3, And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts. Jos. 1:15, And sin when it is finished bringeth forth death. Jos. 5:20, Let him know, that he which converteth the sinner from the error of his way shall save a soul from death.

No. 4

"The angels that sinned," 2 Pet. 2:4, and "the angels which kept not their first estate," Jude. 6, shows that incorruptible beings are

not always referred to by the word "angel."

No. 5

I Cor. 10:2, gives the passing of the children of Israel under the cloud and through the sea, as a type of the form of baptism.

Col. 2:11-12, gives circumcision as a type in design.

I Pet. 3:20, gives the saving of Noah's family in the Ark as a type of the importance of baptism.

ROLLA HIGHTOWER, Golden, Ill.

Further About Angels.

The word "angel" does not always refer to the heavenly messenger. In Rev. 2:1, 8, 18, and others, referring to the angels of the seven churches of Asia, and Paul speaking of himself to the Galatians, says: "Ye have received me as an angel of God."

MRS. EMMA C. RAILSBACK,
411 E. So. St., South Bend, Ind.

Paul's Gospel.

The word "gospel" means "good news" or "glad tidings," R. V. Luke 4:18; Rom. 10:14. Paul's gospel was "the glorious gospel of the blessed God," which was committed to his trust. I Tim. 1:11; Rom. 1:1, It is the good news "concerning the kingdom of God and the name of Jesus Christ. Mark 1:14; Acts 8:12, God's gospel is the only one that promises eternal life. "It is the power of God unto salvation to everyone that believeth." Mark 16:15-46; Rom. 1:16, 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, If any man perverts the gospel of Christ, the Lord will publicly condemn him when he comes with his saints to execute judgment upon all.

MISS JENNIE TOWNSEND,
Lebanon, Ill.

Answers to Primary.

By MISS MARY COOPER, Ripley, Ill.

Eph. 6:1-2, Children, obey your parents in the Lord; for this is right. Honor thy father and thy mother; which is the first commandment with promise. Eph. 6:4, And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Col. 3:20, Children, obey your parents in all things; for this is well pleasing unto the Lord. Col. 3:21, Fathers, provoke not your children to anger, lest they be discouraged. Prov. 4:1, Hear, ye children, the instruction of a father, and at end to know understanding. Prov. 1:8, My son, hear the instruction of thy father, and forsake not the law of thy mother. Prov. 6:20, My son, keep thy father's commandment, and forsake not the law of thy mother. Prov. 3:1, My son, forget not my law; but let thine heart keep my commandments. Prov. 7:1, My son, keep my words and lay up my commandments with thee. Ex. 20:12, Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee. Matt. 15:4, God commanded, saying, Honor thy father and mother; and he that curseth his father or mother, let him die the death. Deut. 5:16, Honor thy father and thy mother as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee in the land which the Lord thy God giveth thee.



S. J. LINDSAY'S

Bible Lessons

Vol. I

Oregon, Illinois, June, 1909

No. 11

**Address all communications to
S. J. Lindsay, Oregon, Illinois,**

Following is the statement of the finances in connection with the issuance of the ten numbers of Bible Lessons of which the present is the last issue.

Whole amount received from subscription	\$93 00
Paid in all to publisher	\$65 00
Paid for postage	23 38
Subscription returned	1 09 8) 38
Balance	3 62

As will be seen by the above, the work has been done on a very close margin and the more so since it may be that before lesson No. 10 is sent out more postage may be required.

We have reason to feel that the work of issuing these lessons has been successful. For the greater part the members of the class have been faithful—as faithful as could be under the circumstances. Whether the class as a whole regards the work as a success or not yet remains to be seen. Up to the present, only about thirty have signified a desire to have the lessons continued to them. At this rate it begins to look as if the lessons would end with this issue. The lessons have required from three to four days each month in the preparation of lessons, sending them out, and in the reading of manuscript sent in and correspondence resulting therefrom. This work has been a pleasure and a continuance is invited on the same terms. If lessons are continued the first issue of Volume 2 will come to you in September upon receipt of which subscriptions will be due at your earliest convenience.

The Illinois Bible school will meet in Oregon, August 9th Try to arrive in Oregon on the 7th. All will be cared for who come. Your only expense will be the car fare necessary to reach us. Circulars will be sent later making full announcements, etc. If you are planning to come and have not so informed us, please do so at once.

A very pleasant trip has just been concluded by the editor. It began by a visit to Washington where two days were spent at the pleasant home of Bro. George Neill who acted as escort about the city and government edifices. We had the pleasure of seeing both branches of the national legislature in session, and made a visit to the National Library and the Smithsonian Institution. A call was made upon Latimer Stine, an old schoolmate, who has a position in the Pension department with the oversight over eighty clerks. From there we went to Virginia where the month of May was spent among the brethren in the three valleys—The Manor, the Shenandoah, and the Fort.

The brethren, the mountains, the beautiful clear streams, and all—all must be seen in order to be appreciated. The kindness of the Virginian brethren will never be forgotten. The next point of service lay at Dutton, Michigan. The Conference and school were both successful in doing good. Though fewer in number than at some of the other schools, the students at Dutton could not be beaten in their interest and faithfulness to study. As a result, three were baptized. The school at Plymouth was the largest ever held there and was a success from start to finish. Six were baptized as a result. The Bible school work pays. Everywhere the brethren were so kind that it deserves special mention. The trip will be long remembered. The places of historical

interest, visited in Virginia are Strasburg, Fisher's Hill, and Winchester, made famous in the poem known as Sheridan's Ride, Harper's Ferry, etc. We hope to see the same scenes and the same faces again.

A letter from Bro. C. C. Ramsey (now dead) to Sister Bettie Boyer, Stephens City, Virginia, by permission of Sister Boyer.

Philadelphia, Pa., 7-11-1900.
Dear Sister Bettie:—

So you want Bro. Ramsey's belief in regard to the resurrection of those who never heard the gospel. You say this will include infants, BS, and idiots, and the weak, and a large share of "never dying soul, sky kingdomites" for a minority only have ever heard the gospel of the kingdom, and a minority only will be raised to immortality and eternal life.

My belief is that all who are in their graves shall hear HIS voice, and come forth; they that have done good, unto everlasting life, and they that have done evil (or not done good) unto (age or) everlasting condemnation. These two classes hear and these two classes come forth. Again, as in (by or through) Adam all die, so in (by or through) Christ shall all be alive, but every man in his own order (or band or class), Christ the first fruits, or order or resurrection; then (or next) they that are Christ's (another order or class) at HIS coming. Then (or next order) cometh the end of last order of the resurrection. This last order or remainder includes all that are not in the other classes or orders, and of course all that are in the graves, includes infants and all irresponsible. Again Jesus tasted death for every man. Then every man will, in some sense, be benefitted by His death. Again, He gave Himself as a ransom for all. Then all must be ran-

somed. What are they ransomed from? Answer: from the bondage of sin and death. Finished, sin bringeth forth death. Adam finished sin and brought forth death. Christ finished righteousness and brought forth life and immortality—two things, life and immortality. 1 Tim. 2:6. Who gave Himself a ransom for all. How many? ALL! All of what? Ver.4. Who will have all MEEN to be saved come unto a knowledge of the truth.

What truth? Why the truth stated in verse 6, that He gave Himself a ransom for all to be testified in due time. Has the infant had his due time to receive the testimony that Jesus tasted death for him—redeemed him, ransomed him, saved him from the death for which he never wrought; re stored him to his birthright; delivered him from the bondage of corruption and gave him all he had ever lost in Adam, physical or mental? Adam was physically perfect before the penalty was visited upon him and the consequences of his acts were visited upon his race when all were condemned to die. Rom.5: 12, 18: 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. Therefore 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 to justification of life. What kind of life? Answer: The life they lost—life as it was in Adam. This is Restitution. Restitution does not mean immortality, or kingly priesthood, or eternal life, or heirship to the kingdom, or citizens of the New Jerusalem, but it does mean the restoring of something lost, or conditions and rights of which we have been deprived without our consent. Again, Jesus gave his flesh for the life of the world. He came not to condemn the world but that the world might be saved. He is the Savior of all men, especially of them that believe. Saving all men is the common salvation. Saving believers is a special salvation. I came that you might have life and that you might have it more abundantly. He was talking to men already possessed of life, but He made it possible for them, if they died, to live again and to have life more abundantly, or eternal life. Christ was manifested to destroy the works of the devil. One of the works of the devil is the power of death.

Christ will destroy death and him that hath the power (or strength) to hold men in death; hence, the resurrection power has greater strength than the death power. It will break the bands, liberate the captives and free them from the consequences of Adam's transgression. Of course this includes all the irresponsibles.

I might say much more as to the conditions of the resurrected classes, but that was not involved in your question. I may say that I believe in a resurrection of all mankind and He who took away the Sodomites as He saw good, (Ezek. 16:50; also verse 53 at end of the chapter) will deal with us in the times of refreshing and restitution. I believe no one is on trial in this life but gospel believers who are called out—a people for His name—not already elected, but to be elected when He shall come to gather His elect.

QUERIES.

Is it not a calamity to be born without arms and is it the result of Adam's sin?

Is it not a calamity to be born a fool, a thief, deaf and dumb, subject to fits, Siamese twins, blind?

Are we not subjects of environment and law and is nature's law under the Adamic state as it would have been if he had never sinned? Did not Jesus demonstrate His power over nature's laws by healing all manner of diseases? Please read Isaiah 61: 1-2. I believe the acceptable year of the Lord and the deliverance of all who are bound is near. I may write more, later.

Good bye for the present,

C. C. Ramsey.

Books other than our own publications that have been of service to me.

Three Prophetic Days—Wm. Frederick, Clyde, Ohio. \$1.00.

Lectures on the Apocalypse—Seiss 3 Vols., \$2.75 for the set.

Jesus is coming—W. E. B.—25c and 50c.

Young's Analytical Concordance—\$5.00.

The last three named books may be had of "The F. H. Revell Co" 80 Wabash Ave., Chicago Illinois.

Positive Theology—Miles Grant—\$1.00

Bible Doctrine of the Soul—Ives—65c.

The last two named books may be had of the Advent Christian Pub. As-

sociation, Mendota Illinois.

The Popular and Critical Bible Encyclopedia—Fallows—Sold only on subscription. Information concerning this two volume work may be had of Bro. Oscar Marsh, Marshalltown, Iowa.

In writing for these books it may be best to inquire first concerning the price. The above prices are the old ones. The books may be cheaper now.

DID CHRISTS PRE-EXIST?

If Christ pre-existed as the Son of God from the beginning, must he not have been immortal, and if immortal, how can we reconcile his birth, death, and resurrection with that idea? Existing, he could not have been born, neither could he die, consequently could not have been raised to life again. This would remove the very foundation of our faith. "If Christ hath not been raised your faith is vain."

Christ was the only begotten Son of God. His existence as a son must have begun when "He (Christ) was begotten not of blood or the will of the flesh, nor of the will of man, but of God," (Grisbaen's rendering,) when the angel said to Mary "that which is to be born, shall be called holy, the son of God."

An understanding of the Word, which in the beginning "was with God and was God, and that became flesh," will harmonize those passages which seem to teach pre-existence. The Greek given us for "Word" (John 1:1) is logos, meaning mind, reason, wisdom, speech. In Heb. 1:2, we read, "through whom (the Son) also he made the worlds Heb. 12:3. "The worlds have been framed by the word of God." Prov.3:9 "The Lord by wisdom founded the earth," when he prepared the heavens; 1 (wisdom) was there. In these texts, the Son, the Word, wisdom, are used identically. It is clear that the Word which was in the beginning was not a person, but that which it signifies, mind, wisdom, or purpose God. Of Christ it is said, "His name shall be called the Word of God." On the birth of Jesus, God, through the prophet said, "They shall call his name Emanuel, which being interpreted, God with us." "God was in Christ reconciling the world unto himself." Christ as the Word, logos, was in the beginning, with God, in that sense, was God. That God was to be manifested in the flesh, was predicted in the promise of the woman's

seed, the child born, the Son given, and "When the fulness of the time came God sent forth his Son born of a woman, born under the law", Gal 4:4. By virtue of his begetting, through his mother, he bore the nature of man through the Father his origin and character were divine. "I came forth and am come from God; for neither have I come of myself, but He sent me." Some may claim this text shows pre-existence, but it refers to His origin. He was sent of God, the apostles also were sent, John the Baptist was "sent from God." Read Christ's prayer in John 17 showing the oneness of Christ. "I and my Father are one; one in mind, one in purpose!" "As my Father taught me, I speak these things." "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 made heir of all things, through whom (as the Word, logos) he made the worlds."

Accepting Christ as the word, which signified the mind, reason, wisdom, power of God, we can understand John 6:62, a text given as teaching his pre-existence. He was also the bread from heaven, sent from God to give life to the world. "As the living Father sent me and I live because of the Father, so he that eateth me, he also shall live because of me." John 8:56-58, is another text quoted. Christ was indeed foreknown before the foundation of the world, but was manifested at the end of the times your sake. Christ as the pre-existent Word, was before the foundation of the world, was before Abraham. Abraham believed God, and looked forward to that day when the promise that his seed, Christ, all nations of the earth should be blessed, should be fulfilled and by the eye of faith he saw it and rejoiced. T. Nesbit offers a rendering of the passage (John 8:58. "Before Abraham was, I am," conveying the sense of the force of the original meaning, which is, "Before Abraham comes about for himself, I am existing," before the appointed time arrives for the receiving of the promise. Again in Eureka, Vol. 1, "I am," is fully explained, referring to Ex. 3:14, where "I am" properly rendered is "I will be," further giving the rendering from the Hebrew of Jehovah, the true pronunciation, Yahweh signifying "He who will be" the

memorial name chosen to be known among his people, in this name declaring he would be a person or persons not yet manifested.

"Christ suffered for us." "Who his own self bore our sins in his body upon the tree," the body referred to in Heb. 10:4-5. He came to do his Father's will, "God sending his Son in the likeness of sinful flesh, as an offering for sin, condemned sin in the flesh." After his resurrection, he became the image of his Father's substance. 2 Cor. 8:9. Christ was rich in promise as the appointed heir of all things, in him are all the treasures of wisdom and knowledge hidden yet he lived a life of poverty and self denial, for our sakes.

John 17:5. The glory which Jesus had with the father before the world was, was that which he had when he was the word or power with God. I Cor. 15:57. "The second man is of heaven." (R. V.) "Christ was from above." His origin was from the Father.

Anna E. Drew, 629 N Galena Ave.
Dixon Illinois.

Taken from the Restitution of April 24, 1907.

ANSWERS TO LESSON NO. 9.

(1) All have sinned with the exception of Jesus Christ, Heb., 4-15. He "was tempted in all points like as we are, yet without sin." Christ died for our sins "the just for the unjust that he might bring us to God." 1 Pet. 3:18. Read also all of Isaiah 53, especially verses 5,6,8,9,11 and 12. "He was wounded for our transgressions He was bruised for our iniquities; the chastisement of our peace was upon him and with his stripes we are healed." "All we like sheep have gone astray, we have turned everyone to his own way and the Lord hath laid on Him the iniquity of us all." He was cut off from the land of the living, for the transgression of my people he was stricken." "And He made his grave with the wicked and with the rich in his death because he had done no violence neither was any deceit in his mouth." "He shall see of the travail of his soul and shall be satisfied. By his knowledge shall my righteous servant justify many for he shall bear their iniquities."

"Therefore, will I divide him a portion with the great and he shall divide the spoil with the strong because he hath poured out his soul unto

death and he was numbered with the transgressors and he bore the sin of many and made intercession for the transgressors."

(2) "Sin is the transgression of the law," 1 John 3:4 Jesus "did no sin neither was guile found in his mouth" 1 Peter 2:22. "The wages of sin is death" and Jesus's death was not the wages of his sin because he knew no sin but he was made to sin for us. "Who his own self bore our sins in his own body on the tree, that we being dead to sin should live unto righteousness, by whose stripes ye were healed. 2 Cor. 5:21.

(3) Propitiation is an "offering, sacrifice or suffering sufficient to win forgiveness of make up for an offense," (Standard Dictionary) "And he is the propitiation for our sins and not for ours only but also for the sins of the world," 1 John 2:2. He is our at-one-ment, our sacrifice. "Now once in the end of the world (age, the Jewish age) hath he appeared to put away sin by the sacrifice of himself." Heb. 9:26, 28. 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." John was writing to those who had already accepted Christ when he said "He is our propitiation" and then adds, "not for ours only but also for the sins of the whole world."

(4) Moral goodness never has and never can save anyone. "For by grace are ye saved, through faith and that not of yourselves, it is the gift of God; not of works lest any man should boast." Eph. 2-7, 8. Christ was without sin which could not be said of any other who has ever lived on this earth, but he "was made a little lower than the angels for the suffering of death." Heb. 2-9, and again, "verily he took not on him the nature of angels but took on him the seed of Abraham," Heb. 2-16, 17 and 18. "Wherefore in all things it behooved him to be made like unto his brethren that he might be a faithful and merciful 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 succor them that are tempted." He was without sin because he submitted himself in all things to the will of God. "I came not to do my will but the will of him that sent me." (John 6:39)

and he was filled with the spirit of God.

(5) "Verily, verily, I say unto you if a man keep my saying he shall never see death." This is, perhaps, explained in a clearer way in John 5-24. "Verily, verily, I say unto you he that heareth my word and believeth on him that sent me hath ever-

lasting life and shall not come into condemnation, but has passed from death unto life." This is a present statement with a future significance, for in the next verse Jesus refers to the resurrection at the last day, but the fact that we shall not come into condemnation is so sure that it is as if our passing from death

unto life were an accomplished fact. In a spiritual sense it may refer to being "dead in trespasses and sins," having a double meaning, but it certainly points to the resurrection as being the consummation of all our hopes and faith.

Mrs. Jessie W. Donaldson,
1301 Park Place,
Brooklyn, New York.



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International Correspondence Schools,
SCRANTON, PENNA.

S. J. LINDSAY'S
Bible Lessons

Vol. 2

Oregon, Illinois, Sept., 1909

No. 1

Address all communications to S. J. Lindsay, Oregon, Illinois.

About seventy names are now subscribed. This insures the publication of Bible Lessons for the ensuing year. It is our desire to make these lessons of value to the student but unless the student will give the lessons the study required, he will not receive much benefit from them. This year in addition to the lessons given, it is thought best to commit to memory each month certain choice verses from scripture. This month we will commit the following:

"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; and they shall be fruitful and increase. And I will set up shepherds over them who shall feed them, and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely, and this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Where are these verses found?

THE PLAN.

The series will consist of ten lessons, one being sent each month for ten months beginning with September

1909. Upon receipt of the lesson each member should study the lesson as directed and return his answers to the Editor within as brief time as possible—at most three weeks.

These lessons will be examined and the best answers selected will be published in the succeeding issue. Necessary corrections will be made in a general way so that all may receive the benefit. Any questions on the lessons will also be given attention in this general way. Keep the lessons carefully until the full volume is published and then they may be bound together for future use.

It is thought best for the first half of the present series to take up the Restitution doctrine giving a careful examination of such texts as relate to the subject. Any member of the class has the privilege of asking questions or stating any objection to the view taken of any text. Suggestions or opinions will be fairly treated. Feel free to send in all such at any time.

Upon receipt of this lesson the dollar from each member of the class is due but since the expenses are brot about by only a little at a time, suit your own convenience in sending it in. Send draft or P. O. money order. Money sent loose is unsafe and personal checks can be collected only at a loss to the receiver.

This lesson will go out to many who are not subscribers and to the members of last year's class who have not yet realized for this year. This

is an invitation for you to add your name to the list. If no word is received from all such, the names will be dropped and no further lessons sent out.

Whenever private replies to questions on the lesson are asked for, please inclose a two cent stamp.

Please sign your name to each separate sheet sent in reply to questions. Where you have a street number, please give that also each time. It saves the Editor's time and sometimes addresses, etc., are not available.

Advanced Division

Please read the following texts in the order in which they are given. Read them over until you have the thought of the texts pretty well in your minds, then answer the questions that follow:

Acts 3:19—21. Acts 15:13—18. Luke 1:30—33. Isa. 9:6—7. Eze. 21:25—27. The memory verses. Isa. 2:1—4. Zech. 2:12. Psa. 2:8. Psa. 72:8. Rev. 2:26—27. Rev. 3:21. Rev. 5:9—10. Answer questions in language of text when possible.

QUESTIONS

1. How Long must Jesus remain at the right hand of the Father in the heaven? When will our sins be "blotted" out?. In Acts 3:21, a restitution of just what things?
2. What is the purpose of preaching of the gospel in this age? See Acts 15:14. How long will preaching of the gospel for this purpose con-

tinue? Does this text teach that a certain residue of men may have an opportunity to seek after the Lord after his return?

3. How does the promise by the angel to Mary compare with prophecy expressed in Isa.9:6—7? What throne is Jesus to have for his throne? Over what people is he to reign? Will that people be mortal or immortal? Give your reason for your answer. How long is his kingdom to last?

4. Did God ever have a kingdom in the earth? See I Chron. 28:3—5, and II Chron. 9:8. When was this throne and kingdom overturned? When will it be re-established?

5. Christ as king will execute justice and judgment in the earth. What need would there be for this if all are immortal? In the memory verses, Christ is prophesied as king—who are to be the shepherds? Who the flock still in need of a shepherd? Will the shepherds be mortals or immortals?

6. A kingdom consists of territory, dominions, a king, princes and subjects. Show by Bible texts that each of said conditions will be met in the Kingdom of God.

The above is a rich subject. The hope revealed by this subject is the most beautiful presented by any religion. Those who have an insight into the doctrine of restitution as taught by the Holy Scriptures are in a position to enjoy the Bible more than any any other class of religionists. Let us make this our prayerful study.

Primary Division.

(For all under the age of fifteen)

1. What Bible character veiled herself when about to meet her future husband for the first time?

2. What is the Bible promise to those children who obey their parents

3. Write out a text in full in which a promise of Christ's return is made.

4. Tell of two occasions when angels appeared to men. Where may

the accounts be found?

5. Compare texts in Psa. 37 and Matt. 5 and select two that express practically the same truth.

Read Genesis 24. By so doing you will receive help in answering one of the above questions.

Nothing of value is had without a corresponding effort. How often we hear expressions of delight when we hear one who has a splendid knowledge of the Bible. Remember that it takes years of patient toil to reach such efficiency. The one who begins in youth and works ardently has the advantage. One verse committed to memory each week means fifty-two learned at the end of the year. Will you try it?

From "Word and Works" of August, '

"It may be a thousand years before the "Times of restitution of all the things," but we say most solemnly we do not think so. We believe that phenomena in earth and skies, saying nothing of social and religious conditions, are direct fulfillments of the words of the Lord Jesus Christ. We believe that other wonderful events will transpire in the physical universe keeping pace with human unbelief, in gratitude and blasphemy. We as firmly believe that all these things are as directly connected with the purpose and prophecy and power of the Son of God, ringing out the culminating hours of this dispensation, as the striker of the clocks connected with the inner mechanism to give notice of the midnight or the morning watch.

We shall never attempt to force our convictions dogmatically upon our readers. All have the same Bible, same reason, the same opportunities to consider facts and come to conclusions as we. We claim no special revelation. We stand upon the old eternal Word of God. We disclaim all connection with, and faith in

'higher criticism' and all modern defections from the faith once delivered to the saints. We call upon God to judge between us and all whom we may be permitted to reach, in saying that there never has been a time when such momentous dangers and responsibilities rested on churches and individual Christians. There is danger that the growing, thickening fulfillments of the words of our Lord and Master will bring a callous upon our minds and hearts, that all these divine admonitions will be relegated to natural causes, causing a drift of faith and a letting go of God.

O, our God! Keep us all from error and misinterpretations, but do not let us go back from Thee, with the drift and indifference and unbelief of the multitudes! Strong Son of God, come not upon the world as a thief in the night through any lack of fidelity or watchfulness or warning on our part!"

All who are watching the drift of sentiment on religious matters these days can say a hearty "Amen" to the above.

There being no answers to publish in this issue the space will be filled with other matters of interest and value.

Postal photos of the Illinois Bible school held in Oregon, August 9—18, 1909, may be had at the rate of seven for twenty-five cents. Address C. L. Curtis, Oregon, Illinois. The cards are distinct and worth the money.

What is a mirror for? That we may see how we appear to others.

Will a mirror show spots of dirt on clothing or face? It certainly will.

Shall we grow angry with the mirror because it has revealed the dirty spots to us and in our anger smash the mirror? No never! We regard a mirror as a dear friend in showing us how we would appear to others in time that we may remedy the defects.

Learning its value, we go to it frequently.

The Bible is truly a mirror. It is a true reflector of character. If there are dirty spots on the character, the Bible will reveal them to the one who looks into it with earnest desire. If we find there the spots upon looking into it, shall we be unwise enough to get angry with the Bible or the one who is kind enough to call our attention to it! Or shall we regard it as our best friend for showing us the spots? Yet how often have the dirty people of times past thought to anticipate reproof and rebuke by killing them whom God had sent to point out their wrong doings! And even today people—professed Christian people—will get angry when their attention is called to the Bible in a way to reprove them for doing wrong. They are our best friends who tell us of our faults in a kindly spirit. Let us look into God's mirror each day to see how we look to Him.

King John and the Abbess.

An Old World Story With a New World Moral.

"The story carries us back to feudal times and has been cleverly done in verse:

"King John and the Abbess Ana

Walked in the garden one day

When he cunningly sought to prove her

And all of her nuns in gray."

"Good mother," said the king, "You are shut in here in solitude and peace But tell me, do the waves of worldliness which break against the high convent walls send no dash of spray above its top? Are there no dreams of love or ambition that creep past all your convent guards and nest in these maiden hearts?"

"Just then, high over the garden

There flew to the wide free land

A bird, and the Abbess Ana

Followed its flight with her hand."

"We cannot hinder the passing

Of the wild winged bird o'erhead,
But well we can keep it from building
Its nest in the garden," she said.

"A wise woman was the Abbess Ana. No walls can shut the human heart away from thoughts which are born of its very humanity. But no evil thought can dwell and breed in the human heart unless its presence is tolerated and encouraged. So much for the old world story."—Selected.

"Some persons apologize for their sins by saying: 'We are a great deal better than some people. You see people around us that are a great deal worse than we.' You stand up columnar in your integrity and look down upon those who are prostrate in their habits and crimes. What of that? If I failed through recklessness and wicked imprudence for ten thousand dollars, is the matter at all alleviated by the fact that somebody else has failed for one hundred thousand dollars? Oh, no. If I have the neuralgia, shall I refuse medical assistance because my neighbor has virulent typhoid fever? The fact that his disease is worse than mine—does that cure mine? If I, through my fool-hardiness, leap into ruin, does it break the fall to know that others leap off a higher cliff into deeper darkness?"—Talmadge.

On Tuesday, September 14th, the Editor of these lessons was called upon to unite in marriage, Mr. Homer Haney and Miss Geneva McCrory. The marriage took place at the home of the bride in Plymouth, Indiana. Geneva is a faithful follower of the Master and is also a member of this class. We all unite in bidding them God-speed as they go to make their home in western North Dakota.

The season of conferences and Bible schools is about over and we can now take the time to look back over the work to judge what it all amounts to. The Bible school work in particular is of much interest. There are

now well established schools in Michigan, Indiana and Illinois. In each of these places the work has a firm foothold. Those who have been students are the ones who speak in the loudest terms of praise of the work done. It would seem that any one, never having been in such work, would see at the mere mention of it that a lesson well outlined, student with Bible in hand, lesson studied and recited as in any other school, must prove of greater value than any other method of getting at Bible truth. Let the members of this class who have never attended one of these schools make it a point to be present at one of them next year. There will be no trouble in getting those who have attended to be there again.

Death—the death we die in Adam—is not the penalty of our personal sins. This Adamic death is the common penalty for all who are of Adam's children. Both good and bad suffer it. The good die just as hard as the bad. The Bible teaches that every man will be held accountable for the deeds which he does whether good or bad. It follows then that there must be a resurrection for us all, both good and bad, in order that ALL may come into Judgment. For the righteous, this coming forth means life eternal. Having suffered the common death and having availed themselves of the offer of life through the great life Giver, they see death no more for there is no sentence against them. The wicked come forth, having suffered the common death, now to suffer the sentence of death for their own iniquities. None will suffer this penalty except such as knowingly and wilfully reject the offer of life. For all such the second death is the best thing

In case of change of address please notify us at once. This will preclude all possibility of loss of any issue of the lessons.

S. J. LINDSAY'S
Bible Lessons

Vol. 2

Oregon, Illinois, ^{Oct} Sept., 1909

No. 7

Address all communications to S.
J. Lindsay, Oregon, Illinois.

Up to this date, Oct. 14th, the receipts are as follows:

Elder Joseph Williams
Jennie Townsend,
Inez Titus,
Flora Harnis,
Peter Jeffrey,
Emma VanAntwerp,
Ida Ordnung,
Letitia Murphy,
F. V. Blakely,
Lottie E. Young,
Rolla Hightower,
Mrs. Minnie Rouch,
Mrs. Jessie W. Donaldson,
Anna Adams,
Mrs. Lizzie M. Johnson,
Mrs. E. E. McMillin,
Mrs. Allen Claypool,
Ada Drew,
Mabel Eaton,
M. F. Aslaksen,
Mrs. George Berry,
Mrs. A. C. Holkan,
Mildred Everett,
Almeda Mitchell,
Mrs. Mary Coffman,
Emilie Boyer,
Regina Boyer,
G. P. Allard,

We have decided to begin in this issue a series of articles on the word Spirit. This is the subject at our recent Bible School which occupied much of our attention. Since that a number of requests have been made to have the matter published. To save time and labor we have decided to publish a series of articles both in this, our Bible lesson sheet, and also in The Restitution. We trust that the lessons may prove both pleasant and profitable.

In sending in answers to lessons, please also state whether or not you have committed the memory verses.

Following are the memory verses for this month:

"Sing and rejoice, O daughter of Zion: lo, I come, and I will dwell in the midst of thee, saith the Lord.

And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee.

And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation."

Where can the above verses be found?

A letter from sister Kate T. Abbott, Paynesville, Minn., orders the lessons sent to two others. This kindness on her part acted upon by others will soon put us beyond the possibility of a deficit in issuing the lessons for the year.

Our object in issuing these lessons is only to do good in spreading truth. To this end we kindly invite criticism or suggestion. If you have an interpretation of any text that you think better than the ones given, send it along that others may have the benefit of your thought.

BIBLE LESSONS, NO. 2.

Advanced

Give the following texts careful consideration, then set yourself to the task of answering the questions that follow:

(1) Genesis 1:29-31. In this text, what do we find to be the God given food for both man and beast? Be just as definite as the text is. Is

any mention of flesh as food for either man or beast made in this agreement? Are we to suppose that as a result of this language, the lion ate the same kind of food as the ox?

(2) Genesis 9:1-4 Is there anything in this text to show that subsequently the diet of both man and beast was changed from what it originally was?

Is there anything in this text to indicate that prior to this the whole animal creation were tame and not ferocious as many of them are now?

(3) Beginning with the transgression, did the length of human life increase or decrease? How did length of life prior to the flood compare with the length of life after?

(4) Isaiah 11:1-9 and 65:17-25. In these texts quote to show how each of the primary conditions in the foregoing questions will be restored. When will this be done? Give the language of the Isaiah texts in your answers.

Answers to Lesson No. 1

Advanced

(1)

Jesus must remain at the right hand of the Father in heaven "until the times of restitution." That is, until God restores to earth and man the things He has removed for a season.

Our sins will be blotted out "when the times of refreshing shall come." This time is shown in the verse to be coincident with the return of Jesus from the heaven. Since forgiveness removes the penalty, death, this blotting out is a giving of life "when the Chief Shepherd shall appear." I Peter, 5:4.

This restitution includes "all the things which God hath spoken by the mouth of all His holy prophets since the world began." Therefore, whatever things the prophets have promised shall be so restored are included in this "restitution." Specifically

then, some of the things enumerated are: Paradise, Rev. 22; The Kingdom of God, Acts 1:6; Life, Jno. 6:39-40; Israelitish nationality, Ezek. 37; Dominion, Micah 4:8; Judges, Isa. 1:26; Purity in all the earth, Ps. 37.

(2) Preaching the gospel in this age is for the purpose of taking out of the gentiles "a people for his name." It will last "until the fullness of the gentiles be come in." Rom. 11:25. Coincident with the return of the Master, Rom. 11:26 with Zech. 12:100 and Rev. 1:7.

I understand that a certain residue of men may seek the Lord after his return, some being Israelites, Rom. 11:26, and some the descendents of Japheth (Gentiles,) Rev. 7:9-17, also the children of Ham, since the redeemed were out of all classes, for his servitude then will end, (Gen. 9:25-27. But I do not understand that this text applies so, for Peter here applies it there to the calling of the gentiles now, saying "to THIS agree the words" he quotes, the ones under consideration. They agree to what? To the idea, just before, that is, the present call of the gentiles. The tabernacle of David was raised up then in the raising up of Jesus, Acts 13:32-39.

(3) The promise by the angel to Mary in Lu. 1:30-33 agrees with the prophecy in Isa. 9:6-7 in the following points: Jesus is the heir to David's throne; he is to reign over Israel; the reign is to last forever.

I believe Israel will be mortal.

Because the subjects of rulership and judgment are such for the purpose of sinlessness and consequently, of life.

(4) God once had a kingdom in earth called "the kingdom of the Lord over Israel" I Chr. 28:5. It was finally overturned at the destruction of Jerusalem, Lu. 21:24. It had been previously overturned as far as kingship and nationalty were concerned, by the Babylonish captivity, but now came the complete uprooting out of the home country. It will be reestablished "when he comes whose right it is" for then he will receive his dominion, Dan. 7:13-14; II Tim. 4:1.

(5) There would be no reason for immortal beings ruled or judged, as stated in answer to No. 4. The shepherds are to be the apostles, Matt. 19:28-29, and the saints are to share the rulership and judgment, Ps. 149; I Cor. 6; Rev. 2:26-27; 3:21, and man like texts. The flock still in need of a shepherd, Israel, Jer. 23:3, and

the mortal nations, Matt. 25:31-46; Matt. 19:29 shows these shepherds will be immortal. The tabernacle types show mediators grading down also from the divine condition to the human mortal, so I conclude some authority will be exercised by mortals, as now in the church.

(6) The kingdom of God is to have Territory, Dan. 4:31-45; Dominions, Dan. 7:13-27; A king, Lu. 1:32; Princes, Ps. 45:16; Subjects, Phil. 2:10-11.

Eld. Jos. Williams,
Hillisburg, Ind.

Answers to Primary Lesson No. 1

(1) Rebekah veiled herself. Gen. 24:65.

(2) "That thy days may be long on the land which the Lord thy God giveth thee." Ex. 20:12.

(3) "And behold I come quickly; and my reward is with me to give every man according as his work shall be." Rev. 22:12.

(4) Acts 1:10-11. At the ascension of Jesus.

Matt. 28:5. At the resurrection of Jesus.

(5) Blessed are the meek; for they shall inherit the earth. Matt. 5:5. But the meek shall inherit the earth. Psa. 37:11.

Miss Bessie Titus,
Letcher, S.D.

Primary Lesson No. 2

(1) How many times can you find the word 'devil' in the Old Testament Give texts.

(2) What is meant by repentance?

(3) Give a Bible description of an angel.

(4) Find a text which says that no one but Jesus ever went to heaven.

(5) Write from memory a verse which you have committed within a month.

We have rather broken over our rules this time to print Bro. William's answers, but we have done it because he has introduced one or two ideas into them which we think will be new to the greater number of the class at least. If you do not agree with him, let us hear from you. We are sure of one thing and that is that he is perfectly able to defend his position, so do not be afraid.

SPIRIT.

(Written by request.)

The word Spirit, like too many other words found in the Bible,

does not receive from Bible readers the scholarly examination that it should. It is a word which bears a "read-in" meaning; that is, a meaning which has been forced upon it by philosophers and theologians which did not originally belong to the word in the foreign tongue from which it is taken. With by far the greater number of professed Christians the words Soul and Spirit are used interchangeably as meaning the same thing. Even theologians of note speak of the Spirit as being the real intelligence—the real man—the one which at the death of the body wings its way to the fields Elysian, to be more alive than ever before. And when questioned as to their authority, reference is made to Eccl. 12:7, were we read as follows: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." It is to combat this error that this article is written.

From the language of the above text it will be seen that the 'it' is something that was GIVEN TO the individual. Let us paraphrase as follows: And my spirit shall return unto God who gave it to Me. The IT is not the ME. At best it can be only a part of me. I have been reading recently from a work on Spiritualism by Dadmun and in it I find some very valuable thoughts upon the subject and I can do no better than to quote at some length. On this subject he says:

"It has been truly said that the spirit is the MAN, or it is not. If it is the conscious entity, it is the Man, because man is a conscious being; and no theory, not even Spiritualism, claims TWO conscious entities in the same person."

"The spirit is either the WHOLE man, or a PART of him. It is not claimed to be the WHOLE of him; therefore it must be either a PART of him, or NO part of him. If NO part, it is something foreign to him. If it is a part of him, it is not a man by itself, and therefore should never be called man, more than an arm, eye or foot. We do not find the spirit ever called man; therefore we conclude it is not the man, consequently not a conscious entity by itself."

"Again, if the spirit is a PART of man, it commences with him, and stops when he does, and therefore is not a man by itself. If a man is mortal, every part of him is mor-

tal also; hence it follows, that if the spirit is a part of man, it must be mortal; for what is true of a whole is true of all its parts.

"If the spirit is a PART of man, it was made when he was made. But man was made of dust—the entire man—no intimation to the contrary. Indeed, science proves that the earth contains all the elements which are found in man."

"Again, if the spirit is the MAN, it is either mortal or immortal. If a PART of man, it is mortal, because man is mortal. If immortal, it is not a part of man; hence man has no such spirit, as intimated in the question."

In our dealing with the word Spirit, we will examine first its Hebrew origin—Ruach. Spirit is not the only word coming to us in the King James translation out of this word Ruach. There are at the least calculation eighteen words in our King James' version that come out of this word. Before we can get at the real force of the word Ruach, we must accumulate these words and the texts in which they are found and then supply a term that will accommodate them all in a general way.

In I Sam. 26:19, Rauch is translated "accept" (margin, "smell.")

Now, therefore, I pray thee, let my lord the king hear the words of his servant. If the Lord have stirred the up against me, let him ACCEPT an offering.

It is translated "accept" but once.

It is translated "touch" but once and it is found in Judges 16:9. TOUC ETH (margin, "smelleth") the fire.

There are eight texts in which the word Smell is translated from this same word Ruach. Only one text, Amos 5:21, is given.

I hate, I despise your feast days, and I will not SMELL in your solemn assemblies.

Understanding (to make of quick) is another shade of meaning found in this word according to the translators. It occurs but once and is found in Isa. 11:3.

And shall make him of quick UNDERSTANDING in the fear of the Lord.

Job 41:16 contains the word Air as coming from Ruach.

One is so near to another, that no AIR can come between them.

Again, we have the word Anger coming from it. Judges 8:3.

Then their ANGER was abated toward him, when he had said that.

In the margin you will find the word Spirit.

Ruach is translated Blast four times. Only one text is given. Ex. 15:8. And with the BLAST of thy nostrils the waters were gathered together, etc.

In twenty-eight different texts the word Breath comes from Ruach.

Only one text is given. Job 12:10. In whose hand is the soul of every living thing (all things living, then, have souls,) and the BREATH of all mankind.

Strange as it may seem, the word Cool also comes from this Hebrew word. See Gen. 3:8. And they heard the voice of the Lord God walking in the garden in the COOL of the day. The margin says "wind."

It is translated Courage once. See Josh 2:11 and compare with the thought in Josh. 5:1. Neither did there remain any more COURAGE in any man, because of you.

To save time and space, we will not quote further, but leave the reader to examine the texts for himself.

Translated Mind six times, found once in Ezek. 11:5.

Quarters once in I Chron. 9:24.

Side, six times, See Ezek. 42:20.

Spirit, two hundred and forty times. Gen. 1:2. Num. 16:22.

Tempest, once, Psalms 11:6.

Vain, twice. See Job. 16:3.

Whirlwind, once. Ezek. 1:4.

Wind (or windy) ninety-three times

Gen. 8:1. Psalms 55:8.

In the next we will examine the Greek word, Pneuma.

An Answer to a Letter From a Sister.

Dear Sister:—

Yours of Sept. 28th. is just at hand. It finds me about 250 miles from home. I do not expect to return until the last of the month. The tracts which you sent have not yet reached me but inasmuch as I have read about all the arguments on that subject I presume I know about what they contain. Owing to my having so many other matters to attend to, I must be brief as a fair answer to your queries will allow. I am glad that you feel that you are growing stronger and I trust that you may continue to do so until you are perfectly strong.

Your first question, "Where shall I find a church home?" will be considered first.

Which is of greater importance, whether I have a church home or

whether I live an isolated life with truth on my side? I cannot see how church society that teaches doctrine contrary to my views can ever become "home" to me. By subscribing my name upon their roll I am morally endorsing their tenets and losing my opportunity for spreading the truth. How could they give comfort when I know that the things which they tell me for comfort are untruths? After I left home I was for eleven years without a church home altho I would work in other churches whenever they would allow me to do so without restricting my right to teach what I knew to be the truth and I had no church home until with two others in the city of Oregon we organized a church of our own there. It has since grown until we have about fifty of like precious faith. It is indeed a church home to me now.

The Advent Christian people are more nearly with us than the Seventh Day People, but neither is near enough the truth to suit me. The A. C. people reject the doctrine of the return of the Jews, the future reign of Christ as we see it, and hold that there will be no probation after Christ comes. They are rapidly going off after the so-called holiness movement of today, too. In these things I could not get along with them at all. I will not tie myself to any organization that attempts to say what I shall believe or shall not believe. I dare not do it. Why not the rather make a study of the Bible to show others the way of life and do that whenever and wherever you get an opportunity? You say with regard to the Sabbath matter, "Come out of her my people, etc." Why then should you want to mix with anyone in full membership who asserts and believes the first lie told the human race? Why cannot you attend such churches and get all the good they have without uniting yourself with them and by so doing give your influence in disseminating untruth? If I were living in Pasadena today, as you are, I should begin to work in the direction of making restitutionists out of everybody I could. This is what Christ wants me to do. The Advent Christian church is as nearly with us as any class you have mentioned. As to the Seventh Day Advents, the worst feature about them is their belief in the revelations of Mrs. Ellen White. I believe her to be as big a fake as

Mrs. Eddy of the Scientists. With her people believing in her, Mrs. White can lead her followers to any length she desires. They hold much truth. So do all other denominations hold some truth. As to pre-existence of Christ I am sure they are mistaken. No one can hold to that view without acknowledging the false doctrine of the immortality of the soul.

The texts given to show that the earth is to be void while Christ and his saints are in heaven are rather conflicting if you will observe them carefully. The one in Jer. 4:23-29 has reference to Israel and the land of Israel and to that alone, which received its fulfillment as much as 1900 years ago. The one in Revelation 16:18-21, has reference to the great tribulation which is to come upon the earth at the coming of Christ and which will be completed before the thousand years begins. See Isa. 26:20-21. The text found in Isa. 24:1-7 is another prophecy concerning the land of Palestine and its people which received its fulfillment long years ago. If the Seventh Day Advent views of these texts were to be entertained, it would make God flatly contradict Himself in the promise which He gave to man right after the flood. See Gen. 8:20-22, in which He says He will not again smite everything living as He has done. They always go the most highly symbolical books of the Bible, take symbolisms and make them literalisms. No true interpreter of Bible thought would ever go to the book of Revelation to establish a doctrine not set forth clearly in the gospels or epistles.

Now we come to the question of the Sabbath itself. The Sabbath was never given to any people but Israel and it was given to them as a sign to mark God's favor toward them in bringing them out of Egypt, the land of their bondage. It was given as a sign to Israel and to Israel alone.

Read Exodus 31:12-17. In the 17th God distinctly says that it is to be a sign between Him and the Children of Israel forever. That cannot take you and me in unless you are one of those who believe in Anglo-Israelism. I have heard people talk of "spiritual Israel." I know of no such people. The Bible does not give credit to any such an expression. But some may call attention to the fact that in Matt. 5 Christ enumerates the commandments and brings them right over into the Christian system and incorporates them there. Does he mention the Sabbath? You say you cannot tell how you felt when you learned that neither Christ, nor his apostles, nor the early church had anything to do with changing the Sabbath. Where did you learn this? The Bible is silent on the subject. Perhaps you got it from the records of the early fathers. From these you can prove anything. I can prove from them both that the soul is immortal and again that it is not. If our keeping the Sabbath is such an important thing, why did not God, knowing the end from the beginning, set that subject forth as clearly before us as He did the subjects of baptism, repentance, etc. The teaching of Christianity is to the effect that to the true Christian one day has no pre-eminence above another. Paul gives instruction with regard to this very thing in the following texts: Col. 2:16-17, He shows what all these given in a previous age, are for, viz., but shadows of the better things to come. Christ himself overstepped the Jewish law in doing those things which the Jews were forbidden to do. I am not a Sunday keeper any more than I am a Sabbath observer. My reason for meeting together with those of like faith on Sunday is because the laws of the land have set the day aside for the purpose. The laws of the land further say that on that day, am to do nothing by way

of recreation or labor that will annoy another in his devotions or break his rest. As the Bible requires me to be law abiding, I observe the law. So far as I am personally concerned, there is no duty that I perform any day of the week that is lawful that I would not dare do on Sunday so far as God and I are concerned in the matter. I believe the Bible does clearly set forth the fact, however, that the disciples met on the first day of the week to break bread.

I have some works at home that deal with this subject. One of the books that I have is out of print. I value it very highly and for that reason I would not like to lose it. I will send it to you for you to read if you would like to read it and return as soon as you are through with it.

There are two facts with regard to the Sabbath question which I wish to state and you please think about them. 1st. There is not even a hint anywhere to be found that any man ever kept a Sabbath prior to the beginning of the experience of the Children of Israel in the Wilderness. 2nd. It has never been given to anyone but the Children of Israel.

If the Sabbath law is still in force, then the penalty must be in force. The penalty was death. God does not now enforce the penalty. Law without the infliction of the penalty is a nullity.

You ask what law is meant in Gal. 3. I answer, all law in which Israel had exercised themselves prior to Christ's first advent. Prior to this, the Israelites observed the letter of the law because it was written and not because their consciences were quickened. Christ sets forth the difference between the law WRITTEN on stone and the law written upon the heart, in Matt. 5. I will let this suffice for this time and await your answer. Your brother in Christ,

S. J. Lindsay.

S. J. LINDSAY'S
Bible Lessons

Vol. 2

Oregon, Illinois, Nov., 1909

No. 3

Address all communications to S. J. Lindsay, Oregon, Illinois.

Receipts Since Last Issue.

Mattie Benjamin, Mrs. Mary Gockler, Mrs. Charlotte Boyer, Mrs. Geneva Haney, Mrs. Ed. Moran, Selma Samues, Ata King, Wima Owen, Grace Williams, Birdie Mehrens, Mrs. P. Clark, Birdie Mehrens, Mrs. P. N. Judd, Leora O. Roose, Mrs. McClelland, Goldie White, Allie H. Renner, Ruth A. VanAntwerp, Mrs. J. W. Clency, Mrs. O. M. Anderson, Mrs. Nancy B. Robison, Mrs. John Oaks.

Notwithstanding that repeated requests have been made that all correspondents be sure to sign their names to manuscripts, yet two have sent in answers without names. Each separate sheet of manuscript should have the signature of the writer for the reason that so many answers coming at once make it possible for the manuscript to get mixed up. Where the name occurs on each sheet, no kind of mixing would do harm.

In a letter recently received from her sister, Lillie H. Willis, Galva, Illinois, in speaking of the "Congregation of the dead" and "Congregation of the living" carries the idea that all those who are out of Christ are of the congregation of the dead whether dead or alive and that all who are in Christ either dead or alive are of the congregation of the living. She points to Matthew 22:31-32 as a text in support. Sister Willis is one of our best student and for this reason her thought is given in this issue. Will the members of the class please give the proposition some thought and give us a brief expression upon it whether favorable to the idea or not?

In answers to lesson No. 1, it seems that some are inclined to confuse the idea of the remission of sins with that of a complete blotting out of the sin and its consequences. Reference is made to Acts 3:19. Are we to get the idea from this text that the blotting out does not come until the Lord comes, or are we to understand that when He comes, He will blot out sin and its consequence, death? In other words, is there a difference between remitting sins and blotting out sins? Please report on this matter and help to make these lessons beneficial.

The month of October was spent in Michigan among the brethren. The first part of the week was rather discouraging owing to the busy season in part and to the very inclement weather that obtained for a week or ten days. Notwithstanding this, at the home of brother and sister G. B. Myers, at Watson, their daughter, Jessie, was led to put on Christ. At Coats Grove, the last place where meetings were held, seven were brought to see their need of making preparation for the great event just a little way ahead. They are Myrle Richardson and wife, Orpha; Mrs. Eva Fletcher and daughter, Helen; Eugene M. Hall and son, Robert, and Miss Mildred Coats. The writer will long remember the kindness with which he was received at this place. It seemed that no one was willing to be outdone by another in an effort to make the meeting a success.

We will give no memory verses this month, but will ask you to keep in mind by repeating them over again and again, until you have them thoroughly learned, the memory verses of the last two lessons. Think what they say. Say the thought of the verses in your own words.

Our class is increasing. Almost

daily inquiries are received concerning the lessons and samples sent out. Fourteen states are now represented in the list. Most excellent answers come from all. The answers printed are not all the "best" of the answers received but only a sample of many good ones. Some have interested themselves in getting their friends to take the lessons. If all will do this faithfully, these lessons will soon be reaching out to a vast number bringing to them the truths of the gospel in a new way. Please accept thanks for kindnesses shown and the many encouraging words as spoken.

We are called upon to chronicle the death of sister Lizzie M. Johnson, of Blair, Nebraska, on the afternoon of the 19th of October. She had written a card to the editor of these lessons, a copy of which follows:

Blair, Neb., Oct. 17, 1909.

Dear Brother Lindsay:

Your letter received last night and it made me think as never before what a great sacrifice our ministers have to make as also their wives and children. But, oh, what a rejoicing among the angels of God when they see you leaving all you hold dear to work for the Master, and great will be your reward. And then, dear brother, it won't be long now until we will be a united family in the Kingdom—no more parting—but at home together with all our loved ones. Brother Adams was with us today. Brother Newell is quite poorly. Love and regards to you, wife and all.

L. M. Johnson.

Accompanying this card when it came was a companion card written by sister Newell a day or so later in which she says:

Dear Brother Lindsay:

I inclose this card with one sister Johnson had already written you, to break to you the sad news of her

death which occurred the afternoon of the 19th-died very suddenly-heart failure. Funeral Wednesday the 20th. Yours in hope, Mrs. M. D. Newell

Sister Johnson was one of the faithful ones, not only of this class, but of the church in general. Always ready to give a word of encouragement to those who were toilers in the vineyard. Coming suddenly as did her death, it was a shock upon all with whom she was acquainted. When writing the above card, possibly the last she ever wrote, how much or how little she dreamed that the end might be so near, no one will ever know. One out of her class of a hundred is gone and we will see her face no more this side of the great day toward which we are all working. A faithful sister is gone. She has laid her burden down. Others must now take it up. Shall we let her example encourage us to press on to perfection? Our hope is that we shall meet her at that time of which she speaks in her card. Our thanks are due sister Goldie White, of Blair, for newspaper clipping giving an account of sister Johnson's death. May God give peace of mind to those who directly mourn her loss.

Without knowing any of the particulars, we have just learned of the death of brother D. M. Hudler. He had been doing evangelistic work in Tennessee for some time, meeting with a very good degree of success. Bro. Hudler was a fearless speaker and had fought the good fight of faith for many years. He was buried at Muscatine, Iowa, where his family had lived for several years. His warfare is over and he now awaits the resurrection which he so ardently preached. We remember hearing him say in a sermon on one occasion: "If you ever hear of my death, you may know that I went into death under protest, for it is an enemy and no friend" Bro. Hudler had a warm place in the hearts of many people in those localities where his lot had been cast.

It would be a good rule to follow to try to get answers in by the 10th of the month.

Some Kindly Criticisms of Bro. Williams' Answers,

It seems to me that Bro. Williams' view of James' meaning in Acts 15:15-16!, is not in keeping with the

idea to be gained from other references on the same subject. In the 14 verse we find that "God did visit the gentiles to take out of them a people for his name." This taking of a people for his name is still continuing and will continue until the Lord shall come and claim his own (1Thes. 4:16-17.) Acts 15:15 continues: "And to THIS agree the words of the prophets; as it is written, after this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." The tabernacle of David is not to be set up until "a people for his name" is taken out of the gentiles. In Rom. 11:25 we read that "blindness in part is happened to Israel until the fulness of the gentiles be come in," and in Luke 21:24, "Jerusalem shall be trodden down of the gentiles, until the time of the gentiles be fulfilled." Amos 9:11-12 states that "I will 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 all of the heathen, which are called by my name, saith the Lord that doeth this." Brother Williams certainly will not deny that Jerusalem is trodden down by the gentiles at the present time. It is only recently that any movement at all has been made to redeem the country of Palestine back to its former condition, and Israel does not at this time have a government of its own, therefore it could not possess "the remnant of Edom and all of the heathen." Acts 13-34 does not encourage us in the belief that Christ already has "the sure mercies of David." The promise is "I WILL give you the sure mercies of David."

Miss Grace M. Williams,
Chana, Illinois

The language used in Acts 13:32-39 to my mind does not convey the idea that when God "raised up Jesus" that the tabernacle of David was raised then. Paul is here giving testimony to a promise made to David; the same promise which Peter declared at Pentecost, that God had raised up Christ to sit on his (David's) throne and Paul says that that part of the promise "God had fulfilled in that he raised up Jesus" and he refers to the 2d Psalm where God said "Thou art my son, this day have I begotten thee"

—the day he was resurrected. "And as concerning that he raised him up from the dead no more to return to corruption, he said on this wise, "I will give you the sure mercies of David." Hence, both Paul and Peter are speaking of the resurrection of Jesus (David's seed) and that God had made known to him the way of life and that he would make him full of gladness with his countenance (Acts 2:28) and is now at the right hand of God in heaven where he must remain until the time of his restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world began. Then He will send Jesus again (Acts 3:20-21) at the times of refreshing when their sins will be blotted out (see ver. 19.) This time of refreshing will be when the times of the gentiles be fulfilled (Luke 21:24.) After this I will return and I will build again the tabernacle of David which is fallen and I will build again the ruins thereof and I will set it up (Acts 15:14-16.) Then, and not till then will David's tabernacle be built and set up. But the promise that God would raise up Christ to sit upon that throne God has fulfilled in that he raised him from the dead no more to return to corruption.

When the Lord "hath done marvelous things and his right hand and holy arm hath gotten him the victory, then he will have made known his salvation and openly showed his righteousness in the sight of the nations. He will have remembered his mercy and his truth (faithfulness) toward the House of Israel and all the ends of the earth will have seen the salvation of our God. Psal. 98:1-3,

Peter Jeffrey,
No. 4 So. 14th St. Murphysboro, Ill.

SPIRIT (continued)

In our last we had under consideration the value of the Hebrew word, Ruach, and its English equivalent, and as a result we found something like twenty different words in King James' translation of the Old Testament coming out of it. If we will look the list over carefully again and read into each word the thought of "force" (not "intelligence" itself, but that which united with the clay made man, leads to intelligence on his part) we will have arrived at about the proper conclusion of the worth

of the word. Having thus dealt with the word Ruach in the Hebrew, we will now take up the Greek word PNEUMA.

Ruach and Pneuma are identical in the thought conveyed by them. In our language we have several words which derive their force from this word Pneuma. We speak of Pneumatic tubes and tires and of Pneumonia and we recognize at once the relationship these words bear to the root from which they are taken. We know that a pneumatic tire is a tire that is filled with air (force) and that pneumonia is a disease of that part of the human organism which has to do with deriving this 'force' from the atmosphere. Pneuma, then, conveys to the mind the thought of FORCE, and in the New Testament it is found as necessary to employ many different English words to convey the different shades of meaning as was the case with the word Ruach in the Old Testament.

In John 3:8, we find Pneuma translated wind. Think rather of the force connected with the wind than of the WIND itself. Do this for present purposes. In Rev. 13:15 comes the word "life" (margin, breath) from this same Greek word. Can we think of "life" as a force which it is necessary for us to have if we are to live? The words 'wind' and 'life' are found only once in the New Testament translated out of Pneuma. The word "spirit" comes 152 times from the word in the New Testament. For example, read Matt. 3:16. Again apply the thought of 'force.' The word 'spiritual' is found in I Cor. 14:12 (see the marginal reference.) The Greek text employs the word Pneuma. It is only once so translated independently of the term "Holy Ghost," the word ghost is twice translated out of Pneuma. See Matt. 27:50. The word 'ghost' in connection with the word 'holy' is found 89 times translated out of Pneuma, and Spirit (of God) is found 138 times. See now Rom. 8:11 and again apply the thought of Force.

The word Spirit is found coming from one other Hebrew word in the Old Testament and that word is Neshama, found twice—Job 26:4 and Prov. 20:24. Here again apply the thought of Force. In the New Testament also the word Spirit is found twice coming from the word Phantasma (Gr.) See Matt. 14:26 and Mark 6:49.

In our next we will consider more definitely the word spirit in its different applications in the text. Ever keep in mind the thought of Force in this connection.

BIBLE LESSONS No. 2

Advanced.

Give the following text careful consideration, then set yourself to the task of answering the questions that follow:

(1) Read Isa. 2. In verse two read 'kingdom' for 'mountain.' How does the thought in this verse compare with the thought found in Rev. 11:15 and Dan. 7:13-14? Compare the latter part of verse two with Zech. 8:21-23.

(2) Is there any language in Isa. 2 that conveys to our minds the thought that in the Restitution age there will be a system of worship? That men of that time will carry on the business of agriculture? Give any other texts which may strengthen your position in either of these propositions.

Will the worshipers be mortals or immortals? Will agriculture be carried on by mortals or immortals? Give your reasons for your answers.

(3) In Isa. 2-4 we read of the Lord office as being that of a "judge." From the book of Judges what thought do you glean concerning the work of judges? Did their work consist of simply passing judgment, or did it include teaching and rightly directing the affairs of the people as well? Read Isa. 26:9. It seems from this text that the people will 'learn righteousness' as a result of 'thy judgment being in the earth. Who are these inhabitants that will learn righteousness?

(4) When will wars cease? Do you look for the nations to get together in their international peace conferences with such a degree of success that by methods of peaceful arbitration suggested by them nations will lay down all implements of warfare and war no more? What results do you expect to see resulting from the peace conferences held repeatedly at the Hague?

What does Peter have to say about the condition of things that we may expect when men get together and begin to say, "Peace, peace?"

(5) Is there anything in Isa. 2 which shows that there is value to the human soul in the attribute of

HUMILITY? What are the advantages to us as Christians resulting from our keeping ourselves in a proper degree of humility?

Primary.

(1) Who was Jezebel? Can you find her name in the New Testament? If so, where?

(2) When do we become responsible before God, when we know what to do and do not do it, or not until after we are baptized?

(3) For what reason was Daniel cast into the den of lions? What other Bible character had to deal with a lion? Tell about it.

(4) Read the narrative found in Judges 9:8-15. Do you believe that trees ever talk? What, then, is the purpose of this story?

(5) Name a woman of the New Testament whose character appeals to you as being the most nearly like that of our Lord's.

Answers to the Primary Lesson, No. 2

The word "devil" is not found in the Old Testament, but "devils" is found in the following texts: Lev. 17: Deut. 32:17; II Chron. 11:15.

(2) The turning away from your sins. II Cor. 7:9-10.

(3) In Gen. 18 and 19 angels are spoken of as men who came to Abraham and Lot and ate and talked with them.

(4) John 3:13. But no man hath ascended up to heaven but Jesus.

(5) "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. II Tim. 1:12.

Miss Mary Cooper,
Ripley, Illinois.

The answers of Miss Bessie Titus, Letcher, So. Dakota, are practically the same as those given by Mary. She gives as her memory verse "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass." Psa. 37:5.

Bessie says that repentance means "To be sorry for past sin and then live a holy life."

We wish to ask both Bessie and Mary if true repentance does not also include making right all wrongs that have ever been done in so far as it lies in your power to do so. If a man who has been converted and has come to repentance, remembers that in some time past he has beaten another man in a deal, do you think he

should go to that man and make that old deal square?

In addition to the three times given by Mary for the occurrence of the word 'devils' it is but meet to say that it occurs four times in all in the Old Testament. The other text is found in Psa. 106:37.

The following letter from sister Willis may give some one a new thought.

Galva, Ill., Oct. 31, 1909.

Bro. Lindsay:

In answer to your letter I will say, Yes, Jesus speaks as he does to prove the resurrection (referring to that scripture which speaks of God as the God of the living and not of the dead-Editor.) but my idea is, that all that are out of Christ are dead in "trespasses and sins," and unless they repent and turn unto God they will be "hurt of the second death" and are numbered in the "congregation of the dead" or those that are in Adam. But Abraham, Isaac and Jacob, and all that are 'in Christ' are in the 'congregation of the living,' or those that have their names written in the 'lamb' book of life.' 'Their lives are hid with Christ, in God' and God, 'who speaks of things that are not, as though they were,' does not take into account the time between death and the resurrection any more than he takes into consideration this present life; for, compared with eternity, either is but a little while. Of course, I may not have the right idea of it. I never heard any one advance this thought. I always form my own conclusions in reading the Bible, and of course, being human, I am very liable to be mistaken.

Your sister in search of truth,
Mrs. Lillie H. Willis.

Sister Willis in her answers to lesson No. 2 calls attention to Hosea 2:18; which reads as follows: "And in that day will I make a covenant for them with the beasts of the fields and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow and sword and the battle out of the earth, and will make them to lie down safely."

In the above you will notice that this covenant with the animal creation comes at the same time that battles are to come to an end, a fact that is in harmony with all other texts which have been considered under this subject.

Answers to Bible Lesson No. 2

"God said, Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."

No mention is made of flesh as food for either man or beast.

"And to every beast of the earth and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life I have given every green herb for meat; and it was so." The lion, of course, had the same kind of food as the ox.

(2) In Gen. 9:1-4, God said to Noah, "And the fear of you and the dread of you shall be upon every beast of the earth and upon every fowl of the air, upon all that moveth upon the earth and upon all the fishes of the sea; into your hands are they delivered. Every moving thing that liveth shall be meat for you. Even as the green herb have I given you all things."

It says, "The fear of you and the dread of you shall be upon every

beast of the earth," which shows that the beasts were to be made wild; so, of course, they must have been wild before.

(3) Beginning with transgression the length of life was long but after the flood the length of life decreased.

(4) Isaiah 65:17-25. "For, behold, I create new heavens and a new earth and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for behold, I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days nor an old man that hath not filled his days; for the child shall die an hundred years old, but the sinner being an hundred years old shall be occurred, and they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; 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; they shall not labor in vain, nor bring forth trouble; for they are the blessed of the Lord and their offspring with them. And it shall come to pass, that before they call, I will answer and while they are yet speaking I will hear. The wolf and the lamb shall feed together and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

This will come to pass at the first resurrection, when the Lord comes.

Miss Birdie Mehrens,
Blair, Montana.

S. J. LINDSAY'S
Bible Lessons

Vol. 2

Oregon, Illinois, Dec., 1909

No. 54

Address all communications to S. J. Lindsay, Oregon, Illinois.

Up to date Dec. 15, the receipts are as follows: L. Dervage, Mrs. Mauvine H. Greene, Miss Leota B. Hanson, Miss Virginia Ritenour, Miss Verlie Stephenson, Mrs. Helen Shafer, Miss Rose Miller, Mrs. Orpha Richardson, Miss Evelyn K. Harsch, Mrs. Viola Wiggins.

If a name which should be in this list does not appear, please inform us.

We are a little late with this issue having returned home only the 13th.

Our meetings at Fonthill, Ontario, closed on Sunday, Dec. 5. This continuous series of four weeks resulted in the baptism of seven. Our prayer for them is that they may continue faithful and at last have a home in the kingdom of God.

On our way home we spent a day with the family of Bro Conner and Bro. Huggins and his family called on us. All were well. This was our first meeting with Sister Huggins. Bro. Huggins' smile is now four square and it has a right to be.

We arrived in South Bend on Saturday, Dec. 11, according to previous arrangement, expecting to find the Ezra Railsback young people all there to get our "tag" and to show us the way home. Instead, we were met by Sister Evelyn Harsch who informed us that Bro. Railsback's home was under quarantine, Sister Verna having been stricken with scarlet fever the day before. Sister Emma Railsback, the mother, is known by many of this class. She in particular seems

to have more than her share in such matters. She is now housed up with her sick one, taking care of her. Last winter she was near death's door. For three years sickness has reigned in this home. Let members of this class especially those who know Sister Railback, write her words of good cheer. Her address is 411 E. South St., Sout Bend, Indiana.

We call special attention to the article by Bro. Dervage and the question by Sister Miller in this issue. If anyone has anything new to offer on Sister Miller's question, please send it in. We have much splendid material this time that cannot be given for want of space.

BIBLE LESSON, No. 4
Advanced.

In this lesson a number of isolated texts will be taken up. Do not answer rashly, but give each the proper study, then give your answer to the best of your ability.

(a) Read Lev. 23:9-14 and Num. 28:26-31. Find out all you can from any source concerning the "firstfruits offering of Israel to the Lord. Was the "firstfruits" all there was to the crop? Was there a harvest which followed the gathering of the firstfruits? Now read Jas. 1:18 and make the application. Read Rom. 11:16 in connection.

(b) Read Rom. 8:16-23. Who are the "they" and "ourselves" of verse 23? Which corresponds to the "firstfruits?" What is the lot of the others? Keep this twofold thought in mind in the following texts.

(c) Heb. 11:35. "A better resurrection." If there is a "better resurrection" is there another that is "good?" Read I Tim. 4:10. Special salvation. Why special? Is there another salvation.

BIBLE LESSON, No. 4

Primary.

Read the history of Samson's life and draw from it five morals. If the task seems too great, get help from some one who is able to help.

Answers to Primary Lesson No. 3

(1) Jezebel was the daughter of Ethbaal. She married Ahab. He did more to provoke God than any other king they had in Israel before him. I Kings 16:31-34.

I cannot find Jezebel in the New Testament. Bessie Titus, Letcher, S. Dak.

(Well, it is there Bessie, look it up. The others have not found it, but it is there. Be sure to look it up.)

(2) Responsibility begins with knowledge. John 15:22. 'If I had not come and spoken unto them, they had not had sin, but now they have no cloke for their sin.' Harry Beardslee, 217 Parker St., Clinton, Ia.

All gave good answers to this question.

(3) Daniel was cast into the lion's den because he worshipped God instead of the king. Dan. 6.

Samson on his way to Timnath met a young lion and the Spirit of the Lord came upon him and he slew the lion as he would a kid. Judges 14.

Harold Moran,

820 N. Second St., Clinton, Ia.

(4 and 5) Trees do not talk. This is a parable used to rebuke the people for the way they had done.

Dorcas has a character like our Lord's.

Mary Cooper,

Ripley, Ill.

Answers to Advanced Lesson No. 3

(1) The language found in Isa. 2:2 Rev. 11:15, and Dan. 7:13-14, refers to the same time, the same thing, and the same place; viz., the kingdom of God established at Jerusalem with

Christ as king. Isa. 2:2: "And it shall come to pass in the last days, that the mountain (kingdom) of the Lord's house shall be established in the top of the mountains (kingdoms-Ed.) and shall be exalted above the hills; and all nations shall flow unto it." Zech. 8:21-23: "And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." This language indicates that these peoples and nations will be mortal, for they go to Jerusalem to worship the Lord.

(2) "And many people shall go and say, Come ye, and let us go up to the mountain (kingdom) of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2-3-4.

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another shall all flesh come to worship before me, saith the Lord." Isa. 66:22-23.

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. 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." Isa. 65:21-22.

The foregoing language expresses very clearly the idea that in the restitution age a system of worship will be set up and that men will follow agriculture. The worshippers will be mortals and they will carry on the business of agriculture for the reason that the saints, or immortals, have other work to perform. They are to reign with Christ as kings and priests. (Rev. 5:10) and to aid Him in subjugating the nations. I Cor. 6:2.

(3) The work of the Judges as given in the book of Judges was to teach the people righteousness and right living in carrying on the affairs of life as well as passing judgment upon them. The inhabitants who are to learn righteousness are Israel and all those nations who will go up to Jerusalem to worship in the temple.

(4) Wars will cease only when Christ comes back to the earth and takes the reins of government into His own hands. The more the nations cry, "Peace, peace" the more the preparations are being made for war. The nations are not capable of bringing about peace, for it is not God's way, for Paul tells us in I Thes 5:3, "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.'

(5) Isaiah says in 2:11-12, that the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, for the day of the Lord of hosts shall be upon every one that is proud and lofty and upon every one that is lifted up and he shall be brought low and the Lord alone shall be exalted in that day. There are many advantages to be gained by us as Christians by keeping ourselves in a humble attitude. Jesus possessed humility and ought not we, His followers, to possess it also? Humility is certainly an adornment to a Christian character and we are commanded, as the elect of God, to put on bowels of mercies, kindness, humbleness of mind, meekness, long suffering, Col. 3:12,

The promises to the humble are many but I will quote only one found in I Pet. 5:5-6, "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time."

Miss Anna L. Adams,
603 Peoria Ave., Dixon, Ill.

Mrs. Jessie W. Donaldson, 1301 Park Place, Brooklyn, N. Y., says:

I agree with Sister Willis when she says all those in Christ are of the congregation of living whether dead or alive and all those out of Christ are of the congregation of the dead. I think this is borne out in Eph. 2-1,

"And you hath he quickened (or made alive) who were dead in trespasses and sins, wherein in time past ye lived according to the course of this world, eac., etc." "but God who is rich in mercy for his great love where with he loved us, even when we were dead in sins hath quickened us together in 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 age to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." I think the quickening or joining of the congregation of the living is done in this life but the manifestation is not until the "age to come."

A remission of our sins means a pardoning, carrying with it the idea of the effects being still there, but a "blotting out" is more complete, taking away all sin and the evil results and influences which is not until the coming of the Lord. I think another way of expressing it might be in FOR GIVING and FORGETTING; we might forgive an offense and still not forget it, but when it is forgotten there is an end of the whole matter.

A Question and Answer.

Dear Sister Miller:

Am at home and will now take up your letter again. The question which you ask is peculiar in that it is a surprisingly new question upon a strikingly old subject. I have spoken to four of our public speakers and it seems to strike them all as it does me. I will give you the best thought I have on it.

Question: Harmonize the following texts if the "great salvation" of the one and "the gospel" of the other are one and the same thing. How could a gospel "first preached" to Abraham, be also "first preached" by Jesus 2500 years after?

Gal. 3:8, And the scripture foreseeing that God would justify the heathen through faith, PREACHED BEFORE the gospel unto Abraham, saying, In thee shall all nations be blessed.

Heb. 2:3, How shall we escape, if we neglect so great salvation; which at THE FIRST began to be spoken by the Lord, etc.?

I will first give you a quotation upon the subject from a letter by Bro. Williams in answer to the same

question. He says: "The gospel of Gal. 3:8 to Abraham is in Heb. 2:3 grown from the seed who was to come, into the message, "I am he." Abraham and others preached the salvation coming, but He first preached it "at hand." It seems to me the same gospel fuller grown and he first spake it as visible, to be "heard... seen with our eyes... looked upon and our hands have handled of the word of life," although it "was in promise and type and prophecy, from the beginning." (I Jno. 1:1) but brought to light through the gospel."

I hold Bro. Williams' opinions in very high regard and I believe he has the right idea. There seems to be found running through many scriptures upon this subject the thought that Abraham and other worthies, while receiving the promises, never came into the fulness of the promise in the sense in which we stand under them today. I call your attention to Heb. 11:13, 14, 40. In II Tim. 1:9-10, the same idea is given us. This salvation was given us in Christ Jesus before the world began, but is now made MANIFEST by the actual appearance of our Saviour who by His resurrection hath abolished death and brought life and immortality to light through the gospel. In other words, Jesus brought to view by His resurrection a truth as light which had hitherto been given in type and promise, etc.

The question is a good one and I thank you for it. It is by such searching questions that we grow. I think I shall make this question public by publishing it in Bible Lessons and asking for further help upon it. Will write you again if anything good comes to hand.

Your brother in Christ, S. J. L.

The Tabernacle of David.

Was the Tabernacle of David raised up in the raising of Jesus as stated by Bro. Williams in the last sentence of his answers to the second question of the September lesson?

I think according to scripture, No. Let us quote the text verbatim: "Simeon hath declared unto you how God at the first did visit the Gentiles to take out of them a people for his name. And to this agree the words of the prophets, as it is written, After this I will return and will build again the tabernacle of David which is fallen down and I will

build again the ruins thereof, and I will set it up that the residue of men might seek after the Lord and all the Gentiles in whom my name is called." Acts 15:14-17.

This was said by James to the disciples of Jesus gathered at Jerusalem sometime after Peter was sent to the gentile, Cornelius, and is virtually a repetition of the prophecy of Amos 9:11, which is a prophecy concerning Israel. First her desolation followed by her restoration and exaltation, the verse referred to being the first of several referring to the latter event. Now read chapter 15 of Acts and get the trend of circumstances as narrated and it can be plainly seen that the subject under consideration and the one about which there was some contention was not the resurrection of Jesus, for all were agreed on that, neither did James at this time have any other incentive for calling before the conference that subject. The subject they were now discussing was the calling of the gentiles. Many gentiles had been converted. Paul and Barnabas had each made a speech to the conference telling of the miracles and wonders God had wrought among the gentiles. Acts 15:12. As soon as they finished, James arose to discuss the same subject and refers to what Peter had said just previous to the speeches of Paul and Barnabas and repeats the thought from that speech—how God did at the first visit the gentiles to take out of them a people for his name.

This meeting occurred, according to the chronology given in the Bible, about eleven years after the conversion of Cornelius. The subject of gentile conversion had attracted much notice since that time and in this conference precipitated some discussion. Peter, according to James' speech, told about these first conversions, and James referring to Peter's speech, quotes and says: God did at the first visit the gentiles; that is, at the first the preaching to the gentiles was done by the direct command of God. See Acts 10. Peter referring to this, the beginning of the preaching to the gentiles, calls it 'at the first'; that is, at the first or beginning of the subject now under consideration by the conference; namely, preaching to the gentiles.

Now, James, as the custom was, began to reason out of the scripture

just as Peter evidently had been doing and quotes the prophecy of Amos to corroborate the testimony of Peter, Paul, and Barnabas. But James does not quote the prophet as to time. Amos is describing the desolation of Israel and says in that day something shall occur "after this", referring to some event other than the Desolation of Israel. Both express the same referring to some event previous to the "at that time" of Amos. Both talk about the same thing but use a different period of time to measure from that event.

The "after this" of James' speech refers to the call of the gentiles and refers to "how God did at the first visit the gentiles to take out of them a people for his name." If this be true, then the returning and building of David's tabernacle will occur after that event,—the call of the gentiles, not prior to, as was the case with the resurrection of Jesus. Inasmuch as the call is still to the gentiles, the "people for his name" is not yet complete. Therefore, the tabernacle will not be built again until the "people for his name" is completed. If the call is not now to the gentiles, we have no hope. When this people which are to bear his name, or be his adopted sons, is completed and they are "declared to be the sons of God according to the spirit of holiness and the resurrection of the dead," as was the case with Jesus, then will the tabernacle of David be set up.

Young's concordance says the Tabernacle of Amos is the Hebrew word, "sukkah," meaning a covering, a covert, a booth. Tabernacle as spoken by James is the Greek word "skene," and means dwelling place. Now as James quotes the prophet, both mean the same thing, viz., a covering, covert, or dwelling place.

Now what was David's covering, or dwelling place, that had existed prior to the time of the prophet, Amos, that was to be rebuilt or set up? Was it Christ? Had he existed prior to the time of Amos and gone to ruins? What is to be rebuilt? It had a wall, or could be walled. See margin, Amos 9:11. Breeches had been made in it. It had gone to ruins. It is to be built as in the days of old. What existed prior to Amos that had gone to ruins that had been the "sukkah" dwelling place of David? Answer: "Seven years reigned (hence dwelt) David in Hebron and

thirty and three in Jerusalem." Our memory verse says: "I will choose Jerusalem again."

Amos says with the same thought in mind, "I will bring again the captivity of my people of Israel and they shall build the waste cities and inhabit them." Amos 9:14. Also, "And I will plant them upon their land and they shall be no more pulled up out of their land which I have given them saith the Lord thy God." Amos 9:15. Israel restored will rebuild Jerusalem. Therefore the rebuilding is not the resurrection of Jesus but the restoration of Israel and the rebuilding of Jerusalem which is fallen down.

Bro. Williams quotes Acts 13:32-39 as proof texts. Only that part of the promises made unto the fathers were fulfilled which pertained to Jesus' coming, death, and resurrection. This only is referred to by Paul in these verses, as a study of the chapter shows that the resurrection is his theme. He is proving to the people the fact of Jesus resurrection and in no wise refers to the Tabernacle of David. The promises were not all fulfilled by his resurrection. "Now to Abraham and his seed were the Promises made. He saith not, And to seeds, as or many, but as or one, And to thy seed, which is Christ." Gal. 3:16. "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. 3:29.

Every adopted son of God is then an heir and joint-heir to some unfulfilled promise, for an heir is not a possessor. When the inheritance passes to the heir, then the heir is not longer an heir. God's children are joint-heirs with Christ to the promises made to Abraham. If Jesus' resurrection fulfilled all the promises as Bro. Williams use of Acts 13:33 implies, then God's children have already come into the possession of their inheritance.

Christ and his joint heirs have nothing more coming to them.

If the tabernacle of David was raised up in the resurrection of Jesus, the residue of men are now seeking after the Lord and God is not now taking out of the gentiles a people for his name, but is racing with the devil for the souls of men, as is thought by the church world today, and is getting decidedly the worst of the race.

If the residue of men are now seeking after the Lord in consequence of a

rebuilt tabernacle, why cheer ourselves with the hope of the restoration of Israel and the glorious conditions of the new earth state, as will exist, when the law shall go forth from Mount Zion and the word of the Lord from Jerusalem; when the knowledge and goodness of the Lord shall cover the earth as the waters cover the sea
L. Dervage, Renfrow, Okla.

SPIRIT (continued.)

The thought presented in this present article is in large part condensed from Miles Grant's Positive Theology a book which I am glad to recommend to all our readers. It may be had of the Advent Christian Pub. House, at Mendota, Ill., price \$1.00.

Going back to the Old Testament and to the word Ruach we find that while the word occurs 400 times in the original, it is translated "spirit" but 240 times. It is this word Spirit coming out of Ruach that we wish now to examine. This word Spirit is given about 22 shades of meaning which may reasonably be reduced to four. They are:

1. An intelligent being.
2. A power proceeding from a being
3. A state of mind, or feeling.
4. The breath of life.

As we shall look into the various texts where these different shades of the word Spirit are shown, let us ever keep in mind the thought of the word Force.

We will take up section 1:—An intelligent being.

Hebrews xiii. 2; "Be not forgetful to entertain strangers; for thereby some have entertained angels (spirits) unawares." Again in Hebrews i. 14: "Are they not all ministering spirits (angels) sent forth to minister for them who shall be heirs of salvation?" Reference is made to New Testament where the Greek Pneuma occurs, for we have learned that ruach in Hebrew and pneuma in the Greek are synonymous terms. Read now Genesis xix. 1-5 and you will evidently get the occasion which the writer of the Hebrew letter had in mind when the above texts were written.

Questions: Do you think of these spirits as real, tangible beings—beings that could eat, drink, and converse with men? Were they as men talking with men? Or, do you get from the Scripture narrative that they were disembodied mists having "neither body, parts, nor passions?"

Can the human mind conceive of anything of that kind? Can you not see that these angels were sent to convey the Force or Power of God?

Section 2. A power proceeding from a being.

John xv. 26, "But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me."

This text is self explanatory and plainly sustains the thought of this section. All animate beings possess a greater or less degree of power over others. In this fact lies the secret of hypnotism. In this again we readily recognize the thought of Force or of Power.

Section 3. A state of mind or feeling.

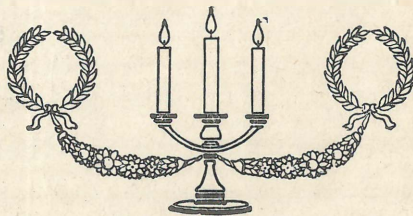
Proverb xvi. 18, "Pride goeth before destruction, and an haughty Spirit before a fall." Eccl. vii. 8, Better is the end of a thing than the beginning thereof; and the patient in spirit is better than the proud in spirit." Galatians vi. 1, Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the Spirit of meekness, considering thyself, lest thou also be tempted."

Here again no comment is necessary further than to call your attention to the applicability of the word Force.

Section 4. The breath of life.

Job xxvii. 3, "All the while my breath is in me, and the spirit of God is in my nostrils." See margin for the "spirit of God."

The word Spirit coming from the words Ruach and Pneuma may reasonably be collected under these four heads, although they are translated with some twenty-two different shades of meaning.
S. J. Lindsay.



S. J. LINDSAY'S
Bible Lessons

Vol. 2

Oregon, Illinois, Jan., 1910

No. 5

Address all communications to S. J. Lindsay, Oregon, Illinois.

Up to date, Jan. 18, the receipts are as follows: Miss Verna Woods, Miss Viola Eaton, Miss Florence Laning, Miss Alice Kerr, Mrs. M. D. Newell.

If a name which should appear in this list is omitted, please inform us.

In the number of answers received so far there are two who forgot to sign their names.

The church in Illinois is called upon to mourn the loss of two of its oldest and most loved members in the death of Bro. M. M. Mitchell, of Lanark, and Sister Margaret Andrew, of Chana. Bro. Mitchell is the father of Sister Almeda, who is a member of this class. Our love and sympathy go out to our sister in her bereavement. Shall we be more faithful now that we must take up the burdens left by these faithful ones?

Where you have questions on the lessons do not embody them in the answers which you send, but write them on a separate sheet in the form of a letter. They are not so apt to be overlooked in this way.

Lesson No. 5, Advanced.

(a) Please read II Pet. 3:13. Isa. 65:17, and Rev. 21:1. The new heavens and the new earth. Are the same heavens and the same earth referred to in each case?

(b) Does the context in each case show that both mortals and immortals will be associated in the age which follows?

(c) Is holiness an inborn quality or is it a quality to be attained? Is a child born under condemnation of sin, or does it come under that con-

demnation only as it arrives at the point of consciousness of sin?

(d) Are children born "out of Christ?" How do people get "into Christ?" Is there any hope of immortality for any one "out of Christ?" Answer the questions quite fully and be guarded in your answers. We seek what you KNOW about it rather than what you THINK.

(e) What hope is there for little children? I had a little sister who died before she was a year old. Will I ever see her again?

Lesson No. 5, Primary.

Give the history of a certain boy who won a battle for his nation thru making good use of his time where many another boy would have wasted his time and think his opportunities for becoming useful not as many as other boys have.

Give the history of a girl who had faith in God and in His prophet and who recommended God's prophet to her master who was very sick.

The first of the above is the work for the boys this issue and the latter is for the girls.

Answers to Lesson No. 4

(a) The "firstfruits" was not all there was to the crop. The harvest followed, Lev. 23:22, and then the gleanings.

In Jas. 1:18, we find that "we should be kind as firstfruits of his creatures." We now go to Rom. 11:1 and find that "if the firstfruits be holy, the lump is also holy."

Now go back to Lev. 23:10-12. Here we find a sheaf of the firstfruits, and a lamb without blemish of the first year, are to constitute the offering unto the Lord. This is a type of Christ, the firstfruit, who was offered up as sacrifice for our sins. Then after a period of fifty days came a new offering unto the Lord, Lev. 23:17-20.

This is a type of "those who are Christ's at his coming." I Cor. 15:23, the lump spoken of in Rom. 11:16. Although there were two periods of sacrifice, it all constituted the firstfruits. The anti-typical harvest will come during the Millennial age.

(b) The "they" spoken of in Rom. 8:23, are "the whole creation" (ver. 22.) The "ourselves" are those who have received the firstfruits of the spirit; the children of God (ver 16) It is those who have been begotten by the word of God who have become a kind of firstfruits of his creatures, Jas. 1:18. The others will come afterward as the harvest and gleanings.

(c) There could not be a "better" resurrection (Heb. 11:35.) unless there were a "good" one. The word "better" cannot be applied unless there is something with which to compare it. In this verse we find that people endured tortures that they might obtain a better resurrection. In Rev. 20:4, we read that the souls of them that were tortured for the sake of God and of Christ and those who had withstood the temptation of the world should be rulers with Christ "This is the first resurrection." The resurrection at the end of the thousand years results in the second death for those whose names are not found written in the book of life. Rev. 20:7-15: On those who have part in the first resurrection the second death hath no power, verse 6. This, then must be the "better" resurrection; the other, the "good" resurrection.

Christ is a Savior to all men, but especially to those that believe. I Tim 4:10. The salvation of those that believe is special because they are raised to immortality, I Cor. 15:52. Those who have part in the second resurrection do not have this special salvation, for they are not raised to incorruptibility.

Miss Grace M. Williams,
Chana, Illinois.

We give answers to (a) as given by Miss Lottie E. Young, 95 Broad St., N. Y.

"The sheaf of firstfruits was gathered from the barley harvest, this being the earliest of grains. Previous to the Passover no Israelite could begin to reap or eat the new grain. Samples from various fields were bound into a loose bundle, then winnowed, parched before the fire, and bruised in a mortar. This offering was a sample of the coming full crop and indicated its character. 1 Cor. 15:20, says that Christ became the firstfruits of them that slept for He was chosen and tried in various ways, rising from the dead on the very day of the offering of the first sheaf by the Jewish ritual. His resurrection is a sample of that of all BELIEVERS, it anticipates the general resurrection as its beginning and forecast, and it is the pledge of such resurrection.

Answers to Primary Lesson, No. 4

Bessie Titus, Letcher, So. Dak.

1. When we are scornfully used for right doing, if we have the spirit of the Lord it will make us better.
2. Do not choose a worldly companion to whom to tell your secrets.
3. Always be obedient to your parents and you will escape lots of trouble.
4. Our heavy burden will become very light if we trust in the Lord.
5. Never plot evil against an enemy.

Jezebel is found in Rev. 2:20.

Harry Beardslee, Clinton, Ia.

1. Teaches us obedience to parents.
2. Every time we overcome an evil we are made stronger.
3. Nothing gained by gambling.
4. Falseness of friends.
5. There is no good coming from revenge.

Harold Moran, Clinton, Ia.

1. All our strength comes from the Lord.
2. Falseness of strange women.
3. We should not tell our secrets.
4. If we call upon the Lord, He will give us strength.
5. It is always best to obey our parents.

Much of the space in this issue will be taken up with answers to a question propounded by Sister Jessie W. Donaldson, 1301 Park Place, Brooklyn. The question follows: "Referring to question No. 2 (lesson No. 2,) the sacrifice to be carried on during Christ's reign, I am at a loss to understand this, for I have always thought that Jesus' sacrifice was for all time, both in this life and in the future one and covered all people. I would like some light on this if you can give it to me."

I accordingly began a search for the best light that I could find and the result follows:

Hillisburg, Indiana.

Jan. 13, 1910.

Dear Brother Lindsay: The question you raise is an interesting one to me. I don't believe it was ever before me in just that form before, but as to the significance, leaving out Jesus as the Anti-type. Although you have not asked, except by suggestion, for ideas from me, I know you are glad to exchange views, so I will give mine. As you say, "Christ is the sacrifice for all time," but since he consists of body as well as head, the O.T. sacrifices often appear double, and since only the head has been born, the body still has to pass thro the travail represented by the fire of the sacrifice, which gives the redeemed a portion of his sufferings to "fill up." And since the body of redeemed is not complete, till redemption is completed, and since redemption continues in future ages, therefore symbolic sacrifices emblematic of redemption continue for sake of redeemed, not of redeemer. As in baptism: His death and resurrection have burst the tomb for all time for him but not for us, so we continue to show it in symbolic sacrifice of ourselves unto death. The baptism is for us, for our faith, not for him.

Joseph Williams.

My Dear Bro.:

Your favor of Dec. 21st just at hand. Your question: "Was not Christ a sacrifice for all time," covers ground that has caused me some thought and much study.

The sacrifice Jesus made is complete and satisfactory for all time. "By one offering he hath perfected forever them that are sanctified,"

On this all are agreed. But the other question: "Why, then, the need of sacrifices in the worship of the coming age?" In the solution to this

question, I will refer you to a careful perusal of the last eight chapters of Ezekiel.

That these chapters relate to the coming age, I have no doubt. You will see in these that the old Israelitic form of worship with some modifications is restored, and will continue probably, through the kingdom age. The great house, or temple, he describes, has tables to slay thereon, the burnt offerings, and the sin offerings, and the trespass offerings. Ezek. 40:39. It had an altar of wood "which is the table before the Lord." Ezek. 41:22. Anyone reading the 46th chapter will be fully satisfied, that restored Israel will still offer sacrifices in the age to come, and that the purpose will be "to make reconciliation for them saith the Lord." Ezek. 45:16.

It must be remembered, that when the kingdom of Israel was overturned (Ezek. 21:27) that all its institutions were overturned with it. This was to remain so till he come whose right it is. When Jesus returns, it will be given to him, intact as it was before the overthrow.

The feast of tabernacles (Zech. 14:16,) the passover (Ezek. 45:21,) and the Sabbath (Ezek. 46:1) will be restored with Israel, as at first, till they are brought in the unity of the faith, for they must be brought to Christ by the schoolmaster that trains all the pupils that learn of him. Paul says: "they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." Rom. 10:3. They could not, as a nation, grasp the promises by faith, but sought them by the works of the law. This was their mistake. Instead of the law justifying sinners, it convicts them. From their viewpoint they could not see the necessity of an atonement for sin, which the sacrificial system constantly shadowed forth. On account of this, "blindness which happened to Israel" they rejected Christ, but when the fulness of the gentiles be come in, then the Deliverer shall come out of Sion and turn away ungodliness from Jacob. So when Israel is restored as shown in the closing chapters of Ezekiel's prophecy, they will be led up to see the necessity of the atonement of Christ through the offerings of the law.

My dear brother, these are my own views on the question you have sub-

mitted. I have offered them in good faith, hoping if they do not convey the information you seek, that they may, in a limited way turn your mind on to a thought that may open more light.

As ever your brother in the faith.
H. M. Lucas, Stanhope, Ia.

Rensselaer, Ind.
Dec. 29, '09

Dear Bro. Lindsay:

Yours of 26th came duly to hand. Glad to hear from you. Found us fairly well except sore eyes on my part, which delayed my answer. They are now getting better, with no backset, will soon be all right again.

Your coming to me 'for instruction' in the matter cited, is but coming to a well, to quench thirst, wherein is no water. The only definite answer I can give to your question (What need of sacrifices in the coming age?) is, I have no definite knowledge. That age, being Israelitish, in kingdom, with priesthood and worship, I only draw on imagination, or inference, in saying, Like the slaying of the paschal lamb—to them a perpetual remembrance of their deliverance from Egypt, pointing back as a memorial, same as the bread and wine to us, pointing back to his suffering and death as the means of deliverance from sin. I might present inferences to considerable extent, but it is evidence, not inference we want. About the most reasonable inference given, that I have read, is from the pen of Robert Roberts (12 Lectures,) 8th lecture. Hope you may soon succeed in solving the problem, and then don't forget to instruct me.

Having zero weather for some time past, church matters registering about the same degree. Your brother in Christ,
D. T. Halstead.

2723 Fla. Ave., Tampa, Florida
Dec. 29, 1909

Dear Bro. Lindsay:

Yours received. Glad to hear from you, and glad to know that your work is appreciated and that your class is growing in numbers and interest. It has rained during the night and this morning is like a morning in May in Illinois. The sun is bright, the air balmy and warm, and mocking birds are singing praises. So we catch the spirit and are happy, too.

You are not the only one who has

difficulty with the question of sacrifices in a future age. The trouble is purely one of imagination or in giving the wrong interpretation to the scriptures to which you refer.

"The old sacrifices of the law," as you term them, were not to take away sin, but to **TEACH OBEDIENCE** to law, as a nation. They did not affect the **CONSCIENCE** of the individual. Heb. 9:39. Jesus was not an offering made **BY THE** nation nor yet **BY THE SINNER**. Jesus as a sacrifice offered the sacrifice, or in other words, **OFFERED HIMSELF**. The sinner had nothing to do with the offering. But the sinner is required to have **FAITH IN THE OFFERING**. **THIS** affects his **CONSCIENCE**. Heb. 9:14.

The difficulty lies in supposing that Jesus by his death was a sacrifice for **OUR SIN**; and that he thus obtained (of God) eternal redemption **FOR US**. Instead of this he was a sacrifice of God. God gave His Son a sacrifice on his part for us, and Jesus by obeying the Father, sacrificed himself, and by his own blood (or life) entered into the Holy Place—**FOR HIMSELF**. Heb. 9:12. Look up the 12th verse carefully. The words "**FOR US**" are not in the Greek—and the idea is not in the Bible. We obtain redemption through faith by sacrificing the will and believing and obeying the gospel which includes faith in God and His Christ. This purges our **CONSCIENCE** from dead works, to serve the living God. Heb. 9:14. Paul in this chapter touches upon the national offering of Israel (day of atonement, Heb. 9:25) as a matter of obedience (but it did not cancel sin) and the offering of the Messiah, who as a pattern individually, "**OBTAINED ETERNAL REDEMPTION**" by his offering of himself. His death will not have to be repeated. The **NATIONAL OFFERING** is what Paul is considering and contrasting with redemption. Read a few verses in the next chapter—Heb. 10:1-7. Redemption through sacrifice and faith when once attained need not be repeated by the individual because there is remission of all sin. But offerings of the nation, like those of the day of atonement, must be of constant recurrence, because they teach obedience but do not pardon sin.

In the passages which refer to sacrifices as being offered in the ages to come, they are offered on Sabbaths, New Moons and Solemn Assemblies,

all national days and national in character.

The sacrifices under the law—that is, the national sacrifices of which Paul speaks (Heb. 10:1-7) could not make the offerers perfect although offered yearly (Heb. 10:1,) but the sacrifices of doing God's will (vs. 7 and 9) is that which sanctifies us. (v. 10.)

In conclusion, let me sum up this matter in few words, and if possible, make it plainer:

1st. Something will always be required to teach men obedience who are on probation.

2nd. God has in the past, and will in the future, require gifts of that which we **HAVE**, or that we **CAN DO** to test our obedience, nationally and individually.

3rd. When ignorant nations are raised from the dead, they will be required to do something to test their loyalty, from time to time; and God has selected sacrifice of what they have—whether gold, silver or animals until they come to Christ. There they are forgiven, if obedient, by faith in him and secure redemption, or immortality.

4th. After sin is forgiven, and eternal redemption is secured, there remains no more sacrifice—because there is no more sin—but perfect obedience.

5th. The solution of the seeming difficulty is—the sacrifices of the nations mentioned by Zechariah, Ezekiel, and David are to teach obedience—while the one sacrifice that places us beyond sin (forgiveness by faith) needs no more tests of obedience, but like Christ who has already obtained eternal redemption, we shall be redeemed from death when Jesus comes, for we read, "Unto them that look for him will he appear the second time without sin unto salvation." The Syriac is if possible still more plain: "A second time without sin, he will appear for the life of those who expect him."

I am aware there are scriptures which seem to teach that the death of Christ cancels all sin, yet it is only seemingly so. The forgiveness of our sins in some way depends upon the faith we exercise in Jesus, and in our obedience to the laws of God.

If I have helped you with your class I shall be glad to know it, but hope I have not made the tangle worse.

Lovingly your brother,

A. J. Eychaner.

SACRIFICES IN THE REIGN OF CHRIST.

From an old issue of the
Restitution.

Brother Huggins:

In the prophetic teaching of Ezekiel xliii 18 and onward, we find a return to sacrificial offerings foretold. We have been taught to believe that in the next age, more intelligent and glorious than this one, these sacrificial ceremonies would find no place. As Christ was the end of the law, we were led to think that the Old Covenant had passed away forever.—A. Graves.

Editor's Reply.

As to what we have been taught, that is a matter of no moment. All who are not doctrinally prejudiced, and who take the Bible as their man of Counsel must admit that when Ezekiel's "house of prayer for all people" is built in the Holy Land, the offerings and sacrifices superseded by Christ's death are restored. Anyone who claims to believe the Bible must admit this. Mal i 11; Isa lx 7, 8; xix 21; Hos iii 4, 5; Zech xiv 21; Psa cxviii 27. We have been taught the "intelligent and glorious" age to come would have nothing of this sort in it; we have reasoned against the possibility of offering sacrifices after the anti-typical "Lamb of God" has offered himself for the sin of the world. Jno i 36. A few moments of sober thought, however, will dissipate the force of the seemingly strong objection. Babes in Christ are familiar with the rudimentary truth that Christ's reign upon earth will be a priestly one. "He shall be a priest on his throne." Zech vi 13. The saints associated with Christ are "kings and Priests." Rev i 6. That they exercise this double function during Christ's reign on earth is evident from Rev v 10. If, then, the Millennial reign of Christ is a priestly one; if he exercises the double function of King and priest then; if he is King to rule and a priest to intercede for sins, it is in harmony with the "eternal fitness of things," that the people ruled should make offerings in token of their obedience; and that the Priest should have sacrifices to present in the Father on their behalf.

Sacrifices and ordinances are retrospective and prospective in their significance and scope. This we learn from the offering of the Levitical law. They pointed prospectively prophet-

ically to the death of Christ which was not yet accomplished. Jno i 29; 1 Pet i 19, 20. They were typical of the "better sacrifice" (Heb ix 23) to come. After Christ's death became a fact we find that our Savior has left us the ordinance of breaking bread and drinking wine to "show the Lord's death till he come." 1 Cor xi 26. This ordinance, you see, looks prospectively to the Lord's coming and retrospectively to his death. It points both ways, backwards and forwards, past and future. Sacrifices, ergo, offered before Christ's death, pointed down in a typical way to his death on the cross. Now that his death is a historical fact, we conclude that the sacrifices which will be offered in Ezekiel's Temple in the next age of "more intelligence" than this one, will retrospectively and commemoratively celebrate the Lord's Sacrificial death on the cross. The breaking of bread not only leads the mind forward to the Lord's coming, but sends it backward to his sufferings and death. Sacrificial ceremonies, therefore, are historical and prophetic; and hence the Lord's supper is celebrated in the kingdom of God (Lukexxii 16-18,) and the song of redemption is sung (Rev v 9, 10) there—both are historical, retrospective and commemorative. Incongruous at first thought perhaps, that a ritual obsolete for centuries should obtain again under the rule of the "Prophet like unto Moses" (Acts iii 22,) yet reflection on the subject reveals a grand display of divine wisdom in the arrangement. Christ would not be much "like" Moses if there were an absence of Sacrificial offerings during his beneficent reign. R. G. Huggins.

SPIRIT (Continued)

We have in Job xxxiv 14-15 a text that is at first reading rather obscure. It is as follows: "If he set his heart upon man, if he gather unto himself his Spirit and his Breath, all flesh shall perish together, and man shall turn again to dust."

"Spirit" in this case comes from Ruach and "Breath" from Neshamah. One translation which we have at hand renders the thought something after this fashion; "If he should gather unto himself his breath and his power to breathe," etc.

The Septuagint renders it thus: "If he gather unto himself the wind, all flesh would expire together, and every mortal would return to earth of which

they were formed." In other words, if he should stop the breathing of the spirit or breath, all flesh would perish.

Another text, found in Zech. xii 1, is often quoted to support the thought that there is in man a conscious entity. "The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the Spirit of Man Within Him."

Because God formed the Spirit of man is no proof that the thing formed was conscious. We see all around us many creations of God which are not conscious. Man, in his dust-formed condition, was unconscious until his lungs came in contact with the God-given air. It was not until the God-created air came in contact with the lungs of the God-created man, that the Man lived.

In this connection we read in Amos iv 13, "For, lo, he that formed the mountains, and created the wind—margin "Spirit"—and declareth unto man what is his thought," etc.

This Spirit, or Breath, coming in contact with man's lungs, produced life—made man a living soul, or creature. So, in dissolution, the operation is reversed, and consequently we read concerning the death of man in Eccl. xii 7. "Then shall the dust return to the earth as it was; and the spirit (or life force in the breath) shall return unto God who gave it." Read Genesis ii 7 to see when it was given. To us this seems to be so simple that the wonder is why people should ever make any mistake in getting other than right thoughts from it.

A multitude of texts may be found which make the harmony of this truth complete. A few may be in place here.

"Put not your trust in princes, nor in the son of man, in whom is no help (or salvation.) His Breath goeth forth, he returneth to his earth, in that very day His Thoughts Perish," Psalms cxliv 3-4.

When this separation of breath and body takes place, the man is dead, and in death there is no life nor attribute of life. Hence we read "For in death there is no remembrance of thee; in the grave who shall give the thanks?" Psalms iv 5. And again, "The dead praise not the Lord, neither any that go down into silence." Psalms cxv 17. Read also Isa xxxviii 18-19; Eccl ix 5.

S. J. LINDSAY'S

Bible Lessons

Vol. 2

Oregon, Illinois, Feb., 1910

No. 6

Address all communications to S. J. Lindsay, Oregon, Illinois.

Up to date, Feb. 10, the receipts are as follows: Miss Dora Fischer, Mrs. A. M. Hoff, Miss Seraphine Ritenour, Mrs. Emma C. Railsback. If a name which should appear in this list is omitted, please inform us.

One of the very gratifying results growing out of lesson No. 5 is the fact that although the lesson was one which would stir up a great deal of combativeness, all answers which have come in have been filled only with a sweet spirit. How pleasant it would be if all Christians could only get together to discuss their differences in such a spirit. Love is the secret of the whole matter. There are many members of the class who differ with the editor on the points at issue and their letters, instead of being bitter and personal, are filled with a sweet spirit that leads us to believe that they are among the very best friends we have. Beloved, let us cultivate the spirit of LOVE.

We have had one or two splendid sets of answers that we had to pass because they were so long that our space forbade the attempt to publish them.

Having had several requests to make the lesson easier this time, an effort will be put forth in that direction.

Bible Lesson No. 6, Advanced.

1. Job says: "And though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:26.

"A spirit hath not flesh and bones, as ye see me have." Words spoken by Jesus after his resurrection.—Luke 24:39.

Paul: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." I Cor. 15:50.

Harmonize these texts.

2. What is meant by the expression, "baptized into Christ?"

3. Luke 19:11-27 relates a parable. Read it carefully and write out the facts that it teaches.

Bible Lesson No. 6, Primary

1. Explain the following: "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips." Prov. 27:2.

2. Read Psalm 72 and make a statement of five facts that you learn from the chapter.

Two Hebrew words are employed to give us the Old Testament idea of his Satanic Majesty. They are Sair and Shed. Sair is used 59 times in the Hebrew text and is translated as follows: he-goat, 24 times; devil, twice; hairy, twice; kid, 28 times; rough, once; satyr, twice. Shed is used only twice and is translated both times "devil."

If the preponderance of terms has anything to do with the personality of the devil, the he-goat devil is the winner.

DAVID.

The first we hear about this wonderful man is when he was only a boy when he was anointed at Beth-

lehem. Samuel, a prophet in Saul's time, went down to Bethlehem. God sent him down there to anoint another king over the House of Israel. Samuel went to the house of Jesse and had all his sons to pass by; but God had not chosen any of these. There was one other son yet and this was David. He was the youngest and was out tending sheep, but he was God's chosen one. Saul had been doing evil and the Spirit of God departed from him and an evil spirit troubled him.

David was a very good player and he went to Saul and played on the harp. This would make the evil spirit depart from Saul.

The Israelitish army was not as strong as the Philistine army. The Philistines gathered among this hilly country on one side of a hill and the Israelites were on another, so that there was a valley between them. There was a great giant among the Philistines, and he challenged any man to come and fight with him. David was carrying food to his brothers in the army. He heard this mighty giant giving out the challenge. He thought of the condition of his country and he determined to save the nation. So he went and asked permission of Saul and Saul let him go. David took three pebbles out of a brook, and his staff and his sling were his only weapons. When he came near the giant, the giant laughed at him, because he was only a small boy. But David said he came trusting in the name of the God of Hosts. Then he drew near and put a stone into his sling. He took careful aim and it hit Goliath in the middle of his forehead. Goliath was killed and the people praised David so much that Saul became jealous and tried to kill David. But Jonathan, Saul's son, loved David very much and kept him out of Saul's reach. When

he became king, he ruled very wisely and only did one sin in his life, but he acknowledged his wrong and God forgave him. David had a son called Solomon and he ruled next after David. David also had another son called Absalom. This son was wicked and tried to have the people look to him instead of his father David. Then Absalom rebelled against David but he came to a sad death and David mourned much over him. Amid all these trials he tried to serve God and he wrote a beautiful book called the Psalms. When David died, his son Solomon became king, and he was a good king also.

John Railton, Fonthill, Ontario.

Essays on the above were also sent in by Harold Moran and Harry Beardlee, both of Clinton, Iowa, but space forbids that more than one should appear this time.

Dear Bro. Lindsay:

I will try to answer the primary questions in Bible lesson, No. 5. Naaman, who was captain of the hosts of the king of Syria, was a great man, but he was a leper. The Syrians had gone out by companies and had brought away captive out of the land of Israel, a little maid; and she waited upon Naaman's wife. She said to her mistress: "Would God my lord were with the prophet in Samaria, for he would recover him of his leprosy." One of the servants went to Naaman and told him what the girl had said and he went to Elisha in Israel, and Elisha healed him.

This is recorded in 2 Kings 5th chapter.

Yours truly,
Mary Cooper; Ripley, Ill.

Answers to Lesson No. 5.

(a.) In Isaiah and Peter, the new heavens and the new earth spoken of are to be at Christ's second coming.

In Revelation, they are to come at the end of the thousand years when the New Jerusalem shall descend from heaven.

(Why not say that they are all the same, only seen by these inspired men at different stages of their development, John seeing the full and complete work of the coming age? Ed..)

(b.) In Isaiah, only mortals seem to be spoken of (Isa. 65:20). There shall be no more thence an infant of

days, nor an old man that hath not filled his days; for the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed.

Peter does not say whether mortals and immortals are to be associated or not. In Revelation, only immortals are spoken of. Rev. 21:4. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

(c.) Holiness is a quality to be attained. Eph. 4:24. And that ye put on the new man which after God is created in righteousness and true holiness.

Rom. 6:19. I speak after the manner of men because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

Eph. 12:10. Follow peace with all men and holiness, without which no man shall see the Lord.

A child is born under the condemnation of sin. Psa. 51:5. Behold, I was shapen in iniquity and in sin did my mother conceive me.

Rom. 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.

Job 14:4. Who can bring a clean thing out of an unclean? Not one.

(d.) Children are born "out of Christ" because they are born under condemnation of sin. People get "into Christ" by being re-born.

John 3:3-7. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can man be born when he is old? Can he enter a second time into his mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.

Gal. 3:27. For as many of you as have been baptized into Christ have put on Christ.

There is no hope of immortality for anyone "out of Christ," if he remains in that condition. John 3:36. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

I John 5:12. He that hath the Son, hath life; and he that hath not the Son of God hath not life.

Rom. 8:13. 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.

(e) The Bible doesn't seem to state definitely whether little children are to be saved. We know that Jesus loved them and took them in his arms and blessed them, so it seems unlikely that he would let them perish. If those who have had no previous chance are to have one during the Millennium, the children should also have their chance.

Isa. 11:6 says: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them....., and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the Cockatrice's den."

Also in Jer. 31:15-16. Thus saith the Lord: A voice was heard in Ramah, lamentation and bitter weeping: Rachel weeping for the children refused to be comforted for her children, because they were not. Thus saith the Lord; refrain thyself from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy. Thus it seems that there are to be little children in the kingdom of God.

Mrs. John Fletcher, Mrs. A. Chisholm, mother and daughter, 529 S. Park St., Kalamazoo, Mich.

(Comment on last answer by the editor: Inasmuch as Christ brought both LIFE and IMMORTALITY to the light through the gospel (II Tim. 1:10) and inasmuch as Christ in his redemptive work undid all that Adam did by transgression, (Rom. 5) there is a promise of immortality to all who accept the terms now by which it is to be given, and mortal life as the free gift of God to all who ever went into the tomb. We never have been able to believe that God would

raise up people just for the satisfaction of killing them again, but for the purpose of judgment, which includes instruction and guidance of the innocent as well as sentencing the condemned ones. There is no promise to any in this age that they will come forth to immortality except such as come to the years of accountability and accept the terms.)

SPIRIT—(Continued.)

“And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit,” Acts. vii 59-60.

Receive my life force, preserve it for me, that at the appointed time I may receive it from thee again. This idea does not prove consciousness on the part of man in death. There are times in our lifetime when we have lapsed into a state of unconsciousness by fainting or while lying under the influence of some strong anaesthetic. During that time we did not use this life force found in the air. For the time being we are dead, and had not respiration set in again by some means or other, permanent unconsciousness would have been the result. Jesus has the power to return to us this life force at his will, and he says he will do so at an appointed time. Therefore, our life is hid with Christ shall appear. Then shall we appear in God, and when he, who is our life with him in glory. It was, no doubt, this thought which led Paul to say in 2 Tim. i 12, “For I knew whom I believed, and am persuaded that he is able to keep that which I have committed unto him against that day.”

“And he put them all out, and took her by the hand, and called, Maid, arise. And her spirit came again, and she arose straightway, and he commanded to give her meat.” Luke viii 54-55.

Here again by supplying the word “breath” or life force, all difficulty will vanish at once. In Judges xv 19 there is a text which shows very clearly the thought that the word “spirit” may be used to convey to the mind the thought of “life force.” It recites a case of one who was almost dead from thirst, yet when water was supplied “his spirit came again.” In other words, the life giving force was revived and he grew strong again. In 1 Samuel xxx 11-12 we have a parallel case. In this, a man not dead yet,

but almost so through hunger, was given bread, figs and water, “and when he had eaten, his spirit came again to him.”

Our next article upon this subject will be our last, unless questions upon the subject shall come making inquiry concerning some point not touched upon. In our next we will continue a study of such texts as are generally quoted to prove that the spirit is the real man.

If anyone wishes to write me any inquiry, please address me at Oregon, Illinois.
S. J. Lindsay.

Under the heading, “A Question Answered” Editor J. J. Schaumburg, of the Day Dawn, published at Howard Lake, Minnesota, comments upon the subject matter of our lesson No. 5, as follows:

A Question Answered.

Some one has asked about Isa. 65:20. Reference is here to the New Earth. And this New Earth is identical with the New Earth John saw. And John **POSITIVELY EXCLUDES** death from that sacred place. (See Rev. 21:4.) In line with this, Isaiah says in the previous verse: “The voice of weeping shall be **NO MORE** heard in her (Jerusalem,) nor the voice of crying.” This would **NOT** be **TRUE** if children were going to be born there, and die there. This is clear to the dulles mind. Dr. Brown translates the passage: “There shall be no more thence an infant of a few days nor an old man cut short of his days: for the child that dieth (there) shall be an hundred years old (there), but the sinner, though an hundred years old, shall be accursed.” When shall he be accursed? When that deathless age is introduced by Jesus Christ Jesus makes it clear that the saints shall not marry there nor be given in marriage. Luke 20:34-36. Such conditions exclude the idea of small children there. Jesus says this is to be in ‘that age.’ (Greek.)

In Dr. Brown’s translation as well as in Jesus’ positive teaching, infancy and old age are barred; the utter helplessness of the child and the infirmity of old age cannot get in there. The ungodly will not get in. Why? Because of their character. The old enough to demand respect and consideration, yet they will, because they are **SINNERS**, be debarred

The learned Dr. Barnes thus comments: “The Septuagint, the Syriac, and the Vulgate read this ‘there shall not be **THERE**.’ ”

It seems strange that some people want to run mortality Old Covenant conditions into the **NEXT** age! Do they not know that death, births, crying, sorrow, grief and all these things so hard to bear here are going to be eternally **EXCLUDED** from that age? If they do not it is their fault, for the **WORD** is certainly so plain concerning it.

Some Questions on the Above.

Bro. Schaumburg edits a splendid eight page monthly, a paper fit to grace any Christian home. The editor of these lessons is but a learner; therefore as a student has the right to ask questions at any time, a few are here appended.

Where is God’s throne? Acts 7:49. “Heaven is my throne.”

Where did Jesus go when his ministry was completed? Heb. 1:3 “When he had by himself purged our sins, sat down on the right hand of the Majesty on high.”

Is he there now? Yes. Rev. 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.”

When will he occupy his throne? Matt. 25:31. “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.”

It is evident from these texts that Jesus has not yet occupied the throne of his father David as promised by the angels in Luke 1:31-33.

I believe we will all agree that he will occupy his throne and kingdom when he comes. He promised Peter and the other apostles (Matt. 19:27-30) that they should occupy thrones judging the twelve tribes of Israel **WHEN** the son of man shall sit upon the throne of his glory.

How long shall Christ reign? I Cor. 15:25-28. Until he hath put all enemies under his feet. Then the work of Christ’s reign will be the subjugation of his enemies. What is the **LAST** enemy to be dealt with? **DEATH**. So then death will have some dominion all the while the Master reigns until the end of his reign

when he will put an end to DEATH. Then what? As God hath given unto him all power both in heaven and in earth (Matt. 28:18) so that there is no other name given under heaven among men whereby we must be saved but the name of Jesus (Acts 4:12), so when his work of subjugation is complete, then he himself becomes subject to the Father that the Father may be all in all (Acts 15:28).

We believe that this line of reasoning and the proof texts brought to bear upon the subject are conclusive that during the reign of Christ on David's throne there will be death in his domain, not among those who are called to be saints, but among the mortal nations that inhabit the earth at that time. It is the promise of the Master to the overcomer that he shall have power over the nations (Rev. 3:26-27). Paul says: (I Cor. 6:2) "Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels?" This is in perfect harmony with the prophecy concerning the inheritance of him who is "my king upon my holy hill of Zion." (Psa. 2:6.) The promise is still more fully embellished in the promises made to suffering Israel as found in Ezek. 34:23 and, for that matter, the whole of the chapter, together with such texts as we find in Jer. 23:1-6. This language cannot be applied to the "shepherds" of the present day for we know that the teachers of today are as far from the truth as they were in the days of old, for a large per cent of the professed ministers of Christ today are feeding their people on higher criticism—starving them to death—on high salaries,—feeding themselves but feeding not the flock.

Will not take the time or space now to consider further Bro. S's comments on Isa. 65 further than to say that we will not be hasty in accepting his conclusions. We are quite satisfied that Isaiah, Peter, and the Revelator are in full and complete harmony. While Isaiah and Peter speak concerning the constructive and subjugative work of the reign of Christ in that New Heaven and New Earth, John speaks of the finished work of that kingdom after which there will be no more death for any and when the conditions there mentioned will reign universally. May God bless and help us to an understanding of His

word for it contains the terms of eternal life and I am sure we are all striving for the life which is eternal.

S. J. L.

What the Church Is Not.

The church is not a house of merchandise; a bureau of amusement, or a social club. None of these things are nominated in her joint high commission, and her franchise does not contemplate in leadership the executive ability of a railroad president for administrator.

Individually, her members may get money in any lawful way; but corporately they have nothing to do with the money but to receive free will offerings as an act of worship, and transmit them to the proper objects. We are plainly taught by precept and example, from Genesis to Revelation, that God only approves one method of raising money for His cause.

Christ twice purged the court of the temple of merchandising. What would he now say and do, if he were to return and see the huckstering, junketing and vaudeville of modern churches?

It is not the function of the blood-bought church to entertain or amuse anyone, either with legitimate drama, Bible scenes, or the degrading vaudeville of the world. Christ and his disciples never dreamed of putting the gospel on stage exhibition, or of making its administration an amusement for lost men.

The less piety a church has, the more oysters and ice cream it takes to run it; and the faster it runs from God. The church is not to cultivate the social element, in the realm of worldliness, and thus paralyze the spiritual life. These festal scenes of carnal revelry and ungodly mirth are the apostacy of the primitive Agapae and the Methodist love-feast. The true bride does not sit down to eat and drink in fellowship with the world, and rise up and play. This carnality and frivolity are a part of the last day apostacy.

We need a new crusade; not to rescue the Holy Sepulcher from the Turk; but to rescue the Holy Place from the caterers and showman.

Away with this "amusement heresy and cooking stove apostacy." Do

not drag the royal robes of the expectant bride through a defiling church kitchen.

The early church "held the young" by spiritual forces alone, and in the face of flames and lions." The Puritan and all the reformed churches held the young better than now, before they ever employed these meretricious attractions of the world. Spiritual forces are the strongest of all. Christ said: "And, I, if I be lifted up from the earth, will draw all men unto me."—Rev. E. P. Marvin, D. D.

Baseball in Bible Time.

Gideon rattled the pitcher before the camp of the Midianites; the devil coached Eve to steal first and Adam to steal second; Cain made a base hit; Sampson struck out when he slew the Philistines; and the prodigal made a home run.

Unconscious Marks of Trade.

Men carry unconscious signs of their life about them. Those that come from the forge and those from the lime and mortar and those from the humid soil and those from dusty travel bear signs of being workmen and of their work. On need not ask a merry face or a sad one whether it hath come forth from joy or grief. Tears and laughter tell their own story. Should one come from home with fruit, we say, "Thou art come from the orchard;" if with hands full of wild flowers, "Thou art from the fields;" if one's garments smell mingled odors, we say, "Thou hast walked in a garden." But how much more, if one has seen God, has held converse of hope and love, and hath walked in heaven, should he carry in his eye, his words, and his perfumed raiment the sacred tokens of divine intercourse!—Henry Ward Beecher.

S. J. LINDSAY'S

Bible Lessons

Vol. 2

Oregon, Illinois, March, 1910

No. 7

Address all communications to S. J. Lindsay, Oregon, Illinois.

Up to date, March 15, the receipts are as follows: Mrs. Eva Stearns,

There are some who ordered the lessons who have as yet sent in no answers to lessons and who have not yet remitted the amount necessary to cover expense of publication. If a mistake has been made and anyone is receiving the lessons who has not ordered them, will such a one drop us a line expressing his view of the matter. This does not include those to whom the lessons are sent with the understanding that they were to be free.

It must be that we are to have an early spring for the editor has good evidence that the spring fever is abroad in the land. Not more than fifteen out of a hundred or more have as yet reported on lesson No. 6.

Bible Lesson, No. 7, Advanced.

Write an essay of not to exceed a thousand words, taking for your subject, "The Word of God." The following texts are given as an aid to your effort: Jas. 1:18-21; John 6:63; John 6:68; Col. 3:16; Col. 3:10; Rom. 12:1-2; 2 Tim. 3:14-17; Phil. 2:16; Acts 20:32; 2 Tim. 4:1-2; Heb. 4:12 1 Pet. 1:23-25; Rom. 1:16; Mark 4:14; John 12:48; John 17:8; Rom. 10:17.

Bible Lesson, No. 7, Primary.

A man who is a sinner comes to you and asks you what he must do to be saved. Write as an essay what direction you would give him.

It may help you to read the following texts: Acts 2:37-38; Acts 8:12; Acts 8:26-40; Acts 16:25-34.

Answers to Lesson No. 6 Primary.

The following are answers to the primary questions in Bible Lesson No. 6:

(1) Explain the following: "Let another man praise thee and not thine own mouth, a stranger and not thine own lips." Prov. 27:2.

This verse means that we should not do things for the praise of men but for good, and that we should not praise ourselves for what we have done.

(2) Read the 72nd Psalm and make a statement of five facts that you learn from the chapter.

He shall judge the poor of the people. He shall save the children of the needy. He shall have dominion from sea to sea. He shall spare the poor and the needy. All nations shall serve him.

Miss Mary Cooper, Ripley, Illinois

Answers to Bible Lesson No. 6, Advanced.

Flesh and blood cannot inherit the kingdom of God. Human nature in its frail and corrupt condition is not capable of the immediate enjoyment of God. (1 Cor.15:50). We are not born again by the will of flesh or blood, that is, by natural descent from earthly parents, nor by any, however vigorous and careful, cultivation of our natural powers (John 1:13.) "Flesh and blood" is also an Hebraism for mankind in the present corruptible state. Flesh and blood, that is, merely human means did not reveal Christ's true character as the Christ, the Son of the living God, to Peter (Matt. 16:17,) and flesh and blood by human means will never make us worthy of a home in the kingdom. We will have to possess a character pure and spotless. "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and gold

en vials full of odours, which are the prayers of saints." We will so have to live that our prayers will be in the golden vials. Then when Jesus comes and this mortal puts on immortality, then we will have immortal flesh and then we will inherit the kingdom of God. Job says: "If thou prepare thine heart and stretch out thine hands toward him; if iniquity be in thine hand put it far away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear." Job 11:13-15. He knew that worms would destroy his MORTAL body. He also knew that God would deliver him from the power of darkness and looked forward to the time when he could say with the psalmist: "As for me, I will behold thy face in righteousness I shall be satisfied when I awake with thy likeness." Psa. 17:15. "A spirit hath not flesh and bones as ye see me have." A spirit never had a mortal body, consequently does not have flesh like Jesus. Luke 24:39.

Mrs. A. M. Hoff, Vinton, Iowa.

(Will Sister Hoff then please explain who were those spirits mentioned in the epistles of John? Were they not mortals? false teachers?)

"For as many as have been baptized into Christ have put on Christ." Gal. 3:27. "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 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.

Miss Ida Ordnung, Burlington Jct., Mo.

(Dipping in water is but the initiative of being baptized into Christ. The real baptism begins with the dip-

ping in water and lasts as long as life lasts.)

Facts taught in Luke 19:11-27. Ver. 12. Christ has gone into a far country-into heaven (Luke 24:51)—and will return (John 14:3.) Ver. 3. He has left to his servants a work to do until he returns (Jas. 2:14-26.)

Ver. 14. There is a people who reject Christ (John 15:18-19.) Ver. 15-26. At his return, when he shall receive the kingdom (Matt. 25:31) he will reward his servants according to their works (Rev. 22:12,) and the unfaithful servant shall not be rewarded with the faithful. 2 Pet. 2:20-21; Heb 10:26-29. Ver. 27. Those who are his enemies shall be destroyed. Rev. 20:15.

Miss Ida Ordnung, Burlington Junct., Mo.

SPIRIT (concluded).

“But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,” etc.” Heb. 12:22-24.

In this text again we have the prophetic use of the verb “are come” in which the writer speaks of things which are not as though they already were present. (See Rom. 4:17.) Mac-knight renders the verb thus, “Ye shall come.” This would do away at once with any difficulty which the text may seem to possess.

Benson in his commentary says: “‘Are come unto Mount Zion’—Are admitted to the communion of the church of Christ, with its blessings and privileges; or, Ye are come to a dispensation the reverse of all these terrors, even to the mild and gentle discoveries that God makes of himself in the new covenant. For what the apostle intends is evidently to describe that state whereunto believers are called by the gospel; and it is that alone which he opposes to the state of the church under the Old Testament. For to suppose that it is the HEAVENLY FUTURE STATE WHICH HE INTENDS, IS, AS DR. OWEN JUSTLY OBSERVES, ‘UTTERLY TO DESTROY THE FORCE OF HIS ARGUMENT AND EXHORTATION.’” (Capital letters are mine-Ed.) This commentator is one who believed in the immortality

of the soul and would have used this text if he could reasonably have done so without doing violence to language.

The same use of the verb is found in Luke 20:37 and Isa. 9:6.

Another text that proves difficult at times is the one found in 1 Cor. 5:5, as follows: “To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.”

The day of the Lord Jesus is yet future. Wakefield says: “For a punishment of the flesh.” “To suffer corporal punishment”—Mace.

The Latin Fathers and Beza thought that by the destruction of the flesh the destruction of the offender's pride lust, and other fleshly passions is meant. Beza says: “By this means (excommunication) his flesh may be tamed that he may learn to live in the spirit.”

It does not speak of BODY and SPIRIT as would be done if the thought was one of double entity, but it speaks of the FLESH in contrast to the SPIRIT. In other words, this sinful person was to be turned over entirely to the lusts of his flesh until he should become so sick of sin that he would be glad to come again under the influence of the spirit. This thought is not contrary to God's way of doing things. When Israel evinced strong desire to go the way of other nations in spite of Gods' pleadings with them, God gave them over to the very condition of things which they sought until such time as they were willing to return to God and seek his forgiveness. This was their condition under the Babylonian captivity; it is their condition now.

I find great benefit coming to me as a result of going to the root of things in the study of the scriptures. In my evangelistic labors I find one thing lacking on the part of practically all the people with whom I come in contact—thoughtful study. Often where effort at study is made helps, if any are used, are of such flimsy sort that they are of little value. In this, as in any vocation of life, one should have the best of helps.

S. J. L.

A QUESTION.

What is meant by the language found in the text of I Cor. 15:50?

“Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth cor-

ruption inherit incorruption.”

Briefly told, the verse contains with in itself its own interpretation, “neither doth corruption inherit incorruption”

In Rom. 8:1 we read, “There is therefore now no condemnation to them which are in Christ Jesus, who walk after the flesh, but after the Spirit.” and in verse 5 of the same chapter we read still further, “For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.”

Gal. 5:16-25 says: “This I say then, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things SHALL NOT INHERIT THE KINGDOM OF GOD. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit.”

In verse 24, for the word, “affections we read in the margin “passions.” Crucifying the “flesh” then does not consist in consuming or mutilating the literal flesh, but it does mean that whilst the flesh gives rise to the carnal impulses, we are to overcome these carnal impulses so that The text, then, does not mean that we do not serve them any more. literal flesh shall not inherit the kingdom of God, but that flesh governed by its lustful impulses shall not inherit the kingdom. That there will be flesh in the kingdom there can be no doubt from the answer Jesus gave the fearful disciples on one occasion after his resurrection, “Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as

ye see me have." Luke 24:39.

Comparing the various texts given will help us over any difficulty that we may have regarding this question.

Our salvation in the kingdom of God depends on the cultivation of the fruits of the Spirit which are named above and the exclusion from our lives of the fruits of the flesh. Training in the direction of the fruits of the Spirit begins by yielding obedience to the commandments of God and afterward serving Him in holiness of living. S. J. L.

THE "HELL" OF THE BIBLE.

Hell. From Anglo-Saxon and Old High German "helan," to hele, conceal. See Hele.

Hele. To hide; to conceal; to cover; to roof.

"The place of the dead, or of souls after death; the lower regions, or the grave; called in the Hebrew 'sheol,' and by the Greeks 'hades.'-WEBSTER'S DICT.

"Sheol," the unseen state. Analytical concordance by Young.

The Hebrew word 'sheol' occurs 65 times in the Old Testament. In the American Revised Version (1881-1885) the actual word 'sheol' is simply transcribed in each of its 65 occurrences. In the King James' (the common) version it is translated 'hell' 31 times and may be found in the following texts:

Duet. 32:22; 2 Sam. 22:6; Job 11:8; Job 26:6; Psa. 9:17; 16:10; 18:5; 55:15; 86:13; 116:3; 139:8; Prov. 5:5; 7:27; 9:18; 15:11; 15:24; 23:14; 27:20; Isa. 5:14; 14:9; 14:15; 28:15-18; 57:9; Ezek. 31:16-17; 32:21-27; Amos 9:2; Jonah 2:2; Hab. 2:5.

In King James' Version 'sheol' is translated 'grave' 31 times and may be found in the following texts:

Gen 37:35; 42:38; 44:29-31; 1 Sam. 2:6; 1 Kings 2:6-9; Job 7:9; 14:13; 17:13; 21:13; 24:19; Psa. 6:5; 30:3; 31:17; 49:14-15; 88:3; 89:48; 141:7; Prov. 1:12; 30:16; Eccl. 9:10; Songs of Solomon, 8:6. Isa. 14:11; Isa. 38:10-18; Ezek. 31:15; Hosea 13:14 (found twice.)

In King James' Version 'sheol' is translated three times "pit" and may be found in the following texts:

Num 16:30; 16:33; Job 17:16.

The Greek equivalent for the Hebrew "Sheol" is "Hades". In the American Version, the word "Hades" is transcribed and not translated. In

King James' Version it occurs ten times and is invariably translated 'hell.' It may be found in the following texts:

Matt. 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27-31; Rev. 1:18; 6:8; 20:13-14.

The Greek word 'Gehenna' is the name of the valley of Hinnom just outside the walls of Jerusalem on the south. It was the place where the offal of the city was cast to be burned up and to make sure the destruction of what was cast into this pit, or valley, brimstone was added to make the destruction complete. Nothing was ever cast into this pit alive. Jesus uses this word 12 times in speaking of the destruction of the wicked to express to them the certainty of their final and utter destruction. It is translated 'hell' in each of its occurrences both in the Revised Version and the King James' and may be found in the following texts:

Matt. 5:22,29,30; 10:28; 18:9 23:15; 23:33; Mark 9:43,45, 47; Luke 12:5; James 3:6.

The Greek word 'Tartarus' is found once in the New Testament. It is translated 'hell' in 2 Pet. 2:4.

Webster says: "By the later poets, also, the name is often used synonymously with 'hades.'"

It is translated 'hell' by both Versions mentioned above. S. J. L.

AN OUTLINE STUDY ON THE KINGDOM OF GOD.

The following propositions will be sustained by reference to all the scriptures given:

1st. God once had a kingdom on the earth.

2nd. David and others sat upon the throne of that kingdom.

3rd. That throne and kingdom were overturned.

4th. They will be restored with Christ as King.

5th. The saints will be joint heirs with him in that kingdom.

Let us take up the first proposition. Read carefully not only the single text given, but all other texts to which you may be referred.

"Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom. Blessed be the Lord thy God, which delighted in thee to set thee on his throne, to be king for

the Lord thy God; because thy God loved Israel, to establish them forever, therefore made he thee king over them, to do judgment and justice." The Queen of Sheba to Solomon. II Chron. 9:7-8.

See also 1 Chron. 28:4-5; 29:22-23; II Chron. 13:8.

PROPOSITION 2. David and others sat upon the throne of that kingdom.

"Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him." I Chron. 29:23. From the language found in II Chron. 13:8, we learn that the kingdom of God was in the hands of the "sons of David" continually until the overthrow of the kingdom under Zedekiah as recorded in II Kings 25. Zedekiah was the last king to reign upon this throne over the kingdom of Israel.

PROPOSITION 3. That throne and kingdom were overturned.

"And thou, profane wicked prince of Israel (See Jer. 52: 1-3.) 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 (the throne and kingdom) shall be no more until he come whose right it is; and I will give IT him." (Capital letters and parenthesis are mine-S. J. L.) Ezek. 21:25-27. In Ezek. 12:13 we read that Zedekiah was to be carried to Babylon, yet he was not to see the city, though he was to die there. This apparent contradiction is answered in Jer. 52:11.

PROPOSITION 4. They will be restored with Christ as King.

"For unto us a child is born, unto us a son is given. . . . Of the increase of his government and peace there shall be no end (where?), upon the throne of David, and upon his kingdom. . . . forever." Isa. 9:6-7.

"And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the THRONE OF HIS FATHER DAVID: (Here the throne is restored and given to him whose right it is.-S. J. L.) And he

shall reign over the house of Jacob (or Israel) forever; and of his kingdom there shall be no end." (The kingdom is here restored.—S. J. L.)

See also Dan. 2:44; 7:26-27. Jesus taught it. See Mat. 4:17 and Mark 1:14-15. He sent his apostles to preach it. Luke 9:1-2. They expected the restoration and asked when it should be. Acts 1:6. The answer is given in Rev. 11:15,18. Matt. 25:31. Matt 19:27-28 shows who are to be the kings or judges over Israel.

PROPOSITION 5. The saints will be joint heirs with him in that kingdom.

"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.

See also Rev. 2:26-27; 3:21;5:9-10. S. J. Lindsay.

AVOID DEBT.

The following, taken from "Successful Farming" is intended more particularly for farmer boys, but it is full of valuable advice to all young whether on the farm or anywhere else,—Ed.

"Just a word to our young farmer friends who are starting out in life. Beware of the scheming money lender and remember that the mortgage works all the time, night and day, and the sooner the mortgage is raised on the property the better.

Avoid the contracting of debts except in the cases of sickness or for causes that cannot be helped. It may mean a little self denial, but this same self denial will lay the foundation for prosperity and affluence in after life. Our point is this: Live within your means and go up as your means increase. We do not mean that you should be overly covetous or niggardly, for this is a vice equally to be shunned, but remember that it is much easier to walk up the pathway of life without the burden of debt to drag down and darken the pathway, than it is to enjoy the fruits of your labor by keeping out of debt and bringing better chances of ultimate success in the future.

Pay for things as you go along, is a pretty good guide to follow. You can usually purchase commodities for the home at a better price when cash is paid."

PRAYER.

"The proper way for a man to pray,"
Said Deacon Lemuel Keyes,
"And the only proper attitude,
Is down upon his knees."

"No, I should say the way to pray,"
Said Reverend Doctor Wise,
"Is standing straight, with out-
stretched arms,
And rapt and upturned eyes."

"Oh, no, no, no," said Elder Slow,
"Such posture is too proud:
A man should pray with eyes fast
closed
And head contritely bowed."

"It seems to me his hands should be
Austerely clasped in front,
With both thumbs pointing toward
the ground,"
Said Reverend Doctor Blunt.

"Las' year I fell in Hodgkin's well
Head first," said Cyrus Brown,
"With both My heels a stickin' up,
My head a pintin' down;

"An' I made a prayer right then an'
there—
Best prayer I ever said,
The prayinest prayer I ever prayed,
A-standin' on my head."
Sam Walter Foss.

BEECHER ON INGERSOLL.

"Mr. Beecher has now gone to his rest. The way was long for him, and often very rough. But he trod his path with buoyant step and far looking eyes. Great, natural, faulty, beloved, he has gone now, but his works remain. Perhaps Col. Ingersoll and those who were with him will long remember the following selected incident:

Col. Ingersoll was thrown one day into the society of Henry Ward Beecher. There were four or five gentlemen present, all of whom were prominent in the world of brains. A variety of topics was discussed with decided brilliancy, but no allusion to religion. The distinguished infidel was, of course, too polite to introduce the subject himself, but one of the party finally, desiring to see a tilt between Bob and Beecher, made a playful remark about Col. Ingersoll's idiosyncrasy, as he termed it. The Col. at once defended his views in his usual apt rhetoric; in fact, he waxed eloquent. He was replied to

by several gentlemen in very effective repartee. Contrary to the expectations of all, Mr. Beecher remained an abstracted listener, and said not a word. The gentleman who introduced the topic with hope that Mr. Beecher would answer Col. Ingersoll, at last remarked: "Mr. Beecher, have you nothing to say on this question?" The old man slowly lifted himself from his attitude and replied: "Nothing; in fact, if you will excuse me for changing the conversation, I will say that while you gentlemen were talking, my mind was bent on a most deplorable spectacle which I witnessed today." "What was it?" at once inquired Col. Ingersoll, who notwithstanding his peculiar views of the hereafter, is noted for his kindness of heart. "Why," said Mr. Beecher, "as I was walking down town today I saw a poor lame man with crutches slowly and carefully picking his way through a cesspool of mud in the endeavor to cross the street. He had just reached the middle of the filth when a big, burly ruffian, himself all bespattered, rushed up to him, jerked the crutches from under the unfortunate man, and left him sprawling and helpless in the pool of liquid dirt, which almost engulfed him."

"What a brute he was!" said the Colonel. "What a brute he was!" they all echoed.

"Yes," said the old man, rising from his chair and brushing back his long white hair, while his eyes glittered with their old time fire as he bent them on Ingersoll—"yes, Col. Ingersoll, and you are the man. The human soul is lame, but Christianity gives it crutches to enable it to pass the highway of life. It is your teaching that knocks these crutches from under it and leaves it a helpless and rudderless wreck in the slough of despond. If robbing the human soul of its only support on this earth—religion—be your profession, why, ply it to your heart's content. It requires an architect to erect a building; an incendiary may reduce it to ashes."

The old man sat down and silence brooded over the scene. Col. Ingersoll found that he had a master in his own power of illustration, and said nothing. The company took their hats and departed."—Religious Intelligencer.

S. J. LINDSAY'S
Bible Lessons

Vol. 2

Oregon, Illinois, April, 1910

No. 8

Address all communications to S. J. Lindsay, Oregon, Illinois.

Up to date, April 15, the receipts are as follows: Mrs. Lillie H. Willis, M. E. Baker, Miss Lois Thompson, Mrs. Isaac Fish. Look over these lists in the various issues of our lessons. If you have paid for your lessons and your name does not appear, please notify us at once.

We spent a month with Bro. O. J. Allard in Iowa during a part of February and March. At Avon we had an especially interesting meeting. Five were led to be obedient in baptism. A good interest was manifested and there can be much good work done there yet. May the good Lord direct the efforts of His people at this place as well as elsewhere.

A very pleasant visit to the home of Sister Ida Ordnung at Burlington Junction, Mo., was sandwiched in between different sections of the work in Iowa. Three discourses were given in the Christian church and two Bible studies were given in the Ordnung home. Burlington Junct. is a place where good work could be done and we hope to do some there some day in the near future.

Hints on Writing Letters: All of the members of this class are what would be known as good writers. A letter to be legibly written should have each letter in each word well formed so that the one who has a great deal of reading of such manuscript to do may be helped as much as possible. We have no fault to find with even one member of this class and we write only to keep them from falling into the careless habit so often formed in after years, of writing carelessly. There are some correspondents who write to us who are not of our class against whose handwriting we would warn all who are in the habit of let-

ter writing. There are some who think that it shows a mark of wisdom to write a scrawl which obliges the recipient to begin a guessing match at once upon receipt of such letters. Within the last month we have received two letters from men of note—men who pose in a measure as men of letters—and we are still guessing as to what some of the dashes with a blotch of ink at the end may mean. If we have social or business relations with any one of such nature and importance to lead us to write them, let us be careful to write in such a manner as shall make them glad to have us write.

The Illinois Bible school will begin this year on Monday, August 8th. Let us begin now to prepare for our annual gathering together for study and recreation. The Indiana Bible school will come about the middle of June. Michigan will likely have theirs the latter part of August this year. Let us get ready for a season of solid study at one of these schools, or better still, at all of them. More will be written later. Please send in the names of any who may be interested to attend this work so that circulars may be sent them in time.

We are in receipt of a tract entitled, "The Devil—What, Where, Why?" by Bro. J. F. Gelletly, 1113 Linden Ave., Baltimore, Md., which may be had for ten cents each or one dollar a dozen. The tract is well written and shows the author to be one who has read over a wide scope of literature for the information which he gives upon the subject. We have given the tract a careful reading and can recommend it to any one who desires to read up on the subject.

We are also the possessor of a tract on "The Origin of Sin" to which we find attached the names of Bro. O. J. Allard and Bro. Jos. Williams. With a recommendation of this sort, we feel that further comment is unnecessary. Address Bro. A. at Ft.

Dodge, Iowa, and Bro. Williams at Hillisburg, Indiana.

Bible Lesson No. 8. Advanced.

I.

Read Titus 1:1-2. Some one has promised to give you \$10 and it is still a matter of hope with you that you will receive it. If you still hope for it, do you already have it?

If God has promised eternal life and we still stand in hope of it, do we have it? Can you give any other texts which show that eternal life is not a possession, but still a matter of hope and promise?

II.

Rom. 7:24-25 Paul here asks a question in the 24th. In the 25th he answers naming the means whereby he is to be delivered. Find two texts that tell WHEN this deliverance will take place.

III.

In the sermon on the Mount Jesus instructs His disciples (Matt. 5:44) to love and pray for our enemies. Death is an enemy (1 Cor. 15:26) and the devil is the one who has power of death (Heb. 2:14). The effect being an enemy, the cause which produces the effect must also be an enemy. Therefore the devil is an enemy. Shall we love him and pray for him?

IV.

1 Thes. 5:17. "Pray without ceasing." What for? For the purpose of trying to get God into harmony with our ideas, or with the thought of getting ourselves into harmony with God? Give reasons for your answer.

Bible Lesson No. 8. Primary.

All did so well in answering the last lesson that we will continue that line of thought a little. You have told what a person must do to get into Christ. Now select five texts which tell what he must DO after he gets into Christ. In what particular ways should a man in Christ be different from one out of Christ? Think

well upon this subject and do your best for it is very essential that we know what to do after as well as what we must do before we come into Christ.

Answers to Lesson No. 7. Advanced The Word of God.

The books comprising God's revealed will to man is God's Word—The Scriptures.

These books divided into two parts constitute the Old and New Testaments.

In the one the history of creation is recorded, together with man's environments, as well as the privileges accorded him.

We learn here of his disobedience—his fall from God's favor. Here, too, we behold the mercy of God in providing a means of escape from the penalty pronounced against the race. Here we learn of God's callings and cleonans, and of his great and precious promises. The types and shadows of the True contained herein are a never failing source of interest to the Bible student. Gen. 41; Ex. 28-8. On the prophecies we lean for strength—for support in our faith. 2 Pet. 1:19-21.

But in these last days God has revealed Himself to us through A SON; and since this fulness of time has come, and we through this part of God's Word learn our duty toward Him, it behooves us to search well for the jewels contained therein. Here the truth that will make us free is found.

When the Savior said, "Search the scriptures, for in them ye think ye have eternal life, and these are they that testify of me," He meant the Old Testament scriptures. On almost every page there is some reference to Him. But since He has come—since He came to seek and to save; and, being the giver of life eternal, let us draw near and hear Him say, "My word is spirit and life giving; My word is truth; I came to bear witness to the truth." "Thou only hast the words of eternal life," was said of Him by the apostles. And for them he prayed, "Sanctify them through thy truth, thy word is truth."

The gospel is Gods power to save. Th gospel is good news concerning the Kingdom of God and the name of Jesus Christ; and, in order to receive the benefits of this saving power, we must learn God's word—His truth.

Faith is the initiative of Bible religion—the first step in the plan that saves. Without faith it is impossible to please God. "He that comes to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Faith is a consequence of hearing God's word; and, if we in faith turn to God in penitence, we have attained to the first and second steps in the gospel plan. To this we must add Obedience. "He that believeth and is baptized shall be saved." Note the instance of the eunuch who learned the good news of Philip—saw life through the gospel—and said, "See, here is water, what doth hinder me to be baptized?" "If thou believest, thou mayest . . . and he baptized him." This was obeying from the heart that form of doctrine delivered. This was in faith putting on the name that saves.

Paul says, "Ye are 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." With this hope in view, should we not in patience run the race set before us?

The Inheritance. Life eternal in the Kingdom of God. "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him might not perish but have everlasting life."

With a reward so great in view, what manner of men ought we to be? Serving the Lord in meekness and fear, ever remembering the New Covenant—Love. Look not upon your own but another man's good. This is a manifestation of our discipleship. John 13:35. "Love one another with a pure heart fervently." Walk closely in the footsteps of Jesus. Reflect His image in your lives. To do this we must purify ourselves. In our weakness we could not do this, if He were not our intercessor; if the everlasting arms were not beneath us. Then let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

May we, like the beloved Paul, press toward the mark for the prize of the high calling of God in Christ Jesus.

Mrs. E. R. and Emilie Boyer, Stephens City, Virginia.

(Dear Sister Boyer: We wish that

every member of this class had a personal acquaintance with you as we have. We know that your patient suffering would have a tendency with all of us to make us offer less complaint under trial. May the good Lord preserve you until He comes. The Lord willing, we hope to visit your home again in the fall and to make a longer stay next time.—Ed.)

Answers to Lesson No. 7. Primary.

If a man should want to know what he must do to be saved, I would tell him he would have to learn about the promises God made to our fathers Abraham, Isaac, and Jacob; how through Abraham and his seed all nations should be blessed and that this seed was Christ; how God promised David that Jesus would sit on his throne and that He must suffer many things, and die, and rise again, and that He has gone into heaven as our advocate there and that He will come again to take the throne. And when he believes these things, he must repent and be baptized in the name of the Lord Jesus for the remission of sins and then live a holy life.

Bessie Titus, Letcher, S. Dakota

Another Answer.

If a man should ask me what to do to be saved, I would tell him to believe in the things concerning the kingdom of God and the name of Jesus Christ and to repent of his sins and to be baptized, and after this to live a holy life, adding to his faith, virtue, knowledge, temperance, godliness, and patience. . . . Whatever things are true; whatsoever things are honest, pure, lovely, of good report; if there be any virtue and if there be any praise, think on these things. Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.

Harold Moran, 820 N. 2nd St., Clinton, Iowa.

(Harold's friend also sends in an answer which is perfect from a doctrinal standpoint but for want of space we can give room for but two. We'll try to reverse the order next time and print Harry's.)

The following is taken from an editorial in "The Day Dawn" of February, 1910, and shows quite well the natural tendency of our Advent brethren to try to get away from the great Jew problem:

"Misapplied Scriptures."

"We consider that man who misapplies God's Word a very dangerous

teacher. There are brought forth to prove that 'the twelve tribes of Israel' are to occupy the land of Palestine a 'thousand years' after Christ comes, Ezek., 20:38 and Amos 9:15. Now Bible students ought to do that. The facts are Ezek., 20:38 has no reference to anything beyond the first advent of Christ! Read verse 36: "Like as I pleaded with your fathers in the wilderness of the land of Egypt so will I plead with you . . . and I will purge from among you the rebels, and them that transgress against me; I will bring them forth . . . and they shall not enter into the land of Israel. Now the verse (38) quoted above refers to the people living in Ezekiel's days! Bearing this in mind, how can it now refer to people in the day of Christ's second advent? But anything to return the Jews to Palestine, no matter how unstable it is! Amos 9:15 can have no future fulfillment. Ezek. 36:33; Jer. 32:41. It was fulfilled in the days of Ezra and Nehemiah."

Just what there is in the blood of our Adventist brethren to make them shudder so at the thought of coming in contact with the "Jew" germ is more than we have ever been able to fathom. "Misapplied Scripture" is a term here used much as the sectarian world use the word "hell"—it is the other fellow who's in it. It is just as easy for the writer of the above to be mistaken in the application of scripture as it is for any other careful student of God's word. The sin does not lie in having made a misapplication of the scripture, but in sticking to that misapplication after having made it just because the church to which we belong has set its seal upon it.

Now just a question on these texts: Ezek. 20:38. Read Ezek. 20:49 to get the whole thought. In verse 38 we read: "And I will purge out from among you the rebels, and them that transgress against me." What was to be done with them who were left after the rebels were purged out? Read verse 40: "For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, shall all the house of Israel, all of them in the land, serve me; there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things."

Questions: Have all the children of Israel ever lived in Palestine since the above words were spoken? In-

stead of accepting them after their return from the Babylonian captivity, has not God rather rejected them? If you will read the remainder of the chapter carefully, it will be seen that there yet remains a glorious fulfillment of these very passages to Israel. Gentiles under no conditions have any right to apply them to themselves.

Just one question concerning Amos 9:15. Let us read it first: "And I will plant them upon their land, AND THEY SHALL BE NO MORE PULLED UP OUT OF THEIR LAND which I have given them, saith the Lord thy God." If this has had its fulfillment, has God made good His promise not to pull them up out of that land again? Much more might be said, but we forbear. S. J. L.

A Sermon on Hell.

The revival meetings are still in progress at Albright chapel. Evangelist W. J. Baldwin preached to a packed house on the following text last Sunday night. Psalms 9:17: "The wicked shall be turned into hell, and all the nations that forget God." This is a plain statement in God's word concerning the wicked. Higher critics would have us believe that the word "hell" means the grave. A careful study of God's word will show and help the intelligent mind to see the folly of such statements as that. In the first place by going to the Greek we find that "hell" was not translated from the same Greek word as "grave" was, but "hell" is translated from a word that shows the location of that which means: 'Heart of Earth.' For light on this subject, read Numbers 16:31, 32, 33, also Isaiah 5:4.

Let us look at a few passages of scripture and use higher critic's translation of the word "hell" as they tell us it means the grave. The sad part is that this higher criticism is being given a chair in some leading theological Seminaries and with their help they are grinding out that class of men as preachers who are preaching the same kind of doctrine to the people that hell means the grave, while common sense teaches us that we only bury the temple of clay in which the real person has lived.

We read in God's word, "whosoever shall say, thou fool, shall be in danger of hell fire." Higher critics would have us believe that it meant the grave. Of course we are all expecting some day to lay our weary bodies down and our friends will lay us away in the grave, but our friends do not lay us in hell, but there are

only two ways; one leads to hell and the other to heaven, no middle way and when death overtakes us we will find we are at the end of the race, either we will by faith in Jesus enter heaven or by rejecting Jesus as our Savior from sin find that hell has opened her mouth to receive all who have failed to enter the narrow way. Jesus says: "I am the way, the truth and the life; no man cometh unto the father but by me." Come with me to the cemetery and see who wants to believe high critics, as they would have us believe hell means the grave. We read in Matthew 8:12 that description of hell in which we find there is weeping and wailing and gnashing of teeth.

Where is the man or woman who would believe that meant the grave where He said hell. Besides we are told that the wicked shall be turned into hell and all nations that forget God. If this meant the grave, where is the difference in the wicked and the righteous for we all, even the blessed Lord was laid in the tomb. The Bible means just what it says but we have too many naturally minded people trying to twist the Bible to suit the natural mind when of truth the word of God is to be spiritually understood and it takes a spiritually minded person to be able to teach and preach God's word unbiased by man's wisdom and simply rely upon Jesus to guide them by the Holy Ghost into all the truth.

We read in God's word again that Jesus said the gates of hell should not prevail against his church. If higher critics were right and Jesus meant the grave then we would be compelled to say that Jesus was mistaken for not long after this he was laid in tomb and the first death recorded of any of the beloved ones was that of Stephen and he says, "I see heaven open and see Jesus standing" and of course he is forced to pass by the way of the grave; that is his body is prevailed against and laid in the grave. But I thank God altho the saints have had to pass thru the gates of the grave not one of God's children have had to pass thru the gates or hell. Then does the Bible mean the grave when it says "hell." No, a thousand times no. In the story told by our dear Lord of the rich man and Lazarus in the 16th chapter of St. Luke. Let us remember this is not an allegory or a parable but a definite statement that there was a certain rich man and there was a beggar (and Jesus gives the beggar's

name) they both die and one is carried by the angels to a place of comfort and the other is buried and in hell. He lifted up his eyes, being in torments and Jesus tells us he began to cry for water to cool his the flames. He even wanted word sent back to his father's house to his five brothers to tell them not to come to that place of torment. Jesus said that was hell, a place of torments.

When God called me to preach the gospel he first spake to me in the night time and said, "Go preach Christ to the children." I was at the time in the wholesale fruit business in Chicago at 164 South Water street and I could not see how I could go thru and I waited for sometime and about two months later I went, but it was to the jaws of death with pneumonia and while in the Wesley Hospital the Lord permitted me to hang over the pit of hell and hear the screams of lost souls as they marched into hell. I have never been able to describe the horrors of hell which God revealed to me for those two weeks. I was supposed to be at the very door of death and one day my pastor and my wife, who is now in glory were sent for. When the messenger rang the door bell at my house my wife was on her knees and with the blessed old book, the Bible, before her and she had just gotten real faith that morning that I was to live. It was a day of testing to her but when the day was almost past I fell asleep and slept in such sweet rest. When I awoke I was better and from that hour I began to recover. After I was home again. I had not entirely regained my strength, the Lord spake again to me in the night and said: "Go preach a plain gospel to a plain people." So I said, "Lord, where you lead I will follow." I praise God for plain gospel that Jesus was buried and that he rose again, that he ascended into heaven and that he is coming again. There are some words that will be obsolete in hell, there will be no hope in hell, no peace, no joy, no mercy. In heaven all is joy and peace and all crying and sighing shall fall away. How shall we escape if we neglect so great salvation. Seek the Lord while he may be found and call ye upon him while he is near. Repent and believe the gospel, the only escape from hell.—From The Tama Northern, Gladbrook, Iowa, Mar. 18, 1910.

Reply to J. W. Baldwin's Sermon on Hell.

Avon, Iowa, March 15, 1910.

Editor Tama Northern:

By the kindness of friends living in Gladbrook a copy of your paper containing a brief article by Evangelist W. J. Baldwin, in which he seeks to defend the doctrine of eternal torment in hell for all the wicked, has come to my notice. It seems too bad that any man who has given the Bible study to any extent whatever should continue to advocate a doctrine which the Bible does not teach and which paints an otherwise loving Father as bad as any demon to be found in his hell of mythology.

We are told in Matthew 5:44-45 on the authority of Jesus that we are to love our enemies, bless them that curse us, do good to them that hate us, and that we are to pray for them that which despitefully use us and persecute us. And for what result to us are we to do this? That we may be the children of our Father which is in heaven! I ask, is not the training we are supposed to be undergoing as Christians according to the afore mentioned text unfitting, rather than fitting us, to be the children of our Father which is in heaven? Can human reason, with all of the spiritual mindedness to which it is supposed to attain through the favor of God, comprehend how any one who has practiced the virtues set forth before us in God's word can ever so change front after he "gets to heaven" as to enjoy the various descriptions given of hell torments by Evangelist Baldwin and others? In going from earth to heaven would not saints have to be changed to devils?

In the old testament we find the Hebrew word "Sheol" occurring sixty-five times. In the King James' translation this word is translated grave thirty-one times, and pit a three times. Can our Evangelist tell us why it should thus be variously translated and why it should not be translated grave every time as well as ~~late grave every time as well as late?~~ *hell*

He quotes from our Master as follows: "Whosoever shall say, thou fool shall be in danger of hell "fire." Does our teacher know that this "hell" and its "fire" is given us by the gospel writers as coming from the Master and is used by him twelve times to show how utter will be the destruction of the wicked after God

has passed judgment upon them. The valley of Hinnim, or Gehenna, as every Bible student knows, was a valley or burning pit just south of Jerusalem into which the offal of the city was cast for certain destruction and to make its destruction the more sure, brimstone was cast in to keep the fire burning. This word "hell" is translated from the word "Gehenna."

Evangelist Baldwin again quotes saying that the gates of hell shall not prevail against the church. Let hell here have the meaning that he would attribute to it. Does it mean that the gates of hell are tight shut and that the church is trying hard to get in and that it will be successful, or does it mean that the church is in hell and that the church is bound to get out. On the other hand, if we regard the word to mean the grave into which all must go, both good and bad, and that the resurrection will break the gates for those who are faithful, will not the thought be both consistent and reasonable?

In quoting from Luke 16, concerning the Rich Man and Lazarus, he declares against its being a parable. In this he differs with all whom I have ever met who make any pretensions to knowing anything about it, even to the translators themselves, adding to the fact that Jesus never spoke to the Pharisees in any other manner than by parables. To take up the language to which he refers and treat it literally would throw our friend into all sorts of ridiculous positions. His hell cannot be such a hot place if the Rich Man who was experiencing its torments conceived that just a drop of water could give him comfort. To show the teaching of this parable I have not the time and I presume you have not the space but I will say that I have made arrangements to be at the Park Hill church in Gladbrook on Sunday, March 27th, both morning and evening, at which time I will show the value of the word "hell" from both the Hebrew of the Old Testament and the Greek of the New Testament. At that time, if the Lord wills, the parable of the Rich Man and Lazarus will be treated according to the scriptures. Let those who heard Evangelist Baldwin also come out to hear what may be said in the way of truth.

Very respectfully submitted,

S. J. Lindsay,

State Evangelist for Church of God in Illinois.

S. J. LINDSAY'S

Bible Lessons

Vol. 2

Oregon, Illinois, May, 1909

No. 9

Address all communications to S. J. Lindsay, Oregon, Illinois.

Up to date, May 15, the receipts are as follows: Mrs. Mary Rynearson.

If you have paid for your lessons and your name does not appear, please notify us at once.

We are preparing the copy for lesson No. 9 at Eastport, Michigan, at the north end of Torch Lake and only about a half mile from the east bank of the Grand Traverse Bay. Torch Lake is a beautiful lake and this beautiful scenery mixed with the generous hospitality of the friends we have made, makes Eastport an altogether desirable place in which to hold forth the Word of Life. It is a pleasure to know that some dear souls have determined to yield obedience to the faith of the gospel.

On Sunday, May 8, 1910, it was our privilege to go to the water with four candidates for baptism as a result of the work at Eastport. They were Bro. and Sister Blakely, father and mother of our esteemed Bro. F. V. Blakely, of Grand Rapids, Mich., and Sisters Alpha Coburn and Vera Stebbins. In the introduction of these dear souls to the household of faith we can say that they are established on the Rock of Truth. Sister Vera has been brought up in the faith but the others have been obliged to study it out for themselves and the nature of their questions and the interest shown by them in the study of the Word is ample evidence that they are on a solid foundation.

It is a matter of much enjoyment to read the answers that have come to us as a result of the third question in lesson No. 8. We mean to publish a few of them so that you may have the variety as well. There

is no dodging the question. We are distinctly told that it is our duty to pray for our enemies, to love them, etc. The devil is an enemy. Can we find any exception in the scriptures where we are told to HATE the devil? We are taught to treat even the dumb brute with mercy and to show hate on no occasion. Please study Bro. Williams' logic. Is it not good? I am glad to see that the answered is in keeping with Bro. W.'s eral thought of those who have an idea.

Note the announcement in The Res-titution. A nice list of schools and conferences is coming on. Be sure to attend some of them and all if you can. Money spent in this way is best spent. The Michigan Annual Conference convenes on Thursday evening, June 2nd, at Dutton, and will continue over Sunday, June 5th. Their Bible school will probably not come until the latter part of August. The Old Antioch meeting in Indiana will convene on Friday, June 10th, continuing over Sunday, June 12th. The Bible school will convene at Plymouth on Monday, the 13th, and last through the week. The Fonthill, Ontario, annual meeting will be held the last week in May. The Conference in Illinois will be preceded by the Bible school on August 8th. This school continues for ten days. There is no necessary expense in attending these meetings other than the necessary traveling expenses. Be sure to attend as many as you can.

Bible Lesson, No. 9. Advanced.

I
Read Acts 16:31. What does it mean to believe on Jesus Christ?

II
What do the terms "Jesus" and "Christ" signify? See Matt. 1:21. (Margin.) Which is the name and which the title?

III
David, Saul, Solomon, and others were in their time anointed to be

kings over Israel. What does Jesus' anointing amount to?

IV
Eph. 2:8. "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."

V
James 2:20. "But wilt thou know, O vain man, that faith without works is dead?" Harmonize these texts.

V
According to God's plan is it the design that all people will be saved in this dispensation? What causes may work together in this age to prevent some from coming into contact with the gospel in saving power?

Bible Lesson, No. 9. Primary.

I
When a person knows the gospel and knows what he should do after embracing the gospel, what good reason can he give for not obeying the command to be baptized?

Name five things that Jesus will do in the earth when He comes, giving the scripture in each case.

Answers to Primary Lesson, No. 8.

(We are giving much space to these answers as a means of encouragement to the young people who are interested enough to study and send in answers.)

I
2 Peter 1:5-7. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.

2 Peter 3:18. But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

I Cor. 5:8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

Gal. 6:10. As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith.

Phil. 4:8. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things.

II

In Titus 2:12-14, Paul tells us we should deny ungodliness and worldly lusts, and should live soberly, righteously, and godly in this present world and that Christ died for us, that He might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works.

Miss Mary Cooper, Ripley, Illinois.

(Another set of answers to the primary.)

2 Tim. 2:15. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Col. 3:8. But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth.

I Thes. 5:15. See that none render evil for evil unto any man, but ever follow that which is good, both among yourselves and to all men.

Col. 2:1-2. If ye be then risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God; set your affections on things above, not on things on the earth.

James 1:21. Wherefore lay apart all filthiness and superfluity of naughtiness and receive with meekness the engrafted word which is able to save your souls.

Harry Beardslee,
Clinton, Iowa.

(And still another.)

I Peter 3:15. 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

Rom. 12:21. Be not overcome of evil, but overcome evil with good.

Matt. 5:44. But I say unto you, Love your enemies, bless them that curse you and do good to them that hate you, and pray for them which despitefully use you and persecute you

I Tim. 4:12. 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.

I Peter 5:6. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time. Harold Moran, Clinton, Iowa.

(And yet again.)

Wherefore, laying aside all malice, and envies, and all evil speaking. I Peter 2:1. But as he which has called you is holy, so be ye holy in all manner of conversation. I Peter 1:15. Love not the world, neither the things that are in the world. I John 2:15. Follow peace with all men and holiness, without which no man shall see the Lord. Heb. 12:14. Abstain from all appearance of evil. I Thes. 5:22. Persons in Christ should never compromise with error, for they are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light. We must add the Christian graces that we may be able to show forth the fruits of the spirit. Become moulded into the likeness of Christ, in meekness, holiness, and love

Miss Bessie Titus, Letcher, S. Dak.

(We desire to commend our primary boys and girls for their fidelity to the work of the class. It is an unusual thing to find boys and girls ranging in age from twelve to fifteen years who will take the time to search out questions on Bible matters. Not only are these doing so, but they have shown by their answers that they are getting a good hold on Bible teachings as they may be applied to the human heart for its betterment. We hope to live to see the day when each of the members of this primary division shall have put on Christ by baptism.—Ed.)

Answers to Lesson No. 8, Advanced.

I

Our hope for anything ceases when we have possession of it. God has promised eternal life and we stand in hope of it, because we have not possession and will not have until a future time. "And this is the promise that he hath promised us, even eternal life." I John 2:25. "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, MAY HAVE (future) everlasting life; and I will raise him up at the last day." "But he shall receive and in the world to come eternal life." Mark 10:30.

II

"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 thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke 14:14.

III

It has always appeared to me that there was a great distinction between our enemies and the Devil but I know that death is an enemy and the Devil having power of death is an enemy also, and when I put the two together, I feel rather dense on the subject.

There are two great rulers in the world—God and Satan. It is our duty to love God and pray that Satan may be destroyed. (Where in the scriptures are we told to pray for the destruction of our enemies?—Ed.) We also read in the Word to love our neighbor. If the neighbor should be the devil, should we love him? I have always looked upon this expression figuratively.

I heard a story recently about loving your enemies. A man was very fond of whiskey. A girl asked him why he drank it, and he said it was because he liked it. She told him it was his worst enemy and he said: "Well, don't the scriptures say, 'Love your enemies?'" I guess he thought he had the right idea.

IV

If each one tried to get God into harmony with his ideas, ideas would be plentiful and differ a great deal. We should try to get ourselves into harmony with God.

"Commit thy ways unto the Lord, trust also in him." Psa. 37:5. "I would seek unto God, and unto God would I commit my cause." Job 5:8. "Be ye therefore followers of God as dear children." Eph. 5:1.

Miss Leota B. Hanson, St. Louis Mo.

(Some other answers to question No. 3.)

We are to pray for our enemies. Matt. 5:44.

The devil is an enemy. Matt. 13 23,39.

Therefore we may pray for him.

Proof.

Peter was a devil. Matt 16:23.

Jesus prayed for him. Luke 22:32.

He is our example. I Pet. 2:21.

(Anyone would know that the above logic belonged to Bro. Williams without signing his name to it.)

From Bro. Hightower:

Where the term, "The Devil", is

used to designate a person, or persons, there could be no reason why we should not pray for him, or them; but where it is used to designate the natural human desire or presence of evil, we are instructed to pray for deliverance from it.

From Bro. Ben H. Carpenter:

Death is the result of sin. Sin and death are enemies. So is the devil an enemy. Now why should we pray for death, or sin, or the devil, which is a personal injury to us? But we should pray to be delivered from the power of this enemy. It is meant for us to pray for the person who is an enemy to us and who does us personal injury and who spitefully uses us. As an example we might read Luke 23:34. Here Jesus asked the Father to forgive the ones who crucified Him. What love He must have had for His enemies!

From Sister Inez Titus:

This question is more than I can answer. We cannot love the works of the devil—death—but we shall love and pray for the best good for our enemies, so the best good that could come to the devil would be to be taken out of the way when death shall be no more.

From Sister Anna Boyanovsky:

We should not love and pray for the devil for he is even lower than the animals, for God said in Gen. 3:14, "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."

We believe the truth is arrived at in this subject when we look upon the term "devil" as a personification rather than a name of some being. It is the name of a class rather than of an individual, although individuals make up the class. Sister Hanson's whiskey story illustrates how in this special case whiskey was the "devil" The adversary "devil" may loom up in the shape of a beautiful woman, or a well dressed man, or an opportunity to get rich by unfair means, or by a thousand and one different temptations that reach our understanding by means of the five senses of which we are possessed. If we examine our question in the light of this idea, it is easily answered, and correctly, too, by the logic presented by Bro. Williams and Bro. Hightower. The word "devil" should never be honored with a capital letter in its spell-

ing for it is not regarded in the Hebrew and Greek as a proper noun.
S. J. L.

The Rich Man and Lazarus,

Blair, Neb., May 2, 1910.

S. J. Lindsay, Oregon, Illinois.

Dear Bro. Lindsay:—I am writing to ask you to explain to me the last part of the 16th chapter of Luke. It puzzles me. I'll enclose a stamp and will be so glad if you'll explain it to me. Your Sister,

Goldie White.

Having many such requests with regard to the text mentioned, I have concluded to write out as detailed an explanation as the space in our little paper will admit. To answer such requests in a private way would entail great labor upon the one who is called upon to do it and the result general.

In considering this parable, as in considering all parables, and in fact all Bible language, there are some things which must be taken into consideration. Among these things, we find it necessary first to know who the speaker or author of the parable is, to whom he is speaking, and what are the circumstances which draw forth the utterance. To do this in this case, it is necessary for us to go back to the beginning of the conversation which leads up to the parable. This we will find in the 15th chapter, to which you will please now refer.

"Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners and eateth with them." Luke 15:1-2.

This is only one of the many complaints of like nature that the Jews preferred against our Saviour. The Jews hated the publicans and sinners (Gentiles) and considered them but dogs. They did not regard them as subjects of God's favor in any sense, and, indeed, up to this time they were without God and without hope in the world. Eph. 2:11-12. But now that Jesus, the Living Bread, having come, these sinful people, seeing the marvelous things which he did, were attracted to him and desired to learn of him and to ask for the Bread and Water of life. The Jews did not mean that they should partake of it and rather than have Christ give them any encouragement, they preferred to reject him.

So we have our picture. The Jews

on the one hand and the Gentiles on the other with Jesus as the central figure. The Jews complaining against Christ for befriending the sinners and the sinners standing near by asking for the help they feel they stand in need of. These are the circumstances which make it necessary for Christ to open up his mind to them in parables. His teaching must be in keeping with the needs of the present conditions. After opening up the conversation with brief parables showing the need of salvation for the sinner as an individual, he at once launches out into a parable of comparisons showing how these two classes of people have been related to each other in times past. This he does by uttering the parable of the Prodigal Son. We will take no time to show what this parable does not teach but rather what it does teach.

In this parable we have the father, the son who remained at home, the prodigal, and the servants. You will note that there is as much said about the son who remained as there is about the prodigal and, may we say it almost as unfavorable. Be sure to note the character of the boy who remained at home as much as you do the character of the one who went away; then let us apply the parable.

We may trace these two people back to Noah's family and I believe that we can establish the identity of the Gentiles as the offspring of Japheth, the youngest son of Noah, while we believe it to be a well established fact that the Jews are the direct descendants of Shem, the older brother. Ham was cursed by his father which made him a servant and no longer a son.

Genesis chapters nine and ten, will give us this information. Then let us say that in the parable, the prodigal represents the Gentiles who went away from God and would have nothing to do with Him, while the boy who remained at home represents the Jewish class who sprang out of Shem and to whom God had entrusted the oracles—the tabernacle services and all. God had shown them favor as had the father in the parable shown favor to the one who remained at home. Now the prodigal is returning back to the God whom they had deserted long before in the persons of these outcast gentiles and the Heavenly Father means to receive them and make for them a feast—Jesus. The one who remained at home—The Jews—are finding fault with this arrangement. But the par-

able shows that it is the purpose of the Father to make the sacrifice—the feast—for the returning prodigal whether the boy who is in the field likes the idea or not. However, the Father kindly sends out the servants to invite this boy to come in and participate in the feast he has made for his long lost son. This the boy refuses to do and remained out about the barns pouting. This is the character that the Jews, the favored people of God, were manifesting toward the prodigal gentile people who were now returning to the Father who has prepared for them both a feast if both will partake of it, desiring that neither shall be cut off, but we find the Jews cutting themselves off, and we find them to this day refusing to come in with the gentiles to partake of the feast that has been prepared of God for all the world—Jesus, the sacrifice that was made for both Jews and Gentiles. So much for this parable.

In the opening verses of the sixteenth chapter we find another parable which is but a continuation of the same line of thought. As the parable of the prodigal son had shown them their past history and the spirit with which the Jews now looked upon the Gentiles up to the time of the utterance of the parable, so this parable of the unjust steward is intended to show the real character of the Jews past, present and future. God had made the Jews his stewards. They had dealt unjustly and now God was about to take away from them the stewardship. At this the unjust steward complains and begins to wonder what he shall do, for he cannot dig and he is too proud to beg. He is resolved therefore to deal by means of sharp practices and by winning the favor of others by his wily practices he will earn a place of refuge when he is no longer steward. This is the characteristic of this people today. They are not tillers of the soil; they will not beg, but it is their nature to drive a sharp bargain and by means of their financiering they have become the world's rich men, so that while they are persecuted and hated by all nations, yet there are some nations which are willing to drown their hatred of the Jew and give him an asylum to get the use of their money. This brings us down to the real subject of this article, The Rich

Man and Lazarus.

In this parable we find the same principles that we find in the parable of the prodigal son. Here the Jewish class is represented by a rich man who was clothed in purple and fine linen and fared sumptuously every day. This is a very perfect description of this class since God had clothed them with the purple robes of heavenly royalty, for it was out of Judah that kings were to come, and they had been empowered to administer spiritual blessings to all. Then again, God had clothed them with the white robe of righteousness in the plan He had devised for them and they were fed upon the fat of the land, not only in a material way, but also in a spiritual sense. They were, indeed, rich. Lazarus, representing the gentiles, is now found lying at this rich man's door, but desiring only the crumbs of blessing that fell from this rich man's table, but even this is refused on the part of the Pharisees. They were not willing that Lazarus, the Gentile, should have any spiritual comfort from the Father's table. The time has come now when the two must die. The rich man dies and is buried. As a class favored of God and granted all the good things which they had enjoyed, they were to die, or cease to be what they had been before God, a distinct people highly favored and were to enter into the hell prepared for them. This hell is the Greek Hades which is also translated grave in the margin of Rev. 20: 13. This people died to their former relationship as a nation and politically they were dead and buried after that among the nations of the world where they lie buried to this day and where as individuals they are tormented. How many times have the leading Jews of the world importuned the gentile nations to aid their suffering brethren in Russia and elsewhere, but to no avail, since there is an impassible gulf fixed, beyond which it is impossible for Lazarus to pass. There is a gulf fixed be-

tween Jew and Gentile today which prevents them as distinct classes from marrying, from enjoying either social or religious relations, and this condition will obtain until such time as new life shall spring up out of this valley of dry bones. In his extremity the rich man desires that father Abraham should carry the news by Lazarus to his five brothers so that they come not into this condition of torment. Since this class is made up of the two tribes, Benjamin and Judah, in the same proportion the other ten tribes would be represented by five brothers. This idea is further strengthened by the answer that Abraham gives, wherein he tells them that they have Moses and the prophets. No one ever had Moses and the prophets except the twelve tribes of Israel. This would leave the other ten tribes to be included by the term "brothers."

Lazarus died and was carried by the angels into Abraham's bosom. He was not buried. The gentiles died to their former condition in which they were without God and without hope in the world, and were carried over into the Abrahamic promises where they stand today. Those who were once afar off are now made nigh by the blood of Christ. You and I, dear reader, are today standing in the favor of God as gentiles where gentiles before the advent of Christ into the world were without hope. We died to that condition through the virtue of the one who spoke this parable and it was with this in view that he taught as he did.

I have gone into detail with this article as much as time and space would permit. Some have raised objection to this view that it argues that dead men can talk. Well, if the parable of the trees in Judges 9 argues that trees really talk, then we will admit the reasonableness of the criticism. If after you have read this, you are not satisfied, send in your objections and give us a chance to explain.

S. J. Lindsay.

S. J. LINDSAY'S

Bible Lessons

Vol. 2

Oregon, Illinois, June, 1909

No. 10

Address all communications to S. J. Lindsay, Oregon, Illinois.

Up to date, June 20, the receipts are as follows: Miss Susie Todd, Miss Adella Starbuck, Miss Esther McCrory. Added to these should be the names of the Misses Kate and May Abbott whose names have been overlooked.

This issue will be much later than usual owing to the fact that June is a month of conferences and Bible schools and the editor has had all of that sort of work on hand that he could do. This issue will contain our plans for next year and we ask you to study the plan carefully so that you may act accordingly.

The Indiana Bible School which met at Plymouth, June 12-19, was the greatest success yet attained by that school. The report is that 111 were enrolled and that there was an average attendance of about 60. We have always had faith in this kind of work. To see so many young people meeting together with those who are older to give up their whole time to the study of the scriptures, is an inspiring sight. The one thing that filled the hearts of the students with regret was the absence of Bro. John Wince who has, up to this year, been one of the faithful teachers of the school. Bro. Wince's health is not good and we all pray for his recovery that we may yet have his counsel and good advice for a long time to come. The new teacher, Bro. Jos. Williams, acquitted himself nobly and won the love and respect of all the students by his manner and ability in dealing with the scriptures. We feel that much good was done. Six were led to put on Christ during the progress of the school.

The next school to convene is the one which is to be held at Oregon, Illinois, Aug. 8-17, 1910. Already there is promise of a better attendance than we have ever had before. Will those who are expecting to attend this school, upon reading this item, please write saying that they expect to come. This will materially aid the persons who are arranging for their entertainment. This information we are obliged to have if we entertain you well, so do not neglect it. Please also write the names of any others who might be induced to come. We can take care of any number provided we know in time for how many to prepare. Circulars will be sent out later but those who read this item need not wait for the circulars.

We must also speak of the Michigan Bible school which meets at Coats Grove for a week beginning Aug. 29, after the conference which begins on Friday before. Coats Grove is an ideal place for a school of this kind and we bespeak for it a good attendance.

Those desiring information as to means by which either of the above places may be reached by rail will receive the same by dropping a post card to the editor of this lesson.

Owing to father's illness, we were not able to be with the Michigan brethren in their conference. It was a great disappointment to us for we feel it a great privilege to meet with these good people with whom we have had such pleasant association in time past. We understand that they had a good meeting and that three were led to accept the terms of salvation by means of baptism.

**Financial Statement Concerning the
Publication of Bible Lessons For
1909-1910.**

Received on subscription for membership \$81.00

Paid for printing .. \$65.00
Postage 25.78 .. . 90.78

Expenses above receipts .. 9.78

It will be observed from the above that the Bible lessons have not been a source of revenue to the editor for the postage has been paid for and we have the publisher's receipt in full. We have had the satisfaction of seeing some good work done by the class and we feel that it should be considered worth something to get such a nice body of young people to work as we have had. The class as a whole have worked faithfully and have done good work. Be careful to read the plan of work for next year to see whether you approve of the plan sufficiently to subscribe fifty cents for its support for twelve numbers. This does not apply to those who have united to support the gospel by the editor for next year. To all of these the little paper will go out free.

Our Plan For Next Year.

This is to say to those who have pledged themselves for the support of my work in the evangelistic field for the year beginning Sept. 1, 1910, that the success of the venture from a financial standpoint is assured, pledges enough having come in to give the assurance. You remember the conditions upon which these pledges were made. Suit your own convenience as to the manner of paying the same any time during the year after Sept. 1. I would prefer not to have any payments before that time (Sept. 1) fearing that accounts might get mixed up if money is received before books are opened.

Beginning with Sept. 1, a monthly paper to be known by the title "Bible Thoughts and Talks" will be issued in which will be given a monthly report of the work in its various phases. The paper will be the same size that you find in this Bible lesson

sheet and besides the report already mentioned, it will contain Bible outline studies and brief articles of especial worth. I have already gained the consent of Bro. Jos. Williams to say that he will occasionally contribute to its columns. I regard him to be one of our ablest men and anything that he writes will be fruitful of good for your consideration of it. There will doubtless be others whom I have not yet solicited who will add their knowledge to the venture. To all who have sent in a pledge to support the work of the evangelist, this little paper will go each month free. To help in paying the expense of publication it is thought best to ask all others to pay a subscription price of fifty cents for the year of twelve issues. We already have a number of subscriptions but there is still room for more.

This paper will take the place of the "Bible Lessons" which we have been publishing now for some years. Duties have been multiplying so rapidly that we find it necessary to lessen it in some direction and inasmuch as the lesson idea will be hurt the least on any of our plans, it is thought best to drop that. In place of the lessons, there will be Bible outlines of study and any subscriber to the paper is at liberty to send in any questions and an answer will be given through the columns of the paper. Private answers will be sent out only upon receipt of necessary postage to return answer.

Our evangelistic work for next year will be done as nearly as possible in new places or places where there is some assurance of getting a hearing for the truth.

Successful evangelistic work depends upon many things which must not be overlooked. In the first place, the evangelist must be an enthusiast. Then if there is but one member of the church living in the locality where the work is to be done, that member must be enthusiastic for the truth. One of the greatest aids to the evangelist is true godliness on the part of the brothers and sisters where the work is to be done. Advertising meetings by speaking personally to friends and neighbors is a sure way to get people out unless they have lost faith in the one extending the invitation.

The evangelist reserves the right to be the judge as to where his efforts will be most likely to be blessed with increase to the Master. Any suggestion or help that may be offered by any one who is a supporter

will be duly appreciated and considered. We mean to work with more energy than ever before. We desire to prove ourself worthy of the many expressions of esteem and confidence which have come to us through correspondence and to stand approved in the presence of God. Brethren, pray for the work.

Your brother and co-worker,
S. J. Lindsay.

Answers to Lesson No. 9. Advanced.

I. After Paul and Silas had told the keeper of the prison that he must believe on the Lord Jesus Christ in order to be saved, "they spake unto him the word of the Lord." This seems to help explain what it means to believe on Jesus Christ, for unless they were required to believe the same gospel that Jesus preached, Paul and Silas would not need to waste time teaching them the word of the Lord when they were so willing and anxious to do anything required of them.

II. The term "Jesus" is the name and signifies "Savior". The term "Christ" is the title and signifies "anointed".

III. In the purpose of God Jesus was appointed to be the chief corner stone of the divine plan; and at the time of his baptism in Jordan, he was formally announced to be the Son of God by the descent of the Holy Spirit upon him, and witnessing to his sonship and clothing him with power, thus anointing him and declaring him to be future king and benefactor of the human race. This stamps his word with the highest authority possible.

IV. Eph. 2:8-9; Jas. 2:20. The in-harmony between the two above named texts is only apparent and fades away when properly understood.

In Eph. 2:9, Paul is not giving Christians the freedom of following evil desire or of neglecting such works as are prompted by righteousness of faith; but is showing that the foundation of righteousness is not laid upon works (creating pride, the very thing that pure religion is designed to destroy,) but that it is a matter of favor through faith; thus constituting us "His (God's) workmanship created in Christ Jesus unto good works".

We need not expect all people to be saved in this dispensation, for the elect ones are a little flock.

Feeble minded persons are unavoidably detained from coming in con-

tact with the gospel in saving power.

Those who die too young to appreciate the truths of the gospel are also unable to take advantage of this great salvation.

There are many also who are unable to grasp the gospel on account of the spiritual darkness that surrounds them.

Rolla Hightower, Golden, Illinois.

A Few Words From Others.

I. In John 5:39, Jesus tells His disciples to "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me" and on the walk to Emmaus on the resurrection Sunday, according to Luke 24:47, "And beginning at Moses and all the prophets he expounded unto them in all the scriptures the things concerning himself", so we see the history of the Christ begins in Genesis where it was promised the seed of the woman should bruise the head of the serpent. To believe on the Lord Jesus Christ is to acknowledge him as the Son of God, and as the Lamb "that taketh away the sins of the world", through belief in whom alone we can obtain eternal life; to believe in him as prophet that was, priest that is, and king that is to be.

Miss Lottie E. Young, 95 Broad St., New York.

V. The plan of God as revealed in his word, is to take out a people for his name. The choosing of the bride class. All thru the Bible it is a little flock which are to be given salvation in this age. Luke 12:32; 13:23, 24; Matt. 7:14.

It cannot be in this age that the highways of holiness will be opened up. But when the bride elect is ready and the bridegroom has come, then: "The Spirit and the bride say Come. And let him that heareth say Come. And let him that is athirst come. And whosoever will let him take the water of life freely". Now no one cometh unto the Son except the Father draw him.

The same cause may work together in this age to prevent some from coming into contact with the gospel in saving power as worked together to harden Pharaoh's heart and to blind the Jews in Christ's time. There are other causes, such as heredity and environment, which are plainly seen. It is as unreasonable to expect equality morally and spiritually as to look for the same degree of excellence physically and mentally.

Miss Susie Todd, Lake Mills, Iowa.

Answers to Primary Lesson, No. 9.

I. There is no good reason.

II. Isa. 2:4. And 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

Jer. 23:5. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch and a king shall reign and prosper and shall execute judgment and justice in the earth.

II Tim. 4:1. 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, etc.

Isa. 9:7. 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 justice etc.

Psalms 72:8. He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

Harold Moran, Clinton, Iowa.

Answers were received from all the primary members of the class and the answers are practically a unit, so we will simply print but the one this time. We suggest that it will be well for these young people to act upon the strength of their own advice and be obedient to the Master's call.

Will all those who are to be connected with this work next year be careful to keep us informed as to any change of address. It is impossible for us to know of such changes unless informed by the one changing.

If you have friends who would profit by reading the lessons which we have had for the last year, we shall be pleased to send the full set of ten lessons for twenty-five cents. By this means you can help us to decrease the deficit given in the report found on another page of this issue.

The outline study on "The Gospel" is a sample of the outlines which we purpose to give during the year. If you think the paper filled with such material is worth fifty cents and wish to help spread the truth, do what you can to send in some subscribers.

An Outline for Study on "The Gospel"

It is the power, or means, provided by God for the salvation of men.

Rom. 1:16.

It must be believed and acted upon

by those who hear it to make it available to this salvation. Rom. 1:16; Mark 16:15-16.

To hide this gospel away from men is to work loss of salvation to them.

II Cor. 4:3.

For this reason those who preach any other gospel than that given are subject to cursing. Gal. 1:6-9.

This gospel was preached to Abraham. Gal. 3:8. This gospel is "good news" of blessing to all nations and families of the earth.

Gal. 3:8; Gen. 12:3; Gen. 28:14.

This gospel, or good news, consisted of a promise of an inheritance in the earth. Gen. 12:1-5; Gen. 13:14-18; Gen. 17:1-8.

This promise to Abraham includes the world (not heaven.) Rom. 4:13.

Abraham was taught that he would arrive at this inheritance only through a resurrection from the dead. Gen. 15:8-21; Rom. 4:16-21; Heb. 11:17-19.

Isaac's miraculous conception and birth convinced Abraham of the power of God to bring life out of a state of deadness.

This gospel was not given to Abraham alone. His "seed" was made joint partaker of the promises.

This "seed" is Christ. Gal. 3:16.

Prophecy contains many references to this promise in speaking of the Christ. Psa. 2:8; Psa. 72:8; Jer. 23:5; Isa. 9:6-7; Luke 1:31-33.

Those who are called to be saints are joint heirs with Christ.

Rom. 8:16-17.

The only inheritance promised to the saints is the inheritance with Christ in the earth. Psa. 37:9; 11, 22, 29; Matt. 5:5; Rev. 2:26-27; Rev. 3:21; Rev. 5:9-10; Rev. 20:6.

The apostles of our Lord were commissioned to preach this gospel.

Mark 16:15-16.

They taught as a result of this commandment the kingdom of God (inheritance) and the resurrection of Jesus Christ. Acts 2:22-36; Acts 12:8; Acts 28:30-31.

In preaching to Jews, the apostles and evangelists of our Lord emphasized the doctrine of Christ's resurrection for the Jews did not believe this. They were already believers with regard to the inheritance. They looked for a Messiah from heaven but could not accept this Jesus as that Messiah. They believed that Messiah would occupy David's throne when he came. The burden upon the apostles, then, was not to prove to the Jewish mind matters concerning the kingdom of God, but to establish the fact of Christ's resurrection. This

accounts for the arguments to be found in Acts 2:22-36; Acts 3:14-16; Acts 4:10; Acts 13:26-30; 1 Cor. 15.

Upon belief of this gospel the hearers were baptized. Acts 2:37-40; Acts 8:12.

Baptism inducts into the name of Christ and makes believers heirs together with him. Gal. 3:27-29.

Bible Knowledge (Subject to Change)

Recently we read a story which illustrates to quite a degree of exactness much of the knowledge of the Bible exhibited by many who would be known as "argifiers of the scripture". We have mislaid the story and it becomes necessary to give it from memory and that may cause it to lose some of its attractiveness. The story runs thus:

Two rural preachers, ignorant men, had come together by appointment to discuss the subject of baptism from a Bible standpoint. The one was a Baptist and it was his bounden duty to defend immersion as the form, while the other was a Methodist whose solemn purpose was to defend the form commonly known as sprinkling. It came the turn of the Methodist first. As is generally the case when ignorant men talk upon any subject, each of these defenders of the 'truth' exercised a great deal of what is known as pure, unadulterated bluff. Among other things, the Methodist said: "My Baptist friend is talkin' to ye all the time about 'immerse' and 'immersion' 'an I want to tell ye, my dear friend's that thare aint any sich words 'tween the leads of the Bible! Again, I want ter repeat, thare aint no sich words 'tween the leads of the Bible!"

The facts in the case were that he really did not know for himself whether the words are to be found there or not; he had simply heard some irresponsible person say that they were not there and he guessed it safe enough to repeat.

Finally, it came the Baptist's turn. He was just as ignorant as to the facts in the case as was the other fellow and for want of some other means of defense, he looked upon his Methodist opponent with scorn and a stare that would scare a better prepared antagonist and bellowed out: "My opponent here says as how them words doesn't occur in the Bible—that the words 'immerse' and 'immersion' aint nowhere to be found between the leads of the Bible!" and then he paused, looking straight at his opponent. Not knowing what to say more, he gathered all the strength there was in

him and fairly yelled a repetition of what he had already said. The Methodist by this time becoming fearful that his bluff was about to be called, and believing that his opponent was about to hurl text after text at him where the words did actually occur, tremblingly arose and said in quivering tones: "Please, sir, Mr. Baptist, I said they wan't thare as I knowed on!"

It has been the writer's pleasure (?) to hear a great many discussions on Bible topics by just such luminaries. The more ignorant and ill prepared they are, the more they feel themselves called upon to defend something. It would be well for the students of this class to remember that the best kind of a defense for any truth for which you may stand, is a life in which truth is made to shine without words. An honorable life will lead people to respect any truth promulgated by that life, while crookedness in living will carry with it before the people condemnation for any truth which may be promulgated by that life. Your strongest argument for the truths you believe and teach will be best sustained by a clean life.

Melchisedek a Historical Personage.

Prof. Sayce, of Oxford, England, a most accomplished oriental archeologist, has a remarkable article in the "Sunday School Times" on "Melchisedek of Salem." Among other things he says, "One by one the narratives of the Old Testament, on which the ever-subtle analysis of modern criticism had cast suspicion and doubt, are being vindicated by the progress of oriental research. The cuneiform records of Babylonia testify that the campaign of Chedorlaomer (Gen. 14) was a historical fact, and now recently discovered tablets in Egypt verify the meeting of Abram the Hebrew, and Melchisedek, king of Salem and priest of the Most High God."

According to Prof. Sayce, "the description of Melchisedek, king of Salem, mythical as it has often been alleged to be, turns out to be in strict

accordance with fact." Moreover, the tablets show that "centuries before Solomon, 'the peaceful one,' had erected there the temple of the God of Israel, and a sanctuary had existed on the same spot, dedicated to a god whose name was "Peace,' and the fame of whose oracles had extended as far as Egypt. The 'Most High God,' whose priest was Melchisedek, was no invention of local vanity, no myth inspired by the later history of Jewish Jerusalem; he had been worshipped on Moriah long before Moses had led his brethren out of Egypt, or the armies of Israel had appeared in Canaan. He had been worshipped, moreover, by a cultured and literary people."

These are wonderful revelations, and uproot whole forests of theories of the apostles of "Higher Criticism."—"Christian Standard."

Two Kinds of Reading.

A young boy found that he could read with interest nothing but sensational stories. The best books were placed in his hands, but they were not interesting. One afternoon as he was reading a foolish story, he heard some one say: "That boy is a great reader; does he read anything that is worth reading?" "No," was the reply; "his mind will run out if he keeps on reading after his present fashion. He used to be a sensible boy until he took to reading nonsense and nothing else."

The boy sat still for a time, then arose, threw the book into the ditch, went up to the man who said his mind would run out, and asked him whether he would let him have a good book to read. "Will you read a good book if I let you have one?" "Yes, sir." "It will be hard work for you." "I will do it." "Well, come home with me, and I will lend you a good book." He went with him, and received the volume the man selected. "There," said the man, "read that, and come and tell me what you have read."

The lad kept his promise. He found it hard work to read simple and wise sentences, but he persevered. The more he read, the more he talked with his friend about what he read the more interested he became. Ere long, he felt no desire to read the feeble and foolish books. Besides, his mind began to grow. He came to be spoken of as an intelligent, promising young man, and his prospects are bright for a successful career. He owes everything to the reading of good books, and to the gentleman who influenced him to read them.—"Christian Guardian."

Read This.

The following brief narrative carries its own morals with it.

"My dear boy," said a father to his only son, "you are in bad company; the lads with whom you associate indulge in bad habits. They drink, smoke, swear and play cards. They are not safe company for you. I beg you to quit their society."

"You needn't be afraid of me father," replied the boy laughing, "I know how far to go and when to stop."

The lad left his father's house twirling his cane and laughing at the old man's notions.

A few years later, the lad, grown to manhood, stood at the bar of a court, before a jury which had just brought a verdict of guilty for some crime in which he had been concerned. Before he was sentenced he addressed the court and said, among other things; "My downward course began in disobedience to my parents. I thought I knew as much of the world as my father did, and I spurned his advice; but as soon as I turned my back on my home, temptations came upon me like a drove of hyenas and hurried me to ruin."

Mark that confession, you boys who are beginning to be wiser than your parents! Mark it, and learn that disobedience is the first step on the road to ruin. Don't take it!

BIBLE Thoughts and Talks

Vol. 3

Oregon, Illinois, Sept., 1910

No. 1

S. J. Lindsay, Editor,
Oregon, Illinois.

Always address the editor at Oregon, Illinois, unless otherwise instructed by private letter.

Terms:—Free to all who are subscribers to the Editors' evangelistic fund. A subscription fee of fifty cts. from others will be charged to help bear the expense of publication. This first number will go out to many as a sample. If this paragraph has a blue pencil mark across it you will know that we would like to add your name to the list as a subscriber at fifty cents for the twelve issues for the year.

Since the Bible Thoughts and Talks is but a continuation of Bible Lessons under another form, we introduce this as Vol. 3, No. 1.

Bible Thoughts and Talks will contain brief articles to the point on Bible topics. The editor will be responsible only for his own utterances and no article will appear without the name of the author appearing with it so that responsibility may rest with authorship.

Each month will appear a report of the evangelist's work from the first day of one month to the first day of the next. The issue will bear date of the tenth of each month since it will take that length of time to get copy to the publisher and have it printed, and sent out. The report will consist of nature and amount of work done, the locality where it is done, and receipts and expenditures, so that the members of the class supporting the work may keep well posted on the work.

The evangelist's work will as nearly as possible be distributed to the different states in proportion to the amounts subscribed by brethren in the different states and will also be given as nearly as we can in those localities within the different states where the brethren are not able to pay for such services or to points where evangelism may be advisable whether there are brethren in the locality or not.

Our plans for the near future are as follows: Beginning the latter part of August, the editor will have charge of the Bible School at Coats Grove, Mich for a week. At the conclusion of this school, work will likely be taken up for a while again at Eastport, Mich., where very interesting meetings were held this spring resulting in the baptism of six. There are many other people interested at this point. The month of September will probably be spent in the state of Michigan. October and November will find us in Virginia if our plans do not fail, the brethren here having reported well in a financial way with the understanding that an amount of work proportionate to their contribution be given them. The brethren of this state have little preaching. December and probably more time will be spent in Illinois. These plans may be changed if it is thought best. It will be our purpose to please God well in all things. Brethren, we need your prayers. Let us see whether this idea is the true evangelistic idea. We will do our utmost to keep you informed from month to month with a report of the true condition of things.

Bro. Joseph Williams has promised to prepare short articles from time to time for our columns. We feel that he is eminently a teacher and one who is able to do us all good. If he should put something before us with a differ-

ent coat upon it than that in which we are accustomed to see it dressed, do not hasten into condemnation of the new idea at once but give time and reflection to the subject and may be you will learn something. We may just as well call attention right here to the tendency on the part of some brethren, who have thier stakes all set, to fly at once into condemnation of all who differ ont whit from ideas held by them and their fathers and grandfathers, etc., without even listening to the disturber's reasons for his conclusions.

In the event of a change in your address during the year, the only means by which the editor may know of it lies in your power. A post card will do the work if you will write the information upon it.

There are eleven states represented among those who have pledged to contribute to the evangelistic work for the next year and they are proportioned as follows: Illinois, 35; Virginia, 13; Indiana, 6; Iowa, 5; Michigan, 5; Nebraska, 4; New York, 3; Missouri, 2; Washington, 3; Wisconsin, 1; South Dakota, 1. This makes a total of 78 contributors who insure the salary of the evangelist. We hope to meet all expenses by voluntary offerings at the points where work is done. Not only the manner in which the pledges followed the call, but the letters which accompanied the pledges were a source of great satisfaction to the writer as well as a matter of great encouragement. Kind words cost so little but they help so much. Thanks to one and all, brethren. We shall labor in such a way as to show ourself worthy of your confidence.

In writing, if street number is essential when those to whom you write to you, be sure always to give

your street number, no matter how often you write.

The October issue will contain the first financial report.

A Letter and an Answer.

B—, Indiana, July 9, 1910

Rev. S. J. Lindsay,
Oregon, Illinois.

Reverend Sir: While up here out for the summer's work, I came in contact with some of your people and one noon got into a friendly discussion on certain matters which I will state. I was referred to you by the party in question, who stated that you would give me more satisfaction on the questions involved.

The main discussion hinged on baptism. The party in question claimed that immersion was the only true kind of baptism. Now I uphold that that is merely an outward form and non-essential. Isn't it the change of heart and then the baptism of the Holy Spirit and a renewed life in Christ which testify of the right baptism? Are not sprinkling or immersing mere outward forms? True, you will but go to the Greek derivative of baptize, which is baptizo—to immerse, but should we cling to the letter? Of course we should adhere strictly to the gospel teachings but still the gospel is a message of liberty to free from the bondage of the letter and then its a question whether Peter on the day of Pentecost immersed 3000 people.

I had promised the party with whom I had this friendly discussion to write to you concerning this and won't you kindly favor me with a reply?

Yours sincerely,

G— S—

Reply.

Oregon, Illinois, July 10, 1910.

G— S—,

B—, Indiana.

Dear Sir and Friend: Replying to your kind favor of the 9th inst.:

I am pleased that you have come in contact with some of our good people at B— and that both you and they love God's word sufficiently to make it the topic of friendly discussion. This is the means by which we could all come to the unity of the faith if we are sincere in our desire for the truth. I am glad, too, for the reason that this sort of an introduction may be the means of bringing us together for the glory of God.

I really do not believe that it would require so much argument to convince you as to the form as much as it would to convince you that water baptism is really necessary. I will say for the form that not only would I go to the Greek root to prove that immersion is the only form, but to plain statement of fact, and to types and figures given in the Old Testament touching this subject in the New Testament. Feeling that you understand the worth of the Greek form, I will not take space with that. I find that in Rom. 6:3-5 we find baptism compared to a burial and planting and we are told that our baptism is a symbol of Christ's death, burial, and resurrection. Again we find it called a burial in Col. 2:11-12. When I was baptized I expressed by this symbolism my faith in God's promise that in the event of being overtaken by death, and swallowed up by the grave, God will in due time bring me forth again by the operation of His Spirit which brought our Savior from the tomb. Rom. 8:11

As to the types, we have the passage of the Children of Israel through the Red Sea. God made a grave in the waters for them and when they were in the depths of the sea, He covered them with a cloud so that they were entirely lost to view by the Egyptians. In other words, they were buried in a watery grave. It would be presumption on my part to say this of my own accord, but since I have Paul for my authority, I make bold to speak of it as a type of baptism. See I Cor. 10:1-2. Not only does it speak of the occurrence, but there are some other features that appear and must be observed. Without passing through this watery grave, Israel could not escape from their Egyptian enemies which are a type of the bond master, sin. The Egyptians, (typical of our sins) in attempting to pass through this same grave were drowned. Baptism, then, is the initial means by which we are made free from our bond master, sin. This leads me to the conclusion that baptism is God's means of remitting a sinner's sins. This agrees with Peter's language in Acts 2:38: "Repent, and be baptized every one of you in the name of Jesus Christ for the REMISSION of sins, and ye shall receive the gift of the Holy Ghost." (Eternal life.)

In first Peter 3, we find him giving the ark and the protection afforded by it as a figure of what baptism does for us.

We cannot escape the conclusion that baptism is imperative upon those

who would become heirs of salvation. "And he said unto them, go ye into all the world and preach the gospel to every creature, he that BELIEVETH and is BAPTIZED shall be saved, but he that believeth not shall be damned Mark 16:15-16. Here are stated two conditions upon which we may have salvation. They are BELIEF of the gospel and BAPTISM. In the statement here given, the two are equal as to their importance. I am quite sure that you would agree with me that belief of the gospel is necessary to salvation. Is not baptism here stated to be of equal importance? In carrying out the principles of the great command of the Lord, I find that the apostles did exactly as they were told. They preached the gospel, called upon people to exercise faith in it, and then as many as declared faith were baptized. See Acts 2:37-41; Acts 8:12, etc.

As to Peter's ability to baptize 3,000 in a part of a day, I would agree with your thought of its being impossible for him to do it, but when we consider that he was not alone—that there were about 120 who were authorized to minister it at such a time as this, then the difficulty is dispelled. See Acts 1:15. A great many people conceive the idea that only those who are ordained have a scriptural right to administer baptism. It is my thought that any true disciple of Christ is qualified for this service.

Your reference to the thought pressed in II Cor. 3:6, that the letter killeth, but the spirit giveth life, is perfectly proper when this language is properly understood. If this language is understood to do away with forms, it could be made to apply to one form as well as another. This idea could be made to serve us in doing away with prayer, both public and private, meeting together for service, and indeed it would help us to do away with the whole Christian economy in so far as it is made to relate to outward demonstration. My understanding of this language of Paul is that if I am baptized without knowing the Spirit's desire in the act—going into the act of baptism without the spirit of baptism, there is no true service performed. If I take the bread and wine because I am told that I should, I am observing the letter and not the spirit. It is the spirit in which I do these things, and not the very formal things themselves, that counts.

Just a word about the baptism of the Holy Ghost. If by the term you

have reference to that operation of the Holy Ghost as it was manifested upon the disciples of our Lord on the day of Pentecost, then I have no hesitancy in saying that there is not a Holy Spirit baptized person on the earth today. There is not a person on earth today that can show the powers that accompanied those who were so baptized at that time. Today we are influenced by God's Holy Spirit only as we come in contact with His word and are influenced by it. Jesus says: "The words which I speak unto you, they are spirit and they are life."

Eccl. 12:13. "Let us hear the conclusion of the whole matter: fear God and keep His commandments, for this is the whole duty of man."

Question: If God or His Son has given us a commandment to be baptized, is there any way in which we can observe the spirit of that act without performing the act? Can we be washed by the word without doing the things which that word commands? Is there any commandment of God the obedience to which is non-essential? Why call it a non-essential when we know that Christ gave it as a commandment and that his disciples obeyed it?

I shall be glad to hear from you further at any time when it may suit your convenience. I am expecting to go out for a couple of week's camp life beginning tomorrow, but I shall be in daily touch with the post office and will be more than glad to be interrupted in my outing by a letter from you.

Trusting that the thoughts which I have presented will lead you to see why I stand where I do and wishing you prosperity in every good word and work, I am, Your friend and well wisher,
Elder S. J. Lindsay.

THE NATURE AND OPERATION OF DIVINE LOVE

by Eld. Jos. Williams, Hillisburg, Indiana.

"God is Love," and God "is perfect," therefore love "is the bond of perfectness", Col. 3:14. Therefore, love is the fulfilling of the law." "The perfect law." For since the province of divine law is to condemn sin, and since love makes the vision keen to avoid all harm to any, we therefore see why love is a perfect law. "The

royal law," for it is the very nature of the "King Eternal," given to those who are in due time to be "kings and priests unto God." And since God is love and since in the Son "all fulness" dwells, when we are "rooted and grounded in love" and Christ dwells in our "hearts by faith," we are filled with all the fulness of God.' Then we know we are his, 1 Jno. 3:18-19. Love thus becomes the supreme test of Christianity, far above forms and creeds alone, although they are the means to this end.

But what is divine love? Is it a mere feeling that makes the bosom swell? Love is service, Gal. 5:13. Then since Jesus loved his disciples he said "I am among you as he that serveth." For "this is the love of God, that we keep his commandments. Many of us would and could love our enemies if we knew how. But we strain to have a certain feeling towards them and to be in harmony with their ways and in good fellowship with them, to do which would violate the very nature of the Christ-spirit. Since love is service, after bidding us love our enemies he tells us how saying, "Do good to them." Thus we find again in Rom. 12, "If thine enemy hunger, feed him, etc." For that is loving him. See how nicely that fits 1 Jno. 3:18-19. There fore Jesus "went about doing good." For he truly loved. To love your enemy you need not "like" him altogether.

But some are "lovers of their own-selves:" is that divine love? Some love the world: are they of Christ? There is a love of money: is it a root of good? And a love of pleasure more than of God: does it prove us his? Animals love their offspring, and die sometimes for their sakes; parents love their children, and relatives, their own flesh; sinners and members of the same lodge, political party or race love each other: can any of these lay claim to being of divine lineage because of this love? Is that the kind of love with which our subject deals?

Divine love is that which reaches all as to its scope, and serves any who need what it can offer, as to its quality and nature in its operation.

"Thy neighbor as thyself." We thus see how God takes self-love as a basis for teaching us the divine love. But if it stop short of that it is only creature-love, and not a proof that we are in Christ. As animal crea-

tures thus naturally love their offspring most, we thus see how the Creator required a creation before he could love in the sense of service. And since love is service we see that the whole creation must be created imperfect, else God could not serve their needs, love them. And why he will ever be superior to all, else he must cease to love them, for if ever any part of his creation attains his equality they will have no needs to supply, for he needs nothing (Acts 17:25), hence he could not then love them.

Then since God begets our love through pardon and gifts, and since love is service and he needs nothing, how can we love him at all? By loving those who do need. . . Brotherly love is thus love for God directed toward those whom we can serve, and when he sees this he knows we would do the same for him if he needed anything, since we do that for everyone, even enemies, as he sends rain on just and unjust, and that therefore we love him.

Notice in I Cor. 13 that love includes "truth" and therefore excludes false religions from a claim to Christ-hood. Notice also that it excludes all sin. "Let us therefore fear," also.

"Love never fails" else God must cease, but we shall go into it and dwell forever, for it "abides."

"Let all your things be done with love." I Cor. 16:14.

Sabbath Keeping.

By S. J. L.

Was the Sabbath held by man as a holy day prior to the giving of the law in the Wilderness after the exodus?

Let us read: "Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way where-in they should go. Thou camest down also upon Sinai, and speakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: And MADEST KNOWN unto them thy holy sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant:" Neh. 9:12-14. Capitals are ours. If God through His servant Moses MADE KNOWN unto them His holy sabbath, could they have known about it before?

The Sabbath was GIVEN as a sign

between Israel and their God. Gentiles were not considered under this law. If given THEN, was it given before?

Read again: Moreover also I GAVE them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Ezek. 20:12.

In Rom. 1:16, we read that the gospel is the POWER of God unto salvation. Gal. 3:8 says that the gospel (God's power unto salvation) was preached before to Abraham. In all what God ever caused to be said to Abraham, either by His own mouth or the mouths of servants, can you find that sabbath keeping was ever mentioned? It should have been mentioned if at that time God's people were required to keep it, for Abraham came out of a land of idolaters.

After gentiles had come into the grace of God, the Jewish converts to the Christian religion insisted that the gentile converts should observe those old Israelitish rites to which they themselves still clung. This brought on a general conference at Jerusalem. The result of this conference is found in these words: "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." James, Acts 15:19-20.

This would seem to set the pace for gentiles as touching the Jewish observances.

Jesus taught concerning the Sabbath, that "It is lawful to do good on the Sabbath days. Inasmuch as it is lawful for Christians only to do good on ALL days, therefore, we conclude that all days are alike to the true Christian.

Popular theology teaches that good men are victors over death at the very moment that death gets victory over them. The scriptures teach that

death has victory over the dead as long as they remain dead and only when the Life Giver comes and restores them back to life can they shout victory over death and the grave.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? I Cor. 15:54-55.

What a shouting time that will be!

Some Thoughts on the Pre-Existence of Christ.

(By Eld. J. August Smith, 1121 No. Church St., Rockford, Illinois, who has a tract under the title, "Jesus the Christ. Whose Son is He?," which he will send you for five cents, or at the rate of fifty cents per dozen. The following thoughts are found upon its pages.)

What is said of Christ as being "sent from God" (John 5:36) is also stated of John the Baptist. "There was a man sent from God whose name was John," (John 1:6.) If the language "sent from God" means existence for Christ before he was born, then John existed before his birth, for it is written of them both that they were sent from God. And not only of John the Baptist, and Christ, but of the apostles also—"As thou hast sent me into the world even so have I sent them into the world." (John 17:18.) Both Christ and John were sent from God, not from a prenatal state, but when they were in the prime of manhood, as were the apostles. Christ was sent from God after he was born, baptized and filled with the Holy Spirit. Then God sent him upon his mission of mercy to a lost and dying race.

I AM FROM ABOVE.

These words are interpreted to mean that Christ had an existence prior to his begetting. If "I am from above" implies personal pre-existence for

Christ, then "Ye are from beneath" in the same verse (John 8:23) means personal pre-existence of those to whom Christ was speaking. This must be admitted. "Ye are from beneath, I am from above," was but stating the contrast between himself and them. They proceeded from man, he proceeded from God. They were fleshly minded, he was spiritually minded. They were devilish, he was godly. They were seeking to kill him, he was seeking to save them. Truly he could say, "Ye are from beneath, of your father the devil," "I am from above." "God is my father."

I CAME DOWN FROM HEAVEN.

Again and again did Jesus thus speak of himself, not in the sense of coming down from heaven personally, but as to his source and beginning. He was wont to speak of himself as the "Son of man," of whom Daniel prophesied (9:13.) He did not drop down from heaven a babe, nor in the stature of a man, neither corporeal and visible as the manna, but just as "every good gift and every perfect gift is from above, and cometh down from the Father of lights." As his Father who begat him is in heaven, he speaks of himself as having come down from heaven. As the baptism of John was from heaven, so was Jesus from heaven as to his source and origin.



BIBLE Thoughts and Talks

Vol. 3

Oregon, Illinois, Oct., 1910

No. 2

S. J. Lindsay, Editor,
Oregon, Illinois.

Always address the editor at Oregon, Illinois, unless otherwise instructed by private letter.

Terms: Free to all who are subscribers to the Editor's evangelistic fund. A subscription fee of fifty cents will be collected to help bear the expense of publication. We need about a hundred subscribers yet at that rate before we are in the clear as to expense of publication and mailing. It would please us if our readers will help us to get the number.

Please do not send postage stamps for various reasons. In the first place it is an easy matter to get overstocked. In the second place many times they come in such a condition that it is hardly possible to use them, through their being stuck together so.

Be sure to keep us informed as to your change of address. Do not neglect this.

Our Work For September.

August 25th, Bro. George Herrick and the editor left Oregon for Coats Grove, Mich., where the Michigan Bible school was advertised to begin the next day. By making some lightning dashes in making connections we managed to get to Coats Grove the evening of the 25th. The school began on Friday morning with a rather small attendance. The work continued for a week with two sessions daily with preaching at night, which made the work very heavy with but one to do it. Bro. Vernon Blakely came to the relief of a very tired brother on Saturday evening, Sept. 3, by taking the evening service. Sunday the hearts of all were gladdened by the baptism of five young people

of the neighborhood. They are Bro. and Sr. Jesse Chase, Bro. and Sr. Geo Coats, and Bro. Fred Hall. Bro. and Sr. Woodward were not present at this conference meeting, being the second in 28 years that they had missed. Bro. Woodward was in the midst of an interesting meeting at Lakeview and did not wish to interrupt a good meeting at an interesting stage. The Coats Grove church is now in a fair way to success. The importuning of Sister Bessie Nehron caused us to go with her to her home on Monday, Sept. 5th, to continue in the Brady neighborhood for a week. Monday night was stormy and we got no further than her home. On Tuesday night we began at the schoolhouse, where meetings are generally held, and continued throughout the week. We found some very pleasant friendships here which we hope to cement by a future visit. The season being a very busy one, not many attended the services here. From here we went to Grand Rapids, where we spent the night with Bro. Blakely and family, the next day continuing our journey to Eastport, where we had such an interesting meeting last spring. We began at this point on Wednesday evening and continued over Sunday, expecting to continue over the 25th, but a telegram came on Monday morning calling us to Dixon, Illinois, to conduct the funeral of Sister Augusta Drew. This brought us home on Wednesday evening, Sept. 21st, where we found the family well. During the time that we were upon this trip we delivered at Coats Grove 27 Bible lessons and sermons; at Brady, 8, and at Eastport, 6, making a total of 41 delivered, besides preaching one funeral discourse and two other discourses in Illinois, making 44 in all. After resting up at home for a week, we start again, this time for Virginia to meet a contract with the brethren for work there. This work will come in for its share in the report of next month.

The general feeling of good will that prevails among the brethren is fully appreciated by the writer. Many of the friendships will be cherished as dear memories as long as life lasts. We are trusting that it will all come to its true worth in the kingdom of God.

We mean to close our books on the 25th of each month and all monies received after that date will be dated with the first of the succeeding month. This is done so that all the data relative to making a report may be in hand in plenty of time to get the paper out on time, since the work with the publisher must be done largely by correspondence. If you have sent money that will reach us after the 25th of Oct., it will not appear in this report but will appear in the next.

The death of Sister Augusta Drew, of Dixon, Illinois, takes another of God's faithful ones from the scenes of this present life. The Dixon church is one of the most faithful bodies that we have and Sister Drew was one of its most faithful. We shall miss her upon our subsequent visits there, for she always had a kind and loving greeting for all of the gospel's ministering servants. When the Lord comes we will see her again. Owing to lack of space, we invite you to read the report at greater length in *The Restitution*.

The Illinois Bible School this year was the largest we have yet had, notwithstanding many of the familiar faces of aforetime were absent. Bro. Jos. Williams of Indiana, Bro. Blakely of Michigan, Bros. Marsh and Lindsay of Illinois constituted the teaching force in full. Bro. George Herrick of Iowa gave a brief discourse to the school on the evening of Saturday of the school. Bro. George scored two splendid points which shows that he has the true making of a good preach-

ing within him—he was brief and quit when he had got to the end of what he had to say. Ten states were represented. The conference which followed has been said to be the best we have ever had. Bro. Adams of Nebraska, Bro. Conner of Ohio, and Bro. Blakely of Michigan, constituted the outside help of the conference, and as we never lack the best kind of help from inside the state, there was no good reason why it should not have been the very best. Perhaps the most entertaining assistance given by talent within the state this year was the marriage of Bro. Glotfelty and Sister Almeda Mitchell. No matter what kind of spirit had prevailed before this, this event would have brought peace and good will to the hearts of all. Bro. and Sister Glotfelty have been so good and so faithful in all of their duties to the church that when it finally dawned upon the minds of the brethren that they had decided to unite their lives a general expression of approval went out from all lips. All united in giving them a god speed.

Financial Report for September.

Pledges,—

A. L. Corbaley, \$50.00; Mrs. Maggie M. Judd, \$12.00; Miss Mattie Benjamin, \$6.00; Sylvester Logan, \$5.00; Miss Selma Samuels, \$15.00; J. H. Williams, \$24.00; Mrs. J. A. Ordnung, \$30.00; Mrs. Catherine Townsend, \$10.00; Earl Gesin, \$1.00; Miss Anna Drew, \$2.00; J. M. Glotfelty, \$5.00; Miss Jennie Page, \$5.00; S. C. Lehman, \$5.00; Mrs. Anna Willey, \$3.00; A. K. Richardson, \$5.00; Mrs. Mary Goekler, \$2.00; G. E. Coats, \$12.00; Mrs. Myrtle Richardson, \$5.00; Miss Lottie Young, \$18.00; S. E. Woods, \$2.00; Rolla Hightower, \$3.00; F. V. Blakely, \$5.00; Mrs. S. J. Whitten, \$15.00; Lewis Weaver, \$50.00; Miss Leota Hanson, \$4.25; Fred Drew, \$1.00; J. E. Cook, \$3.00; Miss Emma Van Antwerp, \$1.00; Mrs. Mary Van Antwerp, \$1.00; Mrs. Eleanor Merrick, \$6.00; Mrs. D. D. Blakely, \$2.00; Mrs. Augusta Drew, \$12.00; Mrs. Hattie Boice, \$7.50; G. P. Allard, \$25.00; W. T. Hardesty, \$5.00; J. W. Hardy, \$15.00; Mrs. Eva M. Norris, \$15.00; C. A. Thomas, \$5.00. Total, \$392.75.

Collected,—

George C. Coats, \$1.00; Walter Weinberg, \$5.00; Mrs. Alfred Harper, \$2.00; Mrs. Gertrude Chapman, \$2.00; Henry Chamberlin, \$3.00. Total, \$13.00.

Subscriptions to Bible Thoughts and Talks, Total, \$41.45.

Total Receipts,	- - -	\$447.20
Expenditures		
Postage,	\$17.74	
Bible thoughts, etc	9.00	
Stationery,	3.50	
Salary for Sept.,	75.00	
Total - -	\$105.24	
Balance on hand Oct. 1st,	341.96	

In explanation of the size of the postage bill for this month we will simply state that we purchased 500 2c envelopes and 500 1c envelopes. The rest is charged up to postage stamps that have been sent in on subscriptions. We cannot use these in buying meat and potatoes for the family very well and so it was thought best to use them and charge them up to general expenses. Five hundred copies of Bible Thoughts and Talks were printed and 1000 sheets of letter heads, which together with the salary makes the sum total of the expenses for this month. The postage bill for some time to come will be comparatively small. All expenses contracted by travel for the month of September were paid by the localities receiving the services of the evangelist, so that there are no expenses of that kind to account for in this report.

Bro. George Herrick is with the evangelist in his work. He is taking daily lessons in penmanship, spelling, and grammar, besides doing Bible study work. Bro. Herrick's desire is to enter the work of the ministry as soon as he can fit himself for it. So far his expenses have been providentially met. He will keep at this work so long as the expenses are met. If there is any good brother or sister who believes in this sort of thing and wishes to help along, please do not be afraid to do so. Your offering will be wisely used.

Sacrifice In Giving.

S. J. L.

Cain and Abel both appeared before God with an offering. Both were equally religious. So far as the text will give us any help to the contrary, both were equally sincere. Sincerity amounts to nothing when exercised in promoting error. Each offered his best. They were equally sincere. The one was accepted, the other rejected. Why?

Because of transgression, man became dependent upon God for continuity of life. In other words, man lost life and could not continue to

live except that life be restored, or given back. Whoever gives back this life must be known as a Life Giver. The Life Giver has to give that which we have not. We are wholly dependent upon Him for what we do not possess but which we want. This being the case, any sacrifice which we perform which does not show this utter dependence, He will not accept. This was the trouble with Cain's offering. There was nothing in it to show this dependence. Abel's offering showed this dependence in that the slain animal pointed to the fact if he received eternal life, it must come from somewhere else.

It occurs to the writer that no sacrifice offered by anyone who believes in the doctrine of the immortality of the soul will be acceptable before God. Why? Because those who boast the possession of immortal souls—souls that cannot die—already have life. This makes them independent of any power as relating to continuity of life. In other words, they have everlasting life and have no one to thank for it. They have no need of a Life Giver, for what the need if they already have it? This dishonors Christ by robbing Him of an honored title. It isn't the gift that He needs, but it is the right worship in the giving of the gift that He wants. Faith in man's nature is essential in the worship of giving. Any giving which does not imply helplessness on the part of the recipient does not honor God. For this reason the Master advised one who had invited Him to a feast not to invite in those who could in turn invite him, but rather invite the poor, the halt, the maimed, the blind, etc.

If this subject be entered into and carefully pondered, we believe that it will be seen at once that only that which is given willingly will be of service as worship. All else must be mockery if done as worship. This does not exclude giving for the object of giving, but it does exclude all other giving under the head of worship.

We believe it excludes all the various worldly means so much employed for the purpose of raising funds for running churches. The only means pleasing to God is the giving of that which you have a right to call yours, and then only when it is willingly and gladly done, and after we have comprehended the true object of sacrifice (giving.)

What Is In A Name?

Why did you name your dolly

"Rosa"? Just because you thought the name was pretty and you wanted your dolly to have the prettiest name possible? Yes;—I think that is just it.

Why were automobiles given their name? Because the name was pretty? No; rather because of the meaning of that name. Auto means "self"; mobile means "to move." Automobile means "to move self." That name then tells something about that particular kind of a vehicle, and IT TELLS THE TRUTH.

God used to name men and women. The names had meanings. Meanings which told the truth about the persons named. "Abram" means a high father. After Abram had received God's promises to be a blessing to all families of the earth through his seed, then the name "Abram" did not tell the exact truth. So God CHANGED the name to "Abraham"—meaning "father of a great multitude." He changed Sarai's name to Sarah, because she had changed. Therefore a NEW NAME that would TELL THE TRUTH of the CHANGED woman. God was very particular about names.

Jesus means "Saviour." Before our Saviour was born God had told that He should be named Jesus. This name TELLS THE TRUTH about him.

In the same way God has a name. We seldom speak His name. The Israelites NEVER spoke it, lest they should profane it. Nor would they write it except with a very clean pen.

God named Himself. His name surely has a meaning, and that meaning certainly TELLS THE TRUTH ABOUT HIMSELF. Otherwise God would be deceiving us by naming Himself something untrue. But He does not deceive.

Kindly read NOW, right away. Ex. 3:11-18, noting carefully verses 13-15. Have you read them? You notice then how in verse 13 Moses asks God His name; that God answers him in verse 14; and in verse 15 God said, "this is my name unto all generations." That name is spelled JHVH. We pronounce it "Jehovah." Verse 14 gives the meaning instead of the name—"I Am That I Am."

Rotherham translates it "I Will Become Whatsoever I May Become." But what does that really mean? Just this: I am that I am. I am whatever I choose to be. That is, His nature and character are such that He is great enough to accomplish whatever He purposes. Now for the evidence that His name TELLS THE

TRUTH about Himself.

First, however, let me tell you that though His name occurs some 7000 times in the Old Testament, few people know it. It is hidden in other words. Wherever in the Old Testament (King James translation) you see the words LORD or GOD printed thus, in two sizes of capital letters, —REMEMBER, the original, every time, is JHVH—Jehovah, GOD'S name.

God was not known to Abraham by His name. Ex. 6:1-3. He said the Egyptians should know that His name was JHVH—printed LORD. Ex. 7:5. In verse 17 He tells HOW they would know that HE WAS what His name SIGNIFIED. If He could do what He said He WOULD do, THEN, in that particular, HE WAS WHAT HE CHOSE TO BE AT THAT TIME.

Please read about the plagues and notice how, ALL THE TIME, God was PROVING that HIS NAME TOLD THE TRUTH ABOUT HIMSELF. Therefore, THEY OUGHT TO TRUST HIM. The same Jehovah has given us OUR EVERY PROMISE. Inasmuch as the WHOLE BIBLE proves that His CHARACTER and POWER are TRUE TO HIS NAME, we have every reason to believe that He will fulfill His every promise to us. Then let us GLADLY trust and obey Him. F. L. Austin, Fonthill, Ont.

Up Where He Was Before.

"Doth this offend you? What and if ye shall see the Son of Man ascend up where he was before?" Jno. 6:61-62.

What does "offend" mean? To cause to stumble. Psa. 119:165, margin. That is, to fall in the way one has begun, Rom. 11:11. Jesus was "set for the fall and rising again of many in Israel." "Unto you therefore, which believe, he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner and a stone of stumbling and a rock of offence, even to them which stumble at the word, being disobedient, whereto they were also appointed." 1 Pet. 2:7-8. The context in John 6 shows this. Many who had seemingly been believers stumbled at his words and fell from their faith, because of his spiritual teaching that his flesh and blood must be offered a sacrifice to give them "life" by means of his "words". They took him literally, and so were "offended," made to "stumble."

Therefore he chides their doubtful spirit by hinting a coming great

occasion of unbelief to them in his being about to "ascend up where he was before." True, he was "before" the world began, "with God," Jno. 1:2, in plan and purpose, including his stay in heaven, about to be entered upon. But to go into "the holiest of

all, that is into heaven itself," he must enter in through the veil of his flesh, with the blood (life) of it an offering, himself, Heb. 7:27, for sin. It is evidently to this whole process he alludes. So if his followers stumble at his teaching on that occasion, much more might they fall from their steadfastness when he was crucified and raised, to ascend to heaven.

Later events verify this conclusion. For in 2 Cor. 11:29 "offend" is to "burn," and this was the condition of his followers because of his resurrection, Luke 24:32. They fell so far that Peter and his partners in fishing, James and John, Luk. 5:10, at the time of his crucifixion all forsook the gospel net and went back to their own. Jno. 21:1-3. Their hope in their Lord died so utterly with him that it must be "begotten again" with him in resurrection, 1 Pet. 1:3. Thus the cross is called an "offence". Gal. 5:11. To these, his people, it was a "stumbling block," 1 Cor. 1:23, because they did not grasp the need of his death, resurrection and ascension. Luk. 18:31-34, hence when the first two events, necessary to the third, happened, they gave up their faith, for they looked for a king, not a lamb of sin-offering.

Only those who accept the sin-covering will be looking for him as King, to share in his glory. To all others he will be judge.

Are you "prepared" to see him "in all his beauty"?

Joseph Williams, Hillisburg, Ind.

Bro. Williams writes us that now he is an entirely happy man for the reason that he has taken to himself a wife. He was married at Rensselaer, Ind., Sept. 17. Up to the present writing we have not been informed of the fair lady's name although we have heard regularly from him. We presume it is Bro. Williams' desire to have her forget her old name as soon as possible in the newer one—Mrs. Williams—which she has chosen in its place. At any rate we all like Sister Williams because she likes Bro. Williams. With hearty good will we wish these beloved ones long life, health, and all other good things which a kind heavenly Father can bestow.

May God richly bless them.

The Inward Man.

Many hold that this "inward man" is the "real" man, or "immortal soul" and the part of man that never dies.

Let us examine all the texts relating thereto.

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. 2 Cor. 4:16.

Whatever this "inward" man is, it needs renewing. Would an immortal soul need renewing?

"Lie not to one another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him." Col. 3:9-10.

This "new man" or "inward man," then, is something that is put on by casting off the "old man," and we see that this "new man" is renewed in knowledge.

In Col. 3:12-13, we find further that this "putting on" is done by exercising mercy, kindness, humility, meekness, etc.

"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, etc." Rom. 12:1-2.

In this text we see that this renewal in knowledge reaches down to the renewing of our minds. A transformation is taking place. The old man is giving place to the new man. It is a growth, then. A man out of Christ has no "new" or "inner" man.

"That ye 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, which after God is created in righteousness and true holiness." Eph. 4:22-24.

It is the putting off of the one and the putting on of the other.

Again, "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith, etc Eph. 3:16-17.

Christ has something to do with this inner man, then.

Col. 1:27. "To whom God would make known what is the riches of the glory of this mystery among the gentiles; which is Christ in you, the

hope of glory."

The Spirit of Christ dwelling in us is the "inner man." This can be renewed day by day, and if it is not so renewed, it will diminish until there is no "inner man." It is not an immortal soul, but it is the transforming power of the Spirit of Christ which takes hold of the human nature and changes it like unto the nature of Christ. Reading in Rom. 7:14-25 you will find that Paul had these two natures within his makeup and they were continually at war one with the other. In 1 Peter 3:3-4 we find the matter plainly set forth in these words "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, etc."

The character which is being formed in Christ is the inner man.

By S. J. L.

A Question.

In a little paper that comes to our desk we find a column devoted to a sort of catechism in which we find the following questions and answers given: "Who is immortal?"

Ans.: "The king, eternal, invisible, immortal, the only wise God." 1 Tim. 1:17.

"Are all men immortal?" Ans.: "God only hath immortality." 1 Tim. 6:16.

The language given in answer to the above questions are the utterance of Paul, made by him long after Jesus our Lord had risen from the dead, as we believe, to enjoy the endless life with which that resurrection had clothed him. How, then, can God be the only one who possessed immortality at the time at which Paul wrote? This is our question: Is God the only one who now possesses immortality? If so, what kind of life has Christ? We shall be pleased to receive some short answers to our question, the best of which will be published in the November number. S. J. L.

Proved by its Works.

Dr. George F. Pentecost had an argument with an atheist. The latter said that his reason for not believing in the Bible was because he did not know who was its author. Dr. Pentecost replied:

"Well, my friend, is the multiplication table a work of authority with mathematicians?"

"Most certainly."

"Do you happen to know who the

author of that table is?"

In a moment he frankly confessed his ignorance, upon which Dr. Pentecost added:

"Then I suppose, as a matter of fact, being a scientific man and a conscientious skeptic, you never use the multiplication table?"

"O, yes," he replied; "it proves itself to be true by its works."

"Then, my friend," said Dr. Pentecost, "leaving on one side all those hair-splitting questions of science and criticism, shall we not be allowed to say that the Bible is a work of absolute authority in religion and morals—whether we know its human authors or not—because it works well in its own sphere, just as the multiplication table works in its own sphere."—Christian Endeavor World.

"God Is Angry."

We read in the seventh Psalm: "God judgeth the righteous, and God is angry with the wicked every day." The words—"with the wicked" were supplied by the translators, not being found in the original. The Vulgate reads: "God is a judge, righteous, strong and patient; will he be angry every day?" The Septuagint reads: "God is a righteous judge, and strong, and patient; not inflicting vengeance every day." The Arabic is the same. The Ethiopic reads: "God is a just judge, and strong, and long suffering; he will not bring forth tribulation daily." These renderings correspond with the following: "The Lord is gracious, and full of compassion; slow to anger, and of great mercy." The Syriac reads: "God is the judge of the righteous; he is not angry every day." Dr. Adam Clarke says: "The mass of evidence supports the latter reading." This takes a club out of the hands of the scoffer, when he quotes another text, which reads: "Anger resteth in the bosom of fools," and then says to the Christians: "According to the Bible, your God is a fool."—Miles Grant, in "Positive Theology."

BIBLE

Thoughts and Talks

Vol. 3

Oregon, Illinois, Nov., 1910

No. 3

S. J. Lindsay, Editor,
Oregon, Illinois.

Always address the editor at Oregon Illinois, unless otherwise instructed by private letter.

Be sure to keep us informed as to your change of address. Do not neglect this matter.

Report of Work for October.

On September 30th, after a rest of a few days at home, we left for Chicago, where we had planned to meet with the brethren of the big city at their meeting place on Sunday morning. A fair sized audience greeted us and gave very close attention to what was said. While in the city, we called upon our beloved brother, James W. Wilson, whose health is very poor. While glad for the opportunity of meeting him once more, yet his condition of health gave a feeling of intense sadness. The Illinois Conference owes much to the skill and faithfulness of Bro. Wilson as a presiding officer for so many years for its present success and standing as a conference. His influence for good will be felt among us for many years to come. On Sunday evening, Oct. 2, we left Chicago over the B. & O. R. R. for Strasburg, Virginia, at which place we arrived on Monday evening about eight o'clock without any unusual incidents. Our trip through the mountains was, of course, a very pleasant one. To those who have never traveled in the mountains, our description would be very inadequate, and to those who have traveled among them, we need not attempt a description. One desire filled our heart and that was the wish that we could take one of the lofty heights back home

with us on the return trip. On Tuesday morning, Oct. 3rd, we left Strasburg by train for Fort Royal, some ten miles distant, upon arriving at which point we found Bro. Ashby Uddike of Browntown, awaiting us. A drive of eleven miles brought us to the place of our first meetings in Virginia. We began on Tuesday evening, October 4th, and continued over two Sundays, preaching in all fourteen sermons. The attendance here was splendid and the interest almost unusual. On Sunday, Oct. 16th, there were three who yielded to baptism in the name of Jesus Christ for the remission of sins. They were Thomas and Randolph Uddike, cousins, whose wives had taken the good step some years since, and Flossie, the daughter of Bro. and Sister Ashby Uddike. We shall think much of these dear ones who came out boldly on the side of truth to take their stand.

We enjoyed intensely the hospitality of the kind brothers and sisters and friends in the Manor valley. Especially did we enjoy the company and the trip to the top of Old Hog Back Mountain. The trip consumed about a half day, including an hour spent in rolling big boulders down the mountain side. This is really enjoyable sport. To see a boulder of some tons weight go crashing down the mountain side, striking fire with other rock and raking down the saplings and finally bursting into a thousand pieces, one can get some faint idea of the almighty forces there are wrapped up in nature. We must not fail to mention that one of the company was Uncle Amon Uddike, now in his eightieth year, who must have walked at least six miles that day, and who, when the day was over, seemed to be as frisky as any one in the number. Suffice it to say, however, that the "frisky" was pretty well taken out of the most of us.

Another incident worth mentioning

with a great deal of emphasis was the ride the writer had in a buggy with Bro. Uddike, in which we were drawn by one of his yoke of oxen. To ride along the public highway behind an ox was a privilege the like of which we had never before enjoyed. Bro. Uddike has them as well trained as we in the west have our horses. These brethren understand the art of giving one a good time.

On Monday, Oct. 17th, we left for Dilbeck, Va., to begin meetings at Slate Hill schoolhouse, and here, as this report leaves us, we are in the midst of an interesting meeting. The attendance is good as well as the interest. Up to the present date, (Oct. 25) we have preached at this place nine discourses. This work will come in for its share in the report of next month.

Financial Report for the Month. Receipts.

Pledges—Jessie W. Donaldson, \$1.00; Mrs. C. E. Hilsabeck, \$12.00; H. L. Hilsabeck, \$12.00; Diana Murphy, \$2.00; Silas Murphy, \$1.00; Como Murphy, \$1.00; Letitia Murphy, \$1.00; Peter Jeffrey, \$10.00; Alta King, \$6.00; Evelyn K. Harsch, \$1.00; F. V. Blakely, \$5.00; Emma Van Antwerp, \$1.00; Mary Van Antwerp, \$1.00; Jessie Clay pool, \$3.00; Joseph Ritenour, \$10.00; Eva H. M. Fletcher, \$6.00; Helen Chisholm, \$6.00. Total, \$79.00.

Collections:—Mrs. S. T. Schreiber, \$4.00; Browntown, Va., \$3.25. Total, \$7.25.

Subscriptions:—Total, \$1.60.

Summary.

From pledges	\$ 79 00
From Collections	7 25
From Subscriptions	1 60
Balance last month	341 96

Total received \$429 81

Expenditures.

Car fare	\$ 25 28
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Hotel	2 45
Postage	1 42
Bible Thoughts and Talks . .	8 00
Salary	75 00

Total \$112 15
Balance on hand, Nov. 1st . \$317 66

For the above, the following work has been rendered: Sermons, 24; Baptisms, 3; Miles traveled, 951; Apointments, 3.

Question Answered.

In the Oct. issue of "Bible Thoughts and Talks" the Editor quotes two questions and their answers from a certain catechism.

First—Who is immortal?

Ans.—The king, eternal, invisible, immortal, the only wise God. 1 Tim. 1:17.

Second—"Are all men immortal?"

Ans.—"God only hath immortality." 1 Tim. 6:16.

After quoting the above the Editor asks the following question.

"Is God the only one who now possesses immortality? If so, what kind of life has Christ?"

To say that God only hath immortality conveys a thought far short of what Paul expressed in 1 Tim. 6:16. This answer does not recite all of Paul's statement, which reads, "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see." The thought here is that God is the only being possessing immortality and incorruptibility undeived from any other being or source. Perhaps a rearrangement of the sentences composing this verse might make it appear more clearly to some. "God, who only hath immortality, dwelling in the light, unto which light no (mortal) man can approach; whom no (mortal) man hath seen nor can see."

While I am not prepared to say that any one, even in the immortal state, will ever attain unto the ineffable light and infinite knowledge and wisdom of God, yet I do believe that the saints shall behold Him in his glory, for Jesus said, "Blessed are the pure in heart for they shall see God," which they will not be permitted to do until, by the Spirit they shall have been raised to immortality and incorruptibility, for Jesus told the Sadducees, "that they which should be accounted worthy to obtain that world and the resurrection from the dead neither marry nor are given in marriage; for they are equal unto the angels and are the children of God, being the children of the resurrection.

Luke 20: 35-36.

Angels are immortal and the Lord Jesus is deathless, but he derived his immortality from his Father; for Jesus said, "As the Father hath life in himself, so also hath he given the Son to have life in himself," hence the Spirit of God speaking through Christ said, "I have power to lay down my life and power to take it up again, which it did on the third day, for Peter said in Acts 2:32, "This Jesus hath God raised up," and Mark in 16:19, says, "He was received up into heaven and sat on the right hand of God. In Rev. 1:18 Christ through the angel said to John, "I am he that was dead; and behold I am alive forevermore." Thus signifying that he was in possession of eternal life. In Rom. 6:9 Paul said, "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him."

If death has no more dominion over him he is forever exempt from death and in possession of eternal life, which is equivalent to immortality, and if in possession of immortality he is also in possession of incorruptibility; for that which is corruptible is subject to change, and that which is subject to change is perishable and subject to death; but, inasmuch as, Christ affirms that he "is alive forevermore," we conclude that he is in possession of immortality and incorruptibility.

L. Booth.

Why do Men Die?

That is, what cause worked to bring about death upon the human family? We see that the innocent child, the veriest sinner, and the purest saint die alike. We have often heard it hinted that to die peacefully we have but to be Christians and that sinners die hard because they are sinners. We look around about us and find that frequent examples show the falsity of such a position. No, we see sinners pass out without a struggle and saints suffer throughout a long drawn out illness and finally die in great agony, and vice versa. All die alike. Death is no respecter of persons. The question is, Why do they die? Is it for their own sins? or who is responsible?

Let the Word answer: "Wherefore, as by one man sin entered into the world and death by sin; and so death passed upon all men, for that (margin: 'in whom') all have sinned Therefore as by the offense of one (by one offense: margin) judgment came upon all men to condemnation, etc." Rom. 5:12,18.

The text places the blame. Because

of Adam's transgression men die. No man, then, can die on his own account the death that he dies in Adam. There is only one way for men to die for their own iniquities (Jer. 31:30) and that is to be freed from the result of Adam's iniquity which can be done only by being raised up out of the death wrought by Adam. This done, if they die again, they die for their own iniquities. The child of God has this advantage. If he has lived a godly life in this age, he shall never see death for his own iniquities for they have been blotted out by the means given in Christ and in this sense we read in John 8:51, "Verily, verily, I say unto you, if a man keep my saying, he shall never see death." The man who is in Christ shall never see death because of his own sins, but the death in Adam all die regardless of their relation to Christ. If there is no resurrection for any except those who are in Christ, then saints are punished as much as sinners and sinners have never died for their own iniquities at all. This will bring forth all that have ever lived. Thus, we have assurance of a universal resurrection. And since sin is not imputed where there is no law (Rom. 5:13) many of those who come forth, never having known the law, can not be judged by that law until made acquainted with it, and given an opportunity to choose to obey or disobey it.

This is not "second chance" as some name it, but one chance for all. So in Rom. 5:18 we find the assurance that "by the righteousness of one the free gift came upon ALL men unto justification of life." In other words, the virtue that there is in Jesus Christ undid all the harm that was done in Adam, and places every man back into a position in which he cannot say that "our fathers have eaten sour grapes, etc.," but where each will be responsible for his own acts and their result. This excepts the class who are now made acquainted with God's law and are obedient to it. There is still another class and they are the ones who know God's will and will not obey. These are the mortals who today stand upon the worst ground of all. Surely, nothing but God's judgment can be upon them in the coming day. This teaching but shows the goodness and tender mercy of God, our Father in heaven. The editor of this paper has ever held this faith and has been extremely happy in it. It has always occurred to his mind that they who accept the teaching that the ignorant, heathens, babes, imbeciles, and other irresponsibles, who die the Adamic death will never

again see light, are about half brother to those who used to teach that all these were made to feed the hell of fire and brimstone of orthodoxy.

S. J. L.

Do You Swear?

Wait. Are you quite sure you know what an oath really is? Some people think "damn" is a swear-word, instead of a curse, modern religion is so far from the truth in making the word of none effect through tradition. There is a long list of curses in Job 3. But cursing is not swearing and VICE VERSA. To curse is to pronounce a wish of evil upon that which is cursed. "Cursed is the ground for thy sake." "Let him be anathema-ma-ranatha." Evil may result in good to the one on whom it comes. "I make peace and create evil. I, the Lord, do all these things." Chastening purifies and perfects. But an oath may be taken by pronouncing a contingent curse upon one's self, as did the forty Jews of Acts 23. Compare verses 12 and 21.

A real oath is given in 1 Sam. 28:10. Notice the wording of it closely. "As sure as God lives you shall not be hurt." He made the performance of his promise as certain as the existence of Deity. That is where the sin comes in, for no man can control the future that certainly. He might die, or a thousand preventing providences intervene, and his oath-bound promise become false. That is the essential fault in swearing according to Matt. 5:36. The same fault is in taking oath to a statement of fact in court or private; we might be mistaken, since humanity is weak and finite. But the form of words in a civil oath, so called, is not a real oath at all. The only fault there is perhaps in saying, "I swear," because that shows we are willing to swear if the form of words were really an oath. So "Let your yes be yes and your no, no." Is it not more dignifying to Christian life to insist that a Christian's word is safe without any prop?

We can now better understand the combined oath and curse of the forty Jews, perhaps. Paraphrased it would be, "We will kill Paul, as sure as that we will starve ourselves to death if we fail." A similar combined oath and curse is found in 1 Kings 19:2, in 11 Kings 6:31, and in such expressions as, "Hope I may die if," or, "You may kick me out," or, "I am a monkey," "If not, I will eat my hat," or, "I'll treat," "I'll be switched, hang ed, dog-oned, damned," etc. For "dog on-it," "confound it," "drat it," and "blame it" are curses, just the same

as "damn it."

The infinite and eternal God, being able to control the future, can make the performance of his promise as certain as his existence, by an oath such as in Num. 14:21, and elsewhere, "As truly as I live, all the earth shall be filled with the glory of the Lord." The oath with him is thus not a sin, because what he promises he is abundantly able to perform, with no danger of failure causing the promise to be a lie taking the oath for the sake of strengthening our faith. Heb. 6:13-18.

So let us avoid the following and all oaths: "As sure as I (or you) live," or, "as you're a living," or, "born," or, "a foot high," or, "as I sit here," or, "as the world," or, "death," or, "shooting," or, "sure as the vine grows round the stump." There is an oath in the little poem, "The Swallow," used in readers for prattling lips, which thus unconsciously learn to swear.

Of course we all know "By _____" is an oath, whether the blank stand for the name of Deity, "G," "gum," "thunder," "crackie," "golly," "ginger," or what. How many of us know that thus originated such expressions as "goodness," "land," etc.? Or that "Upon my word" is an oath, or, "my honor," or "as I am a man," or "my name is not _____," or "as sure as my name is _____?"

"Set a watch, O Lord, before my mouth, keep the door of my lips." "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer."

Joseph Williams.

We agree with Bro. Williams in the main in the thought of the above and we know he will not think us taking a mean advantage of him in saying that it is our conclusion, after considering what he has written, that he has had a pretty thorough schooling in the "cuss" and "swear" business, else how could he make all those fine distinctions? —Editor..

Acts 2:38-39.

"Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gifts of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Does "the gift of the Holy Ghost" mean baptism with the power of holy

spirit? And is the promise to us today?

"The gift of the holy ghost" undeniably means the holy spirit itself, Acts 10:44-47. For in verse 45 it is called "the gift of the holy ghost" and in verses 44 and 47, "the holy ghost." Therefore in this case the two are identical. And in 11:17 it shows that what Cornelius received was the same as at Pentecost, verse 16 referring to both as a "baptism" in holy spirit. Therefore "the gift of the holy ghost" means baptism in holy spirit power to speak and work miraculously. So we see that the answer to the first question is affirmative.

Then to whom is the promise? First "to you and to your children," that is, the Hebrew people. They are "first," Acts 3:25-26, before Gentiles. This was necessary to fulfill the covenant-plans of God, Acts 13-46. So many Hebrews were "called" thus to be endowed with power from on high. Especially the apostles. Then the promise was due to all that are afar off", that is, the Gentiles, Eph. 2:11-22 who were far distant from God and the covenants of gospel promise. Cornelius, for example, was one of these Gentiles "called" and empowered thus with the spirit. Lastly, the limitation is set, "as many as the Lord our God shall call." Call to what. "repentance," Matt 9:13, to fellowship in Christ? If so, all called and "elect" ones, Jew and Gentile, then and now, could be working miracles. And that is the ordinary theological interpretation of these words. But it is not the Lord's. For by what has already been pointed out, to be thus "called" was for the purpose of receiving the spirit-revelation and the attendant power to confirm "with signs following," Mark 16:15-16. See Matt. 10:1, where Jesus after the "call" confers this "power." Also Mark 3:13-15. When Paul and Barnabas were thus "called," Acts 13-2, they did the same, 14:3. "Called" to preach, 16:10, and work miracles to prove the call and the message preached. "Called" to be "witnesses" Luke 24:48, witnesses of his resurrection, Acts 1:22, by miracles, 4:33. If God wanted any of us for this he would assuredly empower us to do it. But the work has been done, and well done by those "as many as the Lord our God" "called" to do it. So well done that the spirit furnished both the revelation, II Tim. 3:15-17, and the confirmation, Heb. 2:4.

How can we be "eyewitnesses," II Pet. 1:16, of his resurrection, not having been with him "from the beginning." Jno. 15:27?

So we see the meaning of the text: Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and you shall receive the power of the holy spirit as we did at Pentecost, for the promise is to you of the Hebrew nation and to the Gentiles as well, even as many as the Father shall call to be witnesses by the power thus conferred. Joseph Williams.

Some More Questions.

"When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them: that thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When they sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters, shall return to their former estate, then thou and thy daughters shall return to their former estate." Ezek. 16:53-55. (Read all the chapter for that matter.)

"Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: . . . But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you . . . And thou, Capernaum, . . . But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. Matt. 11:20-24.

Did the Spirit of God through Ezekiel mean to teach that at a future time, God would call these wicked nations forth from their place of captivity (death) and place them alongside the Children of Israel in judgment?

Was Christ's declaration to Chorazin, Bethsaida, and Capernaum, in harmony with Ezekiel's declaration? And did Christ mean to convey to these cities that a time, then future, would come when they must all give an account of their conduct and at which time the ancient wicked cities would find it more tolerable than would the more modern cities which rejected him?

Will some one please answer?

Felix was a very wicked man. He was a grafter (Acts 24:26) and an adulterer, for he lived with Drusilla, the wife of a Jew. A very bad man. Paul preached to him. "And as he reasoned of righteousness, temperance, and judgment to come, Felix TREMBLED,

etc." I wonder why the fellow trembled. Did he get an idea from what Paul had said that there was a time of judgment awaiting him?

Will some one please answer?

Please read Ezekiel 34. The shepherds of Israel had a woe pronounced against them. No doubt that many of the false shepherds died without a struggle, having enjoyed life right up to the last. The sheep suffered. Both sheep and shepherds died. Now does the oft repeated promise that God will judge "between the fat cattle and the lean cattle" have reference to those who were living then and who suffered then, or did the promise have reference to a class yet unborn? Will those sheep who suffered at that time be fed "upon the mountains of Israel," or was the promise to some other sheep who had not suffered?

Will some one please answer?

Jer. 31:15-17. A promise is made to Rachel (the mothers of Israel) that her children will come forth from the land of the enemy into their own border again. Matthew says (2:16-18) that this prophecy referred to the little children slain by Herod when he sought to take the life of the Christ child. Does this text mean to teach that little babes will be resurrected?

Will some one please answer?

God's Righteousness vs Man's Righteousness.

There are two standards of righteousness in the world—God's standard and man's standard. These two standards oftentimes come into conflict with each other. God's standard is always the same while the standard of righteousness with men differs in proportion as their environments have been different. Men are finite and subject to prejudices which warp their judgments. It is impossible, for these reasons, for Man to map out a standard which will be equally just to all. God is infinite and unprejudiced, therefore the only one who can set a standard which is just and equal to all: That man is wise, who, knowing this, seeks after God's righteousness to the neglect of his own ideas of righteousness.

Obedience to God's laws is righteousness.

"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, as it is at this day. And it shall be OUR RIGHTEOUSNESS, if we observe TO DO ALL THESE COMMANDMENTS before the Lord our God, as he hath commanded us." Deut. 6:24-25.

Jesus says: "For whosoever shall do the will of God, the same is my brother, and my sister, and mother." Mark 3:35.

It is a mistake for a man to follow his own ideas of righteousness. The people of Israel did it and made a mistake.

"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, have not submitted themselves to the righteousness of God." Rom. 10:1-3.

"All our righteousnesses are as filthy rags." Isa. 64:6.

A standard of righteousness to be of real service to us must be one that will help us to decide matters of right and wrong for us as well as for others. A standard that will help a man to see his own faults is just what we need and such a standard we have in the Word of God.

"For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12.

God's standard sometimes requires the performance of duties that run quite contrary to the ideas of men. In 1st Sam. 15:13-23 we have an instance where God through the Prophet Samuel required Saul to take the lives of all the Amalekites—men, women, and little children. Seeing no further than men are able to see into the future, this would appear to be very unjust and man's righteousness would find an excuse for saving the women and helpless children, but God having foresight into the future could deal with certain righteousness. In dealing with a den of rattlesnakes we do not spare even the little ones for we know that they will but grow up to be old rattlesnakes some day with all of the venom that such a snake can have. God knew this much about the Amalekites. Let us strive for Paul's idea of righteousness as expressed in Phil. 3:7-12, wherein he says: "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." S. J. L.

BIBLE Thoughts and Talks

Vol. 3

Oregon, Illinois, Dec., 1910

No. 4

S. J. Lindsay, Editor,
Oregon, Illinois.

Always address the editor at Oregon, Illinois, unless otherwise directed by private letter.

Do not neglect the matter of informing us of any change of address. We CANNOT POSSIBLY KNOW OF YOUR CHANGE unless YOU inform us. Since the last issue, two letters have come inquiring why the paper was not received. In one instance, the address given in the letter was very different from the one originally given as the person's address. Inasmuch as we send the paper out in an unsealed, one-cent envelope, it is not subject to forwarding by mail and consequently when it has reached the destination called for in the address it finds its way into the waste basket after a stated time. Our list is very complete, and in addressing the envelopes we have a system that precludes the possibility of an omission of even one name. The mails are quite sure and if your paper is not received, it must be because there is a mistake made elsewhere. We feel assured that if you are as careful in these matters as we are to deliver the paper to the mails, you will get your paper every time.

Bro. Marsh writes in The Restitution of Nov. 16, 1910:

"Those who have attended the Illinois Bible School and Conference in Oregon during the past three years will learn with regret of the death of Mrs. Margaret Fortune Hall, who contributed so much to their material comfort by her efficient management of the dining hall. Mrs. Hall's efforts have been greatly appreciated and she will be truly missed at our next annual gathering."

To the above we can say a fervent Amen. Not only will she be missed by us at our annual gathering, but

she will be missed by all her neighbors and among these most by the little children. Mrs. Hall was a favorite with the children of the neighborhood. Auntie Hall always had a cookie and a kind word for the little folks. She is one of that class of people who never receive in this life the reward due for their good works. She went down into death with a record for faithfulness seldom equaled. Our God, Who doeth all things well, will do right by her.

The death of Sister Wilhelm of Indiana, reported by Bro. Williams; of Bro. W. O. Steffa of California, reported by Bro. Kimball, and of Bro. Cansdale of Iowa, mentioned by the editor of The Restitution in the Nov. 16th issue, causes a deep sadness to come over us, for this means the breaking of the ties not only of fellowship, but also ties of personal friendships. Of the faithfulness of these dear brethren there can be no question. Bro. Steffa and Sister Wilhelm were as yet hardly arrived at middle life. Both were fervent and both loved the truth dearly. Bro. Cansdale was old and well stricken in years. His fervency is the mark by which he will be remembered by all who have ever attended the Iowa conference when he could be there. If it were not for hope the heart at times would break. We hope to meet all these again in a time when the conditions of life are far in advance of what we may know or think now. May we all be faithful that we may have assurance of that life.

Report for November.

We closed our last report while the meetings were on at Dilbeck, Va. After making this report, we remained at Dilbeck until Saturday evening, Oct. 29th. The meetings here were well attended and a good interest was shown. On Sunday morning, Oct. 30, we began at Seven Fountains. (Dry Run). This is up the valley four miles from Dilbeck and in a measure it may be considered but a continu-

ation of the work at Dilbeck. Here the interest was good and on the following Sunday two young men, Bro. Frank Boyer and Bro. John Andrews, were led to the act of obedience in baptism. The strength and worth of these two young men will be felt in the church of this valley. After a week of work at Seven Fountains, we crossed over the mountain into the next valley to serve the church at Maurertown. A great deal of prejudice against the church is exercised at Maurertown and few outside the membership could be induced to attend the services. With no encouragement from outside we concluded to go back and spend another week at Seven Fountains. Here again we had good attendance and interest. We closed our work in Virginia on Sunday, Nov. 20th and on the following day we arrived in the evening at the home of Bro. and Sister A. J. Boyer at Stephens City, Va. Sister Boyer is in a sense a "shut in" through the effects of rheumatism, which has done its work much to her disadvantage. It was because of this more particularly that several days were spent there. Not being privileged to eat Thanksgiving dinner at home with our own family, we were made to feel very much at home with these brethren. The fact of the matter is that all Virginia homes, so far as our experience goes, are well provided with comforts of all kinds. On Friday morning Bro. Carmel Boyer conveyed us to Winchester to take an early train for Cleveland, Ohio. Winchester is one of our historic cities. We passed the old stone house used by Washington as his headquarters. We went on our way to Cleveland by way of Harrisburg, Pa., and from thence over the Pennsylvania Lines of travel, over the Great Horse Shoe Bend, to Pittsburg where a train was soon found headed for our destination. We arrived at the home of Bro. Conner on Friday evening, spent Saturday in rest and on Sunday preached twice to Bro. Conner's congrega-

tion. We found these brethren to be a very intelligent and appreciative company. Tuesday was spent in a ministerial meeting with Brethren Austin, Blakely, Williams and Conner. The full report of this meeting will soon go out officially, hence more need not be said here about it. Our stay in Cleveland closed with a postponed Thanksgiving supper and reception in the basement of their church building. During the seven weeks of our absence from home, only four evenings were lost from preaching. A more detailed report for the month follows. There is only one thing which makes this work fail of being the most enjoyable work we ever had and that is the fact of being away from home and loved ones so much.

Sermons preached, 31; baptisms, 2; miles traveled, 980; appointments, 3.

Financial Report for the Month.
Receipts.

J. E. Coverston, \$18.00; Miss Caroline Coverston, \$2.00; Mrs. Inez Titus, \$3.00; Miss Jennie Page, \$5.00; Mrs. Cora E. Cooley, \$3.00; Jos. Ritenour, \$11.00; Wm. Funk, \$2.25; Fred Drew, \$2.00; C. J. Funk, \$1.00; Mrs. Kate Ritenour, \$3.00; A. J. Ritenour, \$2.00; D. S. Boyer, \$5.00; S. E. Boyer, \$25.00; Miss Virginia Boyer, \$10.00; Mrs. E. C. Ritenour, \$5.00; F. V. Blakely, \$5.00; Miss Flora Harris, \$6.00; Miss Seraphine Ritenour, \$6.00; J. D. Boyer, \$5.00; G. A. Boyer, \$10.00; J. M. Boyer, \$1.00; Chas. B. Compton, \$1.00; Miss Bessie McInturff, \$1.00; Mrs. Mary E. McInturff, \$1.00; Hugh M. McInturff, \$1.00; Miss Lois Thompson, 50c; Miss Emma VanAntwerp, \$1.00; Mrs. Mary VanAntwerp, \$1.00; Mrs. F. D. Maphis, \$1.00; Marie Coffman, \$5.00; A. J. Boyer, \$20.00; Mrs. J. W. Donaldson, \$2.00; Mrs. aMry A. King, \$12.00; Ezra Railsback, \$2.00; S. E. Woods, \$1.00; Geo. Jones \$1.00; Silas Murphy, \$5.00; Mrs Diana Murphy, \$2.00;; Peter Jeffrey, \$10.00; A. C. Munch, \$5.00; J. E. Boyer, \$10.00.

The above are the receipts of all classes. The following will show the various sources from which they come

Pledges,	\$ 170 25
Collections,	27 00
Subscriptions,	50
Balance last Report	317 66
Total Receipts,	\$515 41

Expenses.

Carfare,	\$ 21 83
Bible Thoughts and Talks,	7 00
Hotel,	1 35
Postage,	1 08
Salary,	75 00
Total expense,	\$106 26
Bal. on hand Dec. 1, 1910,	\$409 15

How the Holy Spirit Operates Now.

"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?" I Cor. 6:19.

Here Paul tells us that the Holy Spirit dwells in our body. How? Jesus says: "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life." John 6:63. The word is Spirit and it gives us life. Thus, the Holy Spirit, or power of God (Micah 3:8; Luke 24:49); lies in the word (Heb. 1:3) because "No prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the holy Ghost." II Pet. 1:21. And Paul says: "Let the word of Christ dwell in you richly in all wisdom," Col. 3:16. The word of Christ dwells in us by faith, II Tim. 3:15. Therefore, the word which dwells in us, being spirit, the Holy Spirit dwells in us by faith in Christ's word. "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." II Tim. 3:16-17. This word inspired by the Holy Spirit thoroughly equips us for salvation.

"Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures," Jas. 1:18. We are first begotten by the Spirit through this word. Then as the Spirit through the word operates on those begotten, it transforms them from worldly characters to godly characters. As Paul says: "Therefore if any man be in Christ, he is a new creature: old things are passed away, behold all things are become new." IICor. 5:17.

"If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you," Rom 8:11. If faithful in putting on "the whole armor of God," (Eph. 6:10-17). God will raise us up to eternal life by his Spirit which dwells in us by faith in his word.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." I Cor. 2:9-10. Those things which God has in store for us, he has revealed by His Spirit through the word.

In time past, gifts of the Holy Spirit

it were exercised by certain of God's people to reveal (II Pet. 1:20-21) and confirm this word (Mark 16:20). But now these gifts have ceased, as prophesied by Micah (3:6-7) and Paul (I Cor. 13:8). For since we have a record of God's word through which the Holy Spirit operates, we need not these gifts.

Ida Ordnung, Burlington Jct., Mo.

B.... J.... M....., Oct. 30, 1910.
Mr. S. J. Lindsay,
Oregon, Illinois.

Dear Mr. L: I wish you would when you have the time send me some sets of references, that I may "think" on some certain questions. It seems like it is just GROUND INTO me that there is a heaven where we all live finally and that there is one Satan, and that the wicked are punished. In studying them myself I have become more mixed than ever. Will you favor me?

I am,
Yours truly,
M.... O.....

Answer.

Maurertown, Va., Nov. 7, 1910.

My dear M.....:
You cannot imagine how much good it did me to get your letter inquiring for the texts on the inheritance. You will not think it strange of me if I say that I covet you for the truth. I am sure that I have the same kind of an interest in you that I would have in my own daughter. Indeed, I am anxious to make you my daughter in the faith some day—I hope at no distant date. What texts I give you I wish you to examine critically and then answer the questions given. Furthermore, if you can find one text that definitely gives you a promise of eternal home in heaven, or if you can find one text that gives promise of a "conscious something" that goes off to heaven at death, I will give you a valuable present for it. M....., it just cannot be found. God is very jealous of His word and He wants us to honor Him by believing what He says.

I will give you a line of texts now on the inheritance and when you have given them a good examination, I want you to write me and frankly tell me what you think about them. On the Satan question I will say nothing for the present, as I think it best for you to handle the one line at a time. Please have confidence in me to believe that I would not knowingly give you wrong instruction for the world.

Read Rom. 1:16. Analyze it carefully. Here is the skeleton of the text: Gospel—power of God unto salvation—to those who believe it. If the gospel is the POWER of God for

the puzzling question, Why not so of Thomas also? Some have offered the explanation also that Jesus had been raised mortal and not yet "changed," as He was when He ascended. But by Luke 24 we see Him "flesh and bones" until His ascension, thus the puzzle as to Thomas touching Him would still remain.

The word here translated "touch" has the meaning "to attach ones self to." (Strong's Concordance.) The context is full of this idea.... For Mary was much attached to Him for His healing her seven diseases. She "turned" when she heard Him say "Mary," and seems, with words of affection, to express her attachment. But just as He had previously told His disciples that they henceforth must be parted from Him and rely on the Comforter, He here tells Mary the same thing: "Do not become too much attached to Me, now in My renewed life, for we cannot be together long, since I am about to ascend and leave you." The expression of her affection would increase it, and so make the parting a sorer grief to her. Joseph Williams.

Ananias and Sapphira.

Ananias and Sapphira were sinners. Of what did their sin consist? By reference to Acts 5 it will be seen that they were both liars, each guilty equally with the other. Why should the judgment of God be so severe upon these two for lying since so many liars have lived in the church since without meeting a like doom? Some have said that they were the first liars in the church and that God sought to make an example of them to show what would finally become of all liars. Yes? But why were they stricken down immediately without a chance for repentance while all other liars since have had opportunity to repent? Or is there no repentance for a liar? It must be that there is. David committed a crime equally great in causing Uriah to be slain and he was given opportunity to repent and he did repent, but Ananias and Sapphira no sooner told the falsehood than they were carried out dead. Why this judgment of God?

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Jno. 14:26.

"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth

you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." I Jno. 2:27.

By this reading we find that not only were the apostles anointed with the baptism of the Holy Spirit so that they should be led into all truth, but the disciples of the early church were likewise so anointed. They were so thoroughly instructed in truth that they had not need of any man to teach them. This was done for the apostles and those who believed their preaching, for the confirmation of the Word of truth. See Mark 16:15-16 and Heb. 2:4.

Then in these early believers God was laying a foundation for His future church—that is, future to that time. We often hear the saying that upon the kind of foundation a building has, depends its stability as a structure—that no matter how perfect a building may be built above its foundation, if its foundation is poorly constructed it will soon go to pieces. Ananias and Sapphira, then, belonged to that class and inasmuch as it was very necessary that no faulty material should enter in to mar the perfection of this foundation God dealt with them accordingly. In the act that they committed, they did it in the face of this positive evidence of which we have already read, for they were anointed with the Holy Spirit in baptismal power. They were certainly a part of the company spoken of in Acts 4:31. They were living in the presence of positive truth which would permit no excuse for forgetting for the time being what was their fidelity to truth. They walked by sight. Why are not liars stricken down dead instantly today? Because none have the evidences which they had and none are called today to confirm the Word of God. All walk by faith today. It is all a matter of faith with us. But if a liar in the church today persists in lying and never repents, there is a like doom awaiting him. When the foundation was being completed, they were cast out and destroyed because they were unfit for that high calling; and so, when the super-structure is

being completed, no imperfection will be permitted to stand in it, but it will also be cast out into destruction.

S. J. L.

Another Question.

How are we to harmonize the following texts?

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14:33.

"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5:8.

The death of Uncle John Wince casts a gloom over the whole church for through his association with the brethren through the medium of The Restitution, he has won the hearts of all. But to know him personally was to bring one much closer to him in fellowship. No one could come into his presence and go away without feeling benefitted. Uncle John was one of those clean, earnest, zealous, lovable men that one likes to meet. He was faithful to the last as he had lived. He was especially interested in the Bible School work and in this movement he has stood by the writer of this brief sketch faithfully, declaring that he believed the future of the church rests in the proper education of its young people through this medium. Uncle John will not soon be forgotten. He rests in waiting for the promise of the Father to send His Son from heaven to awake him. Then we shall see him again.

Wherever we go we are impressed with the need of our young people to lay a good foundation in youth. Not only a foundation in knowledge, but a foundation in right principles before God as well. We are living in an age where the bulk of humanity are trying to get something for nothing. This is the cause for the trouble between capital and labor today. This is largely the cause for so many divorces. Remember that "Nothing of value is gained without effort."

BIBLE Thoughts and Talks

Vol. 3

Oregon, Illinois, Jan., 1911

No. 5

S. J. Lindsay, Editor,
Oregon, Illinois.

Always address the editor at Oregon, Illinois, unless otherwise directed by private letter.

With this issue Christmas has passed and the New Year is upon us. We presume that our friends fared well in the general exchange of gifts which takes place at this season of the year. The editor and his family have no reason to complain since we have not been forgotten in it all. Now that the New Year is with us, we wish you all a happy and prosperous year in the good things of this life and a magnificent growth in the things of that life which is to come.

Report of work for December.

Since our last report our work has been more broken. We had it well planned but sickness coming into the locality where we had planned to work, and among those in whom we were particularly interested made it advisable to change our plan of operation. We will take up that work later.

Sister Minnie Rouch, Bremen, Indiana, is one of the supporters of our work and she had been asking for work for some time, so on Tuesday morning, Dec. 6th, we started for Bremen, staying over night at the home of Sister Harsch in South Bend, and arriving at the Rouch home in the afternoon of Wednesday. On Wednesday evening a Bible lesson was conducted in Sister Rouch's home before the neighbors who had gathered there in answer to announcement. On Thursday evening we gathered at the home of Bro. and Sister Willis Rouse and again on Friday evening at the home of Sister Senneff. Each evening there were enough present to fill

the capacity of the homes. The attention was good and many not in the faith took part in the lessons, asking questions and taking a general interest. This is a good field for labor and if time permits a visit will be made at a later date when more time can be given. On Saturday we returned to South Bend where we had promised a week of work, there being supporters of our work here who have long been faithful to the cause of truth. After Sunday services we could no longer have the use of the hall where our people commonly meet, so the evenings were spent alternately in the homes of Bro. Richard Railsback and Bro. Snoko. Bro. and Sister Snoko have been invalids for some time, not being able to go out to meeting, and this meeting with them was thoroughly enjoyed by all. On Saturday evening, Dec. 17th we were permitted to appear before our brethren at Lanark, Ill., once more. It was pleasant to look again into faces so familiar and to be with those with whom we have had such pleasant associations for so long. Preaching for them Sunday forenoon and afternoon, at the close of the afternoon service we started across country ten miles and caught the evening train for home. Here we are, enjoying the holiday rest, expecting to go to work next week in southern Illinois.

Financial Report.

Receipts.

Mrs. E. Moran, \$1.00; Mrs. A. L. Tichenor, \$6.00; Willis Rouse, \$2.00; Mrs. Jane Pyper, \$6.00; Mrs. Mary Cordray, \$1.00; R. O. Cuffel, \$1.00; Mrs. Idona Romine, \$1.00; Miss Virginia Ritenour, \$1.00; Ezra Railsback, \$3.00; J. M. Glotfelty, \$5.00; Mrs. H. S. Bell, \$3.00; Mrs. Mary VanAntwerp, \$1.00; Miss Emma VanAntwerp, \$1.00; F. V. Blakely, \$5.00. Total receipts, \$37.00.

The above are the receipts of all

classes for the month. The following will show the various sources from which they come:

Pledges	\$ 29 00
Subscriptions for paper	2 50
Collections	5 50
Balance last month	409 15
Total	446 15

Expenses.

500 1c envelopes	\$ 5 62
Bible Thoughts and Talks	8 00
Postage	1 50
Carfare	9 88
Hotel	1 15
Salary for December	75 00

Total	101 15
Balance January 1, 1911	\$345 00

Sermons preached, 15; no baptisms; miles traveled, 440; places visited, 4.

"Will It Pay To Become a Christian" is the title of a little book by our esteemed brother James W. Wilson of Chicago. We have always esteemed Bro. Wilson as one of our most scholarly associates in the work. Not only is he scholarly, but with it he has love for the work. According to the publisher's statement, the price is twenty-five cents, or it will be sent free to anyone who will agree to read it and loan it to two other persons likely to be influenced by its contents. This is surely a liberal offer and it shows at once that it is not Bro. Wilson's desire to make money out of the enterprise. Send for it to W. H. Wilson, 625 N. Willow Ave., Austin Sta., Chicago, Illinois.

A letter from Sister Inez Titus says among other things: "I enjoy 'Bible Thoughts and Talks' very much. Think it is just fine. Read Bro. Williams' article on swearing 'till we almost learned it.'"

Christ's Real Suffering.

To many the thought of being laid up-

on a cross and having spikes driven through hands and feet, then to be lifted up to hang by four terrible wounds, would constitute the sum total of our Lord's suffering, but to the thoughtful mind it must appear differently. Jesus had enemies—out-spoken enemies. He had a host of friends such as can be won on a bread and butter basis. These he had won by healing and feeding them. Then he had those who were very near to him—a sort of inner circle—his disciples and closer relationships. He did nought but good to all. He healed the sick, opened blind eyes, unstopped the deaf ears, forgave—spent his life in doing good to others. Then came the supreme moment in his life when his suffering began in Gethsemane and when he now had a right to look to them who had been benefitted by him and who had been almost continually with him for a look of sympathy, a word of cheer, and tears of love. The fed and healed multitude faring for their own welfare were not present; the disciples through fear of their own lives deserted Him, some even swearing they knew Him not. As He looked down from the cross not more than three could be found to whom He might look expecting sympathy. His real suffering lay not in the cruel wounds inflicted by His worst enemies, but by the consciousness that all he was receiving from them whom he had benefitted was a careless and cruel desertion, leaving him to die amid the jeers and taunts of his worst enemies with the odium of the world's sin upon him. Death is an enemy. But there are enemies worse than death. There may be some comfort even in death when a life has been well rounded out, if friends are faithful in showing sympathy and love but when one is given into the hands of his enemies to suffer for righteousness, then to be deserted by those who have benefitted by that which led you to the suffering, is the thing that makes the real sting in death.

Jesus had learned to look to an arm that is stronger than the arm of flesh and in this was his strength. In suffering with him in this respect, let us learn to obtain strength from the same source upon which he relied.

S. J. L.

"For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life which now is, and of that which is to come." I Tim. 4:8.

If we are already possessed of in mortality (never-dying life) how can the apostle speak of it as the "which is to come" life?

Of our present life James says that it is a vapour that appeareth for a little while, then VANISHETH AWAY Job says that a man fleeth also as a shadow and CONTINUETH NOT, and asks the question, "If a man die, (stops living), shall he LIVE AGAIN? God's definition of death can be found in Isa. 38:1. "Put thine house in order for thou SHALT DIE AND NOT LIVE."

Man has promise of eternal life and it will be given at the time appointed. "And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and IN THE WORLD TO COME life everlasting. Luke 18:29-30.

Then if death overtakes man before this promise is made good, what becomes of him? Answer: "In the sweat of thy face shalt thou eat bread until thou RETURN UNTO THE GROUND, for out of it wast thou taken; dust thou are and UNTO DUST SHALT THOU RETURN." Gen. 3:19. Simple enough, isn't it?

Sometimes we get exaggerated ideas from carelessly reading a text; we read "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, etc." I Pet. 3:3.

Some people get the idea that because of this text it is sinful to wear anything made of gold. If this is the case, is it not just as wrong and sinful to wear clothes? Look at the text carefully. What does it mean?

What Sun Stood Still at Joshua's Command?

'As you read what I have stated, that all miracles are in harmony with the laws of nature, you may think it strange how the sun stood still at Joshua's command, and wonder if that could be in harmony with the laws of nature. If the Bible taught that the sun stood still, we would be forced to admit that its teachings were in opposition to nature's laws. DeWitt Talmage said that the sun could stand still; God could do anything—but not so. God cannot be a God of reason and do anything that is not in harmony with reason. God cannot lie. God is the God of law and order, and he will do nothing contrary to it. You might as well talk about a man walking without moving his feet, as to claim that the Almighty will do anything contrary to the great laws of nature that he has laid down. I was met on

this point when only a young man. Col. Ingersoll said to me: "Do you believe that the sun stood still as recorded in Joshua 10?" I admitted that I did—I had been educated to believe that it must be so. Like the young robin, I had opened my mouth and taken it down, without even tasting it, or doubting that it was not pure food. "Do you realize," he said, "that in the revolution of the earth around the sun we are moving at the rate of about 19 miles a second, 1140 miles a minute, 68400 miles an hour, and in a day, 1641600 miles; should that motion cease where would you be?" I was forced to admit that we would be whirled into nonentity. I was frank to confess that I could not answer him; something was wrong, but I said to Col. Ingersoll, "I will not join your ranks, I will investigate. That occurrence in Joshua was recorded in Hebrew; I will go to the original language, that is but fair." In any occurrence of life, never condemn the accused until you are forced to by the plainest of evidence. Give the Bible the benefit of the doubt. Cast aside a book that contains the only hope of life eternal to a perishing race, because the translators have made some mistake? Did anyone ever hear of worse folly? I turned to Joshua 9th and 10th chapters, and read the narrative. The Children of Israel had conquered most of the land. The Gibeonites lived near, but they came to Joshua with worn clothes and mouldy bread in their vessels, representing that they came from a far country and so persuaded Joshua to make a league with them. When the surrounding nations heard that the Gibeonites had submitted to Joshua, they assembled their armies and came against Gibeon to destroy the city and people. In their distress the people of Gibeon sent to Joshua to come in haste to help them. Joshua went to their deliverance and success attended his efforts, for the Lord helped him. Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the Children of Israel, and he said in the sight of Israel: "Sun, stand thou still upon Gibeon; and thou moon in the valley of Ajalon."

As I read this verse, I noticed the marginal reading, "Be silent"—in place of "stand." It could not be the literal sun or moon that was commanded to be silent, I would look at the word "stand."

I turned to Young's Analytical Concordance and the word was "Damam," and Young gave—"To be silent." I opened Gesenius Hebrew and English

Lexicon and read as its first definition: "To be silent to anyone; to listen to him in silence; to wait in silence, patience and confidence for his help."

How the light began to gleam through the dark tunnel. It could not be the literal sun that was to be still, for the command was only to Gibeon and Ajalon. He only commanded it to be still in two places. Joshua's command instead of being addressed to the literal sun and moon, was addressed to the worshippers of the sun and moon—the men of Gibeon and Ajalon. He commanded them "to be silent"; not to join in the conflict—"to wait in silent patience and confidence"—to stand still and see the salvation of God. It is proved beyond all dispute in the 13th verse of the 11th chapter:

"But as for the cities that stood still in their strength, Israel burned none of them."

They were the worshippers of the sun and moon that had to stand still and wait for God's power to be manifested. Notice how it reads in 2nd Kings 23:11. In the fifth verse we are told that—

"Josiah, the king, put down those that burnt incense to the sun and moon and planets." 11th verse: "And he took away the horses that the king of Judah had given to the sun, and he burned the chariots of the sun with fire. He burnt the chariots of the sun worshippers."

Also in 2nd Samuel 2:28, it says: "So Joab blew a trumpet and all the people stood still, and pursued after Israel no more. They stood still, they fought no more; so the men of Gibeon were silent, they did not engage in the conflict, but waited for God's power to be manifested."

It is all plain and in harmony with nature's laws, and so another of the great infidel impossibilities, that they have again and again brought against the Bible, disappears from view, a mere nothing; and the accused, the blessed Bible, steps out innocent-proved, not guilty. How such evidence as this should increase our faith and cause us to know that the God of the Bible is All-wise and as he gave the inspired word, it is free from all contradictions and impossibilities."

"Rev." L. T. Nichols, Rochester, N. Y.

(The above is given from a small treatise on the Holy Spirit by the author named. The quotations are made just as he has given them although it is plain to be seen that they are not exact in every instance, yet the thought may be all right. The line of thought is well worth considering. Examine it and let us hear

from you on the matter one way or the other. Keep any reply within the bounds of 500 words.—Editor.)

CHRISTIAN LIVING THE KEY OF THE SCRIPTURES.

Our brethren have tried mere study of the Bible until after fifty years or more of study the best students still differ widely. Since error and divisions are sinful, something must be wrong, therefore. It shows carnality, I Cor. 3. Is there not some way younger searchers can profit by the past and "find the knowledge of God? Yes, "His secret is with the righteous," Prov. 3:32. "For God gives to a man that is good in his sight, wisdom and knowledge and joy," Eccl. 2:26. "The secret of the Lord is with them that fear him, and he will show them his covenant," Psa. 25:14. From these and a host of like scriptures we see that a righteous life is the shortest path to Bible knowledge. So if we could be learned and wise, be good, is the Father's counsel. But if we seek knowledge only to be learned we still are selfish and proud, and since these are sins, and "none of the wicked shall understand, Dan. 12:10, we then will still be in darkness as regards an understanding of "the deep things of God." Love is the only sufficing motive, and since love is service, when we desire knowledge for the sake of helping others we have made the right start. Then if we continue "speaking the truth in love," Eph. 4:15, since "to him that has shall be given," we will by service enlarge our capacity to serve, and hence increase our knowledge of the Book. Knowledge and character, then must go hand in hand. If severed they both corrupt. A truth learned must be lived, or we both lose it and fail to learn more. A step into the light and it must be shed abroad, else darkness is our portion. A sermon bearing too much library odor and too little of the perfume of toil is foul, like the unventilated air, and does not bear heavenward the sweet incense that is so pleasing to the Father.

In the second of first Corinthians the argument is made that as a man's own mind knows his own thoughts, so God's spirit (mind) knows best the deep things of his; that they have not entered into man's mind to know, but are revealed by God's spirit; that the carnal mind, being contrary to God's, therefore cannot know them; but that if we have the mind (spirit) of Christ, we can know them. This spirit of Christ is the spirit of God or holy spirit. Rom. 8:9. What could

be more reasonable than this argument? For since the holy spirit wrote the Bible, a spirit of holiness in the reader is indispensable to an understanding of the thing written, just as an English book cannot be understood by one who has no English in him. Thus we see that the cause of all religious difference is some sin. As long as we have differences "sin lieth at the door." But Eph. 4, the chapter on the seven items of unity, shows that time and growth are needed to grow up to the perfect standard, and shows how to do it.

Pride in natural immortality blinds most modern religions to such truths as the resurrection, second advent, future judgment and the kingdom. Love of strife and applause for learning make Adventists a band of sedition and foaming and "swellings" and "tumults," very largely.

All error is the fruit of sin, and all error-seeds multiply more sin.

Let us be wise. God's order in 2 Pet. 1 is after "faith," first "virtue," then "knowledge." Have we not been trying 'lo these many years' to reverse the Divine edict much to our confusion and shame?

Let us be good first, and then we shall have knowledge and wisdom.

Joseph Williams, Frankfort, Ind.

Answer to Question in December Issue.

The apostles and early disciples received gifts of the Holy Spirit. Acts 4:31. Matt. 10. Christ told his apostles not to take thought beforehand what to speak, but when the time came it would be given them what to speak. Matt. 10:19-20. This is not the case with us today, since we do not exercise these gifts. We must study 2 Tim. 2:15. Thus Christ's disciples could forsake all when God was dealing with them. But since God is not working with us in the same way today, each man must provide for his own as stated by Paul in 1 Tim. 5:8.

Miss Ida Ordnung, Burlington Jct. Mo.

Infidelity and the Bible.

"Voltaire supposed he had ridiculed the Bible out of existence, and so the Supplement (Ingersoll, the infidel,) looks upon what he imagines to be a conquered Christ, and summons all his court—at a dollar a head—to aid him in getting God out of the world. Even while hesitating to admit that there is one, and yet, while declining to inform us that there is none, he gives the question the benefit of the doubt, and leaves the mind of his audience

in the vacuum expressed.

As an irresistible, opposing force, "dust to dust" is the verdict of God; and, while one after another of the infidel court mingle with the earth-dust, the Bible, the object of their attack, still continues to speak the "Word of Life" to all, whosoever will.' J. O. Barnaby in "The Rock," May 1888.

I Pet.. 4:5-6.

"A very simple exposition of the above text will be found by emphasizing the past and present tenses of the verb—thus:

"For this cause WAS the gospel preached to them that ARE dead, that they might be judged by other words.

"To this end (R.V.) IN FORMER times was the gospel preached to them WHO ARE NOW dead in order that they might during their life time—"according to men in the flesh"—have God's judgment passed upon them and being justified, prove worthy of life—"live to God in the spirit."

The "end" or "cause" spoken of, is spiritual purification (ver. 1-4) "that ye no longer live the rest of your time in flesh to the lusts of men, but to the will of God." Thus the idea presented is that the gospel formerly, as now, has been the medium of spiritual elevation, and the touch-stone by which humanity has been tested for eternal life."

J. F. Gelletly in "Words of Truth," Mar. 1893.

Good Business Rules.

A man who has a large number of employes under him has posted up in the various departments of his establishment cards which bear the above caption and the following rules:

1. Don't lie—it wastes my time and yours. I'm sure to catch you in the end, and that's the wrong end.

2. Watch your work, not the clock. A long day's work makes a long day short, and a short day's work makes my face long.

3. Give me more than I expect and I'll pay you more than you expect. I can afford to increase your pay if you increase my profits.

4. You owe so much to yourself that you cannot afford to owe anybody else. Keep out of debt or keep out of my shops.

5. Dishonesty is never an accident. Good men, like good women, can't see temptation when they meet it.

6. Mind your own business and in time you'll have a business of your own to mind.

7. Don't do anything here that hurts your self-respect. The employe who is willing to steal for me is capable of stealing from me.

8. It's none of my business what you do at night. But if dissipation affects what you do the next day, and you do half as much as I demand, you'll last half as long as you hoped.

9. Don't tell me what I'd like to hear but what I ought to hear. I don't want a valet to my vanity, but I need one for my dollars.

10. Don't kick if I kick—if you're worth correcting, you're worth keeping. I don't waste time cutting the specks out of rotten apples.

(The above was clipped from a little paper, "Ideal Power," published at 1014 Fisher Bldg., Chicago. These rules have power enough in them, which, if exercised by both employer and employe, would settle all difficulties arising between capital and labor. These rules are of value to anyone who will read them and put them into practice.—Editor.)

Importance of a High Faith.

The popular adage is, "Oh, it makes no difference what a man believes, so he is sincere!"

Let us see. A family was poisoned in Montgomery County last year by eating toad-stools, which they sincerely believed to be mushrooms. Three of them died. Did it make no difference?

A man endorsed a note for a friend whom he sincerely believed to be an honest man. He was a scoundrel and left him to pay the note. Did it make no difference?

A traveler takes a train going north sincerely believing it is the southern train. Will it make no difference? Will he bring up at the south all the same?

If a man sincerely believes a certain thing, while the truth about it is entirely different, will his sincere belief about it make it all right?

The truth is, the popular adage is a lie—and a very transparent one at that!! If a man is sincere, he will take pains to know the truth. For where facts are concerned, all the thinking in the world will not change them. A toad-stool remains a toad-stool, whatever we may think about it.—"The Covenant."

That Blessed Hope Alphabet.

A heart-felt experience of the glorious truth of the Second Advent of our Lord will result in:

Abiding in Christ, I Jno. 2:28.

Bearing persecution, I Pet. 4:12-13. Comforting the sorrowing, I Thes. 4:18.

Denying self, Col. 3:3-5.

Enduring temptation, I Pet. 1:6-7.

Faithfulness, I Tim. 6:14.

Godliness, II Pet. 3:10-11.

Holiness, I Thes. 5:22-23.

Implicit trust in God's Word, I Thes. 4:14-15.

Joyfulness, I Pet. 1:8.

Keeping in mind our heavenly citizenship, Phil. 3:20.

Longing after the welfare of others, Cor. 1:4,7.

Moderation, Phil. 4:5.

Not being ashamed of him, Mark 8:38.

Obedience, I Tim. 6:13-14.

Purity, I Jno. 3:2-3.

Quietness, James 5:7-8.

Readiness, Matt. 24:44.

Separation, Rev. 16:15

Testimony, Luke 9:26.

Unity and brotherly love, I Thes. 3:12-13,

Valuing the Word of God, 2 Pet. 1:19.

Watchfulness, Matt. 24:42.

'Xpectation, Tit. 2:13.

Yearning for that day, Rev. 22:20.

Zeal, 2 Tim. 4:1,5.

Alf. Sandham in "Faithful Witness."

At a recent gathering in Boston one of the speakers made the following impressive statement: "This country received from its predecessors the horse; we bequeath the bicycle, the locomotive and the automobile. We received the goose quill, and bequeath the typewriter; we received the scythe, we bequeath the mowing machine; we received the sickle, we bequeath the harvester; we received the hand-printing press, we bequeath the Hoe cylinder press; we received Johnson's Dictionary, we bequeath the Century Dictionary; we received gunpowder, we bequeath nitro-glycerin we received the tallow dip, we bequeath the arc light; we received the galvanic battery, we bequeath the dynamo; we received the flintlock, we bequeath automatic firing Maxim guns we received the sailing ship, we bequeath the steamship, the greyhound of the sea; we received the frigate Constitution, we bequeath the battleship Oregon; we received the beacon signal fire, we bequeath the telephone and wireless telegraphy; we received wood and stone for structures, we bequeath twenty-storied sky-scrapers of steel. Such are a few of the bequests of the nineteenth century to the twentieth."

BIBLE Thoughts and Talks

Vol. 3

Oregon, Illinois, Feb., 1911

No. 6

S. J. Lindsay, Editor,
Oregon, Illinois.

Always address the editor at Oregon, Illinois, unless otherwise directed by private letter.

Report of Work For January.

We were considerably disappointed in our plans for work for January. We had made arrangements with Bro. and Sister Wiggins at Eldorado to give them some work there and expected to start for Eldorado on Monday, Jan. 2nd. A letter came on Thursday of the preceeding week saying that the church in which we had proposed holding our meeting was to be occupied by an evangelist of the same denomination to which the church belongs and saying that it would be useless at this time to try to hold a series of meetings there. This necessitated the making of a hurried appointment elsewhere. Ripley, Ill., having asked for some work, it was thought best to impose upon them a meeting with this short notice, so letters were mailed Friday morning to two different brethren with the thought that these would reach their destination in time for the announcement to be made on Sunday at the regular service. In this there was disappointment. On Monday morning we headed for Ripley by way of Rushville. Arriving at Rushville Monday evening about nine o'clock, we looked around for some familiar face

from Ripley, but none appeared, and, indeed, we were rather glad of it, as the night was bitter cold. We found our way to the hotel and went to rest. Next morning it was still very cold. A thought came over us that perhaps our letters had failed to do their work and so Bro. Cooper was called up by 'phone at Ripley. He was more surprised to know that we were anywhere within a hundred miles than we were to know that he had not yet received our letter. Knowing by this that no arrangements had been made for us to get to Ripley, we asked a liveryman how much he would charge to make the drive out to Brother Densmore's—eight miles. "Three dollars," was his reply. Finally he was persuaded to do a piece of charity work in that he took us out for two dollars and a half. We began on Tuesday evening, Jan. 3rd, and when the meetings were fully announced in the neighborhood, the attendance became as good as usual, which is always very good. Ripley is one of the best places visited for getting out a crowd of interested listeners. The latter part of the series was interrupted by very bad weather. While many seemed to be interested, yet none yielded the obedience we desire in a meeting of this sort.

On Monday, Jan. 17th, Bro. Charles Thomas from Hale Ridge, fifteen miles north of Ripley, conveyed us thither and here we are now at work. There is a good attendance and good interest is manifested. We go from here to the Independence schoolhouse,

four miles west, next week. Independence is the first place in this community where the writer worked. This work will come in our next report. We have been blessed with good health for which we are indeed thankful. We will do our part faithfully and well and trust the good Lord for results.

Financial Report.

Receipts.

H. Brooklebank, \$75.00; Rolla Hightower, \$3.00; Mrs. Nellie Landon, \$1.00; Mrs. Lou Himmelright, \$5.00; Emma Van Antwerp, \$1.00; Mrs. Mary Van Antwerp, \$1.00; J. E. Cook, \$3.00; J. W. Good, .50; Myrtle V. Braley, .80; Wm. Laning, \$25.00; J. W. Cooper, \$2.00; Mrs. Tennie Long, \$1.00; Jennie Cox, \$1.00; Frank Laning, \$1.00; Ripley Church, \$6.00; F. V. Blakely, \$5.00; Katy Campbell, \$1.60; Grace Williams, \$12.00.

Total receipts, \$144.90.

The above are the receipts of all classes for the month exclusive of the balance with which to begin the month. The following will show sources from which the total is derived:

Pledges	\$132 00
Collections	9 00
Subscriptions to paper	3 90
Balance for Jan. 1st	345 00

Total receipts \$489 90

Expenses

500 1c envelopes	\$5 62
500 2c envelopes	10 62
Printing Bible Thoughts, etc	8 00

Carfare 6 24
 Hotel 1 55
 Salary for January 75 00

Total expenses \$107 03
Balance February 1st, . . \$382 87

Sermons preached, Ripley, 13; Camden, 9, Total 22. No baptisms. Miles traveled, by rail, 187. Places visited, 2. The carfare in the above itemized account includes \$2.50 paid for livery.

The Sun and Moon Again.

Dear Bro. **Lindsay:**

I have been unable to harmonize the full scriptural account of the sun and moon obeying Joshua's command, with "Rev." L. T. Nichols' exposition of it as given in the January number of Bible Thoughts and Talks.

While admitting that he has made it look partly reasonable that the literal sun and moon are not referred to in the matter, it does not appear to be altogether so. The latter part of verse 13 says: "So the sun stood still in the midst of heaven"; and the 14th verse shows that the occurrence had some effect upon the day: "And there was no day like that before it or after it." There would be no use for most of the language in the 13th and 14th verses if the sun and moon worshippers were the sun and moon referred to. The real reason for doubting that the real sun and moon stood still seems to be that it is too difficult to believe, as indicated by the following language: "If the Bible taught that the sun stood still, we would be forced to admit that its teachings were in opposition to nature's laws." It seems to us to be no more unreasonable for the heavenly bodies to obey the voice of the Lord, than that good wine should be poured from pots of water by his command. Either might be looked upon as a breach of the laws of nature, by the same inference, although the case in question would be on a larger scale.

We have not undertaken to meet fully the expositor's argument, for we do not consider it **altogether** strong.

We have noticed a case fully its equivalent in Isa. 38:8 and given in words that seem to be not easily misunderstood. We are reminded by all this that we may greatly err through a misunderstanding of the scriptures and be inconsiderate of the power of God. We are as yet unable to convince ourselves that the sun and moon standing still was not an astronomical phenomenon.

Rolla Hightower, Golden, Illinois.

Good Business Propositions from the Proverbs.

He that answereth a matter before he heareth it, it is folly and shame unto him. 18:13.

He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears. 26:17.

He that is surety for a stranger shall smart for it; and he that hateth suretiship is sure. 11:15.

My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, thou art snared with the words of thy mouth, thou art taken with the words of thy mouth. Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend. 6:1-3.

He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction. 13:3.

A GOOD name is rather to be chosen than great riches, and loving favour than silver and gold. 22:1.

A fool uttereth all his mind, but a wise man keepeth it in till afterwards 29:11.

Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips. 27:2.

Unpardonable Sin.

The words are not in the Bible. Neither is the idea. Many have been the heartaches, insanities and even suicides, all because of this delusion of theology. The Bible idea would be more truly expressed by "unpardoned sin." Let us look at the Bible language, Mark 3:22-30. Jesus was performing miracles. The purpose of miracles was to prove him Christ. Therefore, whoever denied the Divine source of this power to which source he pointed as his authority, thereby denied that he is Christ. Therefore was unforgiven, for no one outside him is forgiven. He therefore says that such are not forgiven, either in this age or the age to come **because** he who denies Christ refuses forgiveness by so doing. That this is the right idea, see Luke 12:9-10. Therefore, since unforgiven responsible ones are to be judged, those who denied him then are in danger of "eternal judgment," that is, the judgment of the age, the age "to come." No one today can sin thus as they did, in the sense that we today have not this power "of the world to come," Heb. 6:4-6, as was the case of Ananias and Sapphira, but can do the equivalent, in the

sense that we can deny Christ till we die, refusing the only possible process of forgiveness. Die in sins as he shows it to be in Jno. 3:18 taken with 8:21-24. For in I Jno. 5:16-17 it is called "sin unto death." It is also there shown that to forgive is to "give.....life." Since a rejecter of Christ is impossible to be forgiven till he accept him, he says, "I do not say that he shall pray for it." Again we see there is no forgiveness but in accepting him. There is one thing sure, and that is, you are not beyond God's mercy, because you are sitting here reading this. If there was no hope for you to be forgiven, you would be dead. For, since the penalty of sin is death, whenever God ceases to offer you mercy the penalty will fall on you. So rejoice, friend, that mercy's door is open to you as long as you are alive. Every breath we draw is a testimony that "his mercy endureth forever." Else we would die in our sins, unforgiven. No matter what you have done, if you confess he will forgive, just so you do not refuse pardon by denying Christ. That this is the right view, that so long as we are alive there is hope, take a few instances. He that was "without mercy" "died," Heb. 10:28. "God hath put away your sin, you shall not die," II Sam. 12:13.

When God took mercy away from Saul, II Sam. 7:15, he was "put away" and "died" in Mt. Gilboa, I Sam. 31. Ananias lied against the holy spirit, so by works he denied Christ, Titus 1:16, so he died in his sin.

Do not worry when theology threatens you that you have grieved the voice of the Spirit till your case is hopeless. Accept God's mercy, no matter what you have done, and go on your way rejoicing.

Joseph Williams, Frankfort, Ind.

Lazy Christians.

The Bible provides for no such creatures. We have little sympathy for the professed follower of Christ, who through laziness and shiftlessness is ever found in want. We have found those who have strangely arrived at the thought that poverty is a sure sign of acceptance with God. An old brother who has not made the best of his opportunities in life once said to us, "The Bible says Blessed are the poor, for theirs is the kingdom of God." We at once confessed that if the Bible says that, it was news to us. On the other hand we do find the Bible giving the following bit of information on the subject:

"Let him that stole steal no more;

but rather let him labour, WORKING WITH HIS HANDS the thing which is good, that he may have to give to him that needeth." Eph. 4:28.

"But if any provide not for his own and specially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5:8.

"Not slothful in business" is another injunction found in Rom. 12:11. We read also that "drowsiness shall clothe a man with rags," Prov. 23:21.

"The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing." Prov. 20:4.

This is written because there are those who through not making the best of their opportunities are found in want and they too often are also the ones who complain bitterly when more well-to-do brethren do not hasten to supply their needs at their first call. It is not written to excuse any one from supplying need to those who are poor indeed, who through misfortune, sickness, and other circumstances over which they had no control are helpless. It is intended as a rebuke for those who have the mistaken idea that poverty is a virtue, no matter by what means it is brought about.

The true follower of Christ will have no time to waste. He will be energetic in all lawful directions. He will labor that he may not only provide for his own, but also to give to them who are less fortunate than he and this he will gladly do. S. J. L.

Righteousness.

Our topic has a simple but far-reaching meaning—righteousness or justice. In these "last days" of speedy commercialism (Dan. 12:4,) we are often led to exclaim, Is there any righteousness left in the world. This also strengthens our view that we ARE living in the last days. Matt. 24:37-39. Luke 18:8.

One thing we should be careful about that we deceive not ourselves, that we mistake not our ZEAL for Righteousness. We are reminded in this of the Pharisee and the publican as recorded in Luke 18:10-14. It is not wrong for us to have both of these qualities, but if we cannot have both, be sure that we obtain RIGHTEOUSNESS. There is a blessing for those who do "hunger and thirst after righteousness." Matt. 5:6, as well as the additional assurance that we "shall be filled."

Someone may ask, "How may I create this appetite for righteousness?" Ps. 33:4 says, "The word of the

Lord is RIGHT. I would then enjoin such enquirer to know more of that Word. Christ instructed the Jews (and us) Jno. 5:39, to "Search the Scriptures (Word.)" "for in so doing we would learn how to obtain eternal life. When we have LEARNED what is necessary in this regard, then we must make APPLICATION of our knowledge. In this we are reminded of the example of Abraham. He first believed in God, and was obedient to Him even though he could not see what the outcome of his action would be, and because he did RIGHT, the Lord "Counted it unto him for righteousness." Gen. 15:6.

Again we learn in Ps. 33:5 that the Lord "loveth righteousness and judgment." If we have these qualities, cannot we reasonably conclude that the Lord will love and bless us?

The Word further instructs us that if after we have believed we are obedient by getting into Christ, then we become "heirs and joint-heirs with Jesus Christ" to the promises made to Abraham, Isaac and Jacob. We learn that Jesus is to be King over all the earth. Isa. 2:2-4. Dan. 7:13, 14. Luke 1:31-33. We further learn that the nature of his reign is "RIGHTEOUSNESS." Jer. 23:5,6. Ps. 72. We, as mortals, can see a great lack of "rightness" or "justice" in almost everything, not alone the judiciary of this and other lands, and feel that the weight of evidence is against the condition improving until the coming of King Jesus.

Again we learn from the Word that they who have believed in God and "the son whom he hath sent," are not only to come into an inheritance, but are to assist in the judgment of the world. Matt. 25. 1 Cor. 6:2,3. Rev. 5:9, 10. Let us particularly consider 1 Cor. 6:2,3, for Paul clearly sets forth that if we are to undertake to judge (Teach) nations, we must first BE taught, and LEARN TO GOVERN OURSELVES in such things as pertain to this life or we will not be considered competent, and be denied the honor. The "crown of righteousness" surely awaits the faithful. 2 Tim. 4:8.

To become "approved," we must STUDY. 2 Tim. 2:15. What are we to study? The Scriptures, for they are "profitable for instruction in RIGHTEOUSNESS." 2 Tim. 3:16. If we have learned righteousness, then we can teach or administer it to others and obtain great glory. 2 Cor. 3:9.

F. V. Blakely,
627. So. Lafayette St.,
Grand Rapids, Mich.

The Sweet-Brier Rose.

Beside my cottage door it grows,
The loveliest, daintiest flower that
blows,

A sweet-brier rose.

At dewy morn or twilight's close,
The rarest perfume from it flows,—
This strange, wild rose.

But when the rain-drops on it beat,
Ah, then its odors grow more sweet
About my feet.

Oft times with loving tenderness,
Its soft green leaves I gently press
In sweet caress.

A still more wondrous fragrance flows
The more my fingers firmly close,
And crush the rose.

Dear Lord, oh, let my life be so—
Its perfume when the tempests blow
The sweeter flow.

And should it be thy blessed will
With crushing grief my soul to fill,
Press harder still.

And while its dying fragrance flows,
I'll whisper low, "He loves and
knows

His crushed brier-rose.

Gertrude W. Seibert.

Answer to question in previous issue.

In 1 Pet. 3:3, we are not forbidden to wear gold or nice clothes; but we are forbidden to make such things our adorning. Verse 4 tells what our adorning should be. This is in accord with Matt. 6 where we are told to seek first above all things the kingdom of God and His righteousness. Miss Ida Ordnung, Burlington Junct., Mo.

As Pastors Are Often Viewed.

Albert W. Hebbard, New York's charity expert, said at a dinner:

"The great danger of charity is its pauperizing effect. This effect must be avoided, or the recipients will all become Jack Hanches.

"Jack Hanch, on the score of bad health, never worked, and the pastor of the Methodist church, a man whose heart sometimes out ran his head, sent the idler and his family weekly gifts of food and clothing—supported the whole crew, in fact.

"A church visitor, after listening to Jack's complaints one day, said: "Yes, of course, you have had bad health, we know that; but one thing at least you should be thankful for, and that is our pastor's kindness in sending you all this bread and meat and jelly and blankets and so on.

Don't you think it's good of him to look after you so well?

" 'Good of him?' said Jack, impatiently, 'Why, what's he for?' "

—New York Sun.

What Must I do to be Saved?

HEAR THE WORD. 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? Rom. 10:13-14.

BELIEVE THE WORD. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that BELIEVETH. Rom. 1:16.

REPENT. Then Peter said unto them, REPENT, etc.

BE BAPTIZED. Then Peter said unto them, Repent, and be BAPTIZED every one of you in the name of Jesus Christ. Acts 2:38.

LEAD GODLY LIVES. But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. Gal. 6:22-23.

No getting into Christ except by this process. For as many of you as have been baptized into Christ have put on Christ.....And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise. Gal. 3:27-29.

Only those who are thus "in Christ" have promise of life when he comes.

For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ is the first fruits; afterward they that ARE CHRIST'S AT HIS COMING.

These scriptures are so plain that none need stumble who read. There is but one way to get around this argument and that is to declare that the language is not inspired or given by authority of God. To do this will lose hope to anyone. Man has neither the power nor the wisdom to save himself and if we have no authentic promise of God to save us, we are without hope and lost. It is the belief of the gospel alone that has sav-

ing effect—a false gospel has no saving power. Gal. 1:6-9. S. J. L.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.—Luke 12:32.

We should be careful in reading God's word to know just what part of it we may claim for ours. We often hear the above text quoted by our good brothers and sisters as a promise of God to them. If this be the case, have such followed the injunction which follows in the next verse?

Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupt. Luke 12:33.

In Matt. 19 we find this promise again and here the ones to whom it was given are more plainly made known to us.

Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel. Matt. 19:27-28.

The old Israelitish kingdom will be restored and when they become a nation once more, they will not be governed by unfaithful shepherds as they were before, but they will be under the government of Christ, the King, and his faithful apostles who will have arrived at a state in which they can govern perfectly. The poor and needy will then be fairly treated and righteousness and justice will be measured out to all that are upon the earth.

The epistles are given to the church. As we are of the church, we must go to the epistles to find the portion which positively belongs to us. Paul meant all that he said when he advised Timothy to study to show himself approved unto God a workman that needeth not to be ashamed

RIGHTLY DIVIDING THE WORD OF TRUTH. It is a shame to a follower of Christ to be so weakly furnished with the knowledge of the Word that he is constantly misapplying it.

S. J. L.

After 1900 years of Christian missionary effort, Christianity stands about third in the world's religions. Buddhism has about 400 millions; Mohammedanism about 130 millions and Christianity—nominal Christianity—with less than this. Boil down nominal Christianity by taking out that large class who will say when Christ comes: "Have we not cast out devils in thy name and in thy name done many wonderful things, etc." and Christianity might drop down to even fourth or fifth place. If the whole world is to be converted before Christ comes, at the rate at which we have been traveling, the prospect is indeed not very bright. Yet the world is full of well meaning but mistaken people who declare that Christ will never come until by the ministry of the Word in the hands of the ministry, the world will be converted and made so clean and pure that Christ will want to come back, etc. The increasing filthiness of the church and the world but point to the time which is at hand when Christ will come to assert his power and Kingdom and to clean this old world up and make it a fit place for saints to dwell. Let us give up the job of trying to renovate this world and rather apply ourselves to the job of cleaning ourselves up and getting ourselves in readiness for his coming so that we may be accounted worthy to reign with him in his coming kingdom. S. J. L.

BIBLE Thoughts and Talks

Vol. 3

Oregon, Illinois, March, 1911

No. 7

S. J. Lindsay, Editor,
Oregon, Illinois.

Always address the editor at Oregon, Illinois, unless otherwise directed by private letter.

During the month word came to us telling us of the death of Sister Clara McCrodon, of Dutton, Mich. She had long been a sufferer and death came as a relief to a long and patient illness. The enemy now has possession but we look for One soon to come who has power over the enemy. Our love and sympathy go out to Bro. and Sister McCrodon and the brothers and sisters in their grief and we can but point to Him who has the power to overcome death. Let us wait patiently for the Lord from Heaven.

A letter from the home of Sister Mary Goekler of Marshall, Illinois, tells of the advent of another son into their home. May God add his blessing and may these boys be brought up in the fear and admonition of the Lord.

Requests have frequently come to the editor asking that he give a written outline of his sermon on The Rich Man and Lazarus. This is a great task to perform. Only those who have attempted to write out such outlines can know of the almost endless task this imposes, and then to have the same request made repeatedly multiplies the task by just that much. We do not like the thought of publishing tracts to sell. We do not believe in a preacher's doing much peddling of wares whether his own or for someone else, yet if there are enough who wish us to have our thoughts on this subject put into print and are willing to buy some of

them when they are printed, we will undertake the task. We have no means of knowing what such a tract would cost, but think it would be all the way from two to five cents. We will promise that the expense to purchasers will be only the cost of printing and postage. Will all those who are interested please write saying what encouragement they are willing to give.

Financial Report.

Receipts.

Mrs. Minnie B. Rouch, \$6.00; Jessie W. Donaldson, \$2.00; A. L. Campbell, \$1.00; Fred E. Chapman, \$1.00; Hettie Chapman, \$1.50; Alcinda Potts, \$2.00; Mrs. M. L. DeCounter, \$5.00; Mrs. Lydia Chapman, \$1.00; Lawrence Vincent, \$2.00; Mrs. Alverda Chapman, \$2.00; Chas. Vincent, \$5.00; J. E. Chapman, \$1.00; Emma VanAntwerp, \$1.00; Mrs. Mary VanAntwerp, \$1.00; S. E. Woods, \$2.00; Evelyn K. Harsch, \$4.00; Anna F. Drew, \$2.00; F. V. Blakely, \$5.00; Nellie M. Blakeley, \$1.00; Leota B. Hanson, \$2.00; Fred Drew, \$2.00; Wm. Carter, 50c; Mrs. J. A. Ordnung, \$5.00; Peter Jeffrey, \$10.00.

Total receipts, \$65.00.

The above are receipts of all classes for the month exclusive of the balance with which we began the month. The following will show sources from which the full total is derived:

Pledges,	\$ 37 00
Collections,	24 00
Subscriptions to paper4 00
Balance Feb. 1st,	382 87

Total Receipts \$447 87

Expenses.

Carfare,	\$22 95
Z. A. Landers, printing,	8 00
500 1c envelopes,	5 62
Hotel,	3 10
Use of church,	1 00

Salary for Feb. \$75 00

Total expense \$115 67

Balance March 1st . . . \$332 20
Sermons preached, Camden, 11; Burlington Jct., Mo., 12; Bible lessons at same place, 14; total, 37. Four baptisms; three at Camden, one at Vermont, Ill. Miles traveled, 1126. Places visited, 3.

According to the agreement entered into at the Illinois conference last year, the Illinois Bible School will begin this year on Monday, Aug. 7th. Be gin now to lay your plans to attend. Bros. Williams, Marsh and Lindsay will be the teachers.

Many complimentary things have been said concerning the "get up" of our little paper. These things help in the labor of getting the material together each month. While it does not take long to read it through, yet it requires quite a bit of labor to get it together. Primarily the paper is intended to report to those who are supporting the work this year just how their money is being used. What other material there is to go into it we want it to be of a sort that will make for thought on the part of the reader.

Report of Work for February.

Our last report closed while we were in the midst of a meeting at the Hale Ridge schoolhouse near Camden, Illinois. Rainy weather and bad roads hindered the work somewhat. On Friday night, Feb. 24th, an evening so inclement that only ten were present, Fred E. Chapman made a determined start to follow the life that there is in Christ. On Sunday morning at an early hour we went to the little stream near his house and buried him by baptism into Christ. On Monday evening the meetings were begun at the Independence

schoolhouse, about four miles west. This is one of the best country meeting places which we have ever served for getting out a crowd. The people come from somewhere until all of the available space is taken. We were here just the week and on Saturday evening Mrs. George Briggs, of the Hale Ridge neighborhood, made known her desire for baptism, and on Sunday morning Mrs. Alida Ritchey also applied for baptism. Alida has been our faithful organist almost from the beginning of our ministry in this place and we have longed for the joy that was ours on Sunday morning. There were but few present but there was great rejoicing. On Monday morning we went again early to the same place where we had buried Bro. Chapman a week before and these two dear souls were buried by baptism to rise again to walk in newness of life. Thus the Camden church was strengthened by the addition of three of the best people of the neighborhood. Bro. Charles Thomas made himself responsible for getting us to the noon train at Rushville, nine miles away. He did his part all right. Fifteen miles up the line we stopped off at Vermont where we met Sister VanAntwerp's family, according to previous arrangement. The daughter, Mrs. Clara Venard, had written that she wished to be obedient to the Master's call and so they had everything in readiness. The Christian people had kindly consented to the use of their baptistry for the occasion and we were not long in inducting Sister Venard into the all saving name. Remaining over night, we wended our way the next day to Kewanee and there spent the night with one of our most faithful families—the S. E. Woods family. Though isolated, yet they are as firm as ever. The next evening brought us home with the family for a few days. On Feb. 14th we started for Burlington Jct., Mo., where meetings were conducted from the 15th to the 26th. Here the attendance was small but the interest was very good on the part of those who did attend. This is the home of Sister Ida Ordnung, who is so well known to all Illinois Bible school attendants. Here we have Sister J. A. Ordnung and her family that are of the household of faith. The visit here was extremely pleasant, the only regrettable feature being that there was not some one to see the light sufficiently to be obedient. Monday, Feb. 27th, brought us home again to the family for a short visit.

The Holy Spirit.

The Holy Spirit is spoken of both in the masculine and neuter gender, both as "he" and "it", because the Holy Spirit is both a person and the power of a person. But the Holy Spirit it is not a personality separate and distinct from God, else Jesus would not be the Son of God, but the Son of the Holy Spirit; because he was begotten by the Holy Spirit. Matt. 1:18-20; Luke 1:35.

The Holy Spirit, first, is God himself; and secondly, the divine power proceeding from God. When the Holy Spirit is spoken of in a personal sense, as in Eph. 4:30; Acts 5:3-9; Psa. 78:40, and several other instances, reference is made to God himself, and when the Holy Spirit is spoken of in an impersonal sense, the power of God—an influence from God—the mind, will, act of God is meant; as in Gen. 1:2; Gen. 6:3; Prov. 1:23; Matt. 12:18, and many other places.

When this is once clearly understood, such passages as speak of the Holy Spirit being grieved, or as feeling, seeing, knowing, etc., show clearly that it is spoken of in the personal sense and as God himself. We sometimes say: "God says so," when we mean the Word of God—the Bible says it. Again, as we say, "God did so," when we mean the Spirit of God—the Holy Spirit. The Holy Spirit is God at work, God in manifestation—the power of God, the influence from God; and as the Spirit proceeds from God, who is a person the Spirit is sometimes spoken of in a personal sense. We read that God is holy; God is a Spirit; God is one—therefore God is the Holy Spirit.

When the Holy Spirit came upon the believers without man's agency, as in Acts 2nd and 10th chapters, it came in great power, without conditions, and without intercessory prayer. But when the Holy Spirit was imparted through the agency of man, it was without stipulated conditions, but given by prayer and the laying on of hands. Heb. 6:2; Acts 8:14-19; Acts 19:1-6.
J. August Smith, Rockford, Illinois.

Wise Words About Anger.

"If you wish to revenge the faults of another upon yourself, get angry."
"An angry man lives in a continual torment; he is a self murderer. Anger is compounded of pride and folly."
"Anger is affected madness."
"To do anything in anger is to put to sea in a storm."
"He that is soon angry dealeth foolishly."
"No man can speak in an angry tone

without injuring himself as well as others thereby."

"Anger resteth in the bosom of fools."

"Let not the sun go down upon your wrath."

—My Lesson—

The Gospel as the Power of God.

The gospel is the power of God unto salvation to everyone who believes it. Vastly important it is, then, that we should know, believe, and obey the gospel. Rom. 1:16.

But if our gospel be hid, it is hid to them that are lost. Is it hid to you? If so, what is your condition? 2 Cor. 4:3.

Though an angel or anyone else preach any other gospel than that preached by Paul, such an one is fit only for cursing. Why? Gal. 1:8-9.

This gospel was preached 2000 years before to Abraham. "In thee shall all nations be blessed." How? Gal. 3:8.

This blessing is to come through God's favor being shown to Abraham and his seed. That seed is Christ. (Gal. 3:16.) Gen. 17:7.

The inheritance is "all the land of Canaan for an everlasting possession." An inheritance anywhere else has never been promised man. Gen. 17:8. Abraham and Christ are heirs to the world. Rom. 4:13. That Christ has this promise is further shown in Isa. 9:6-7; Psa. 2:8; Psa. 72:8; Luke 1:30-33.

The saints are to be joint-heirs with Christ. Rom. 8:16-17. Then the saints do not go to heaven at death or at any other time for an inheritance. Prov. 10:30; Prov. 11:31; Rev. 5:9-10; Matt. 5:5; Psa. 37:9, 11, 22, 29 34.

Christ is now on his Father's throne (Rev. 3:21) and will not take his own throne to reign until he comes again. Matt. 25:31.

Abraham could not understand how a mortal man could possess an everlasting possession, so he asked: "Lord God, whereby shall I know that I shall inherit it?" Gen. 15:8. Following in the same chapter God shows him that he must go to sleep with his fathers who had died before him. Again, God promised him a son in his old age. In other words, God promised to bring forth to him life out of a state of death. Rom. 4:16-22.

Paul says that the resurrection of Christ is the "first of all" thing to be believed in this gospel. I Cor. 15:1-4.

The great commission is to be found in Mark 16:15-16. Go ye into all the world and preach the gospel

to every creature. He that BELIEV-ETH (what?) and is BAPTIZED is the one to whom the promise of salvation is made. Do you know of any other means of salvation?

Acts 2:22-36 contains the first sermon preached under this commission. See what it contains. Read also Acts 8:12.

John 3:13 says that no man has ever ascended up to heaven except Christ. Why should MEN teach that people DO go there? David never went to heaven. Acts 2:34. To teach such things is to teach another gospel and those who do so are under the cursed of Gal. 1:6-9.

This lesson will be of value only as we study it with Bible in hand.

S. J. L.

(The foregoing may be had in the form of a tract at the rate of 100 for 30c; 50 for 15c. Address the editor.)

The Comforter, John 13 to 16.

The cheering presence of the teacher, physician and friend was now about to leave his disciples for the Father's throne, with the sin-offering to be presented in the most holy place for acceptance of those cleansed by it, and the message sent back that their pardon and acceptance were assured. At their supper, when he begins to unfold to them the message of his departure, sorrow fills their hearts because of the prospective parting, and they wonder why he cannot stay among them. They do not understand that to secure to them the knowledge of forgiveness, one must rise from the dead to demonstrate the removal of the penalty and thus the removal of their sins by pardon, and that to rise from the dead he must first die, and finally, after having risen, the forgiveness must be assured from the Father, to make the connection complete in reconciling man to God, and that, since God's pardon will not benefit man until the latter knows of it, therefore Jesus must go with the reconciliation to the Father and a message be sent back from the Father and the Son to those who were waiting for this testimony before they went out and preached it, the gospel.

So when they express their sorrow at his coming departure he assures them of comfort, after all, for he promises that he will send another Comforter from the Father, who will teach and work with them and in them, and says that it is better for them, even, that he go away, that he may send back the comforting assurance that the offering is accepted and the forgiveness and accept-

ance of believers assured. The Comforter thus becomes a witness, John 15:26, of forgiveness, Acts 15:30-32, through his resurrection, Rom. 4:25, to which the disciples were also to witness, John 15:27, by miracles of this holy spirit, Acts 4:33.

Thus the Comforter becomes the presence of the Father and the son in the believer, John 14:23. For as the Father is in the Son, and the Son is in us by faith, Eph. 3:17, in his words, John 14:23, which contains the spirit of the Father and the Son, it is easy to see that when we receive the words revealed by the spirit we then receive the Christ in us, and therefore receive the Father in us, and since his best name is love, when we rightly receive him we dwell in love, that is, in service, Gal. 5:13. So although our Lord is absent in person, and although God seems far away in heaven, yet our Savior is with us, our God is a very present Help, and we have a comforter, his "words," 1 Thes. 4:18, the "comfort of the scriptures," Rom. 15:4, which the holy spirit was given to reveal and write, John 16:14-15.

The world cannot receive this comforter, John 14:17, because being "the spirit of truth" and the world cannot know the truth, 1 Cor. 2:14, outside of him who is the truth, John 14:6, therefore the holy spirit is not for those outside in the world. And so here we notice a common wrong conception of John 16:8-10. How did the Comforter, when sent, condemn the world of sin? By being sent into the heart of a sinner? No, the world cannot receive the Comforter. How then? "And when he is come," (When did it come? "When the day of Pentecost was fully come," Acts 2:1) he will convince the world of sin." How did this holy spirit convict sinners "when the day of Pentecost was fully come?" When Peter preached the words given him by the Comforter "they were pricked in their hearts," because by the word preached they found themselves "murderers" of Jesus, on whom "they believe not." John 16:9.

How did it "convince the world of righteousness"? Because Jesus was with the Father, else the holy spirit would not have been with the disciples, preaching and confirming by miracles. And if he was alive with the Father he "was raised again for our justification" or "righteousness". His resurrection proved him sinless, Rom. 1:4, for death could not hold an innocent man, Acts 2:24. Since it was by this spirit that he was raised from the dead, Rom. 8:11, 1 Pet.

3:18, therefore the presence of his spirit in his followers demonstrated that he was alive from the dead, for there he was, alive in his disciples by his spirit. So in John 15:24 you see him showing that miracles condemn unbelievers of the sin of unbelief.

How did the presence of the Comforter convince the world of "judgment" of "the prince of this world"? By his resurrection, John 12:31-33. For thus he destroyed the devil, Heb. 2:14, his "body of sin," Rom. 6:6, and triumphed over the prince of darkness, the civil powers of the Gentiles. Eph. 6:11-12, and the ecclesiastical rulership of Israel combined with them, Acts 4:27. By his righteousness in his body of flesh he condemned sin, Rom. 8:3, and through his resurrection he openly triumphed over all these adversaries, death included, Col. 2:15, till they were "cast out" of dominion over us, and he our Lord and Master instead.

Let us say with Paul, "Christ lives in me," Gal. 2:20, and thus gave the greatest evidence in the world of a living and present Redeemer.

And may the Father of all comfort give you good consolation in all trials and make you in all dark days "be of good cheer."

Joseph Williams, Frankford, Ind.

Just Picked Up.

On the road a great deal as we are we have an excellent opportunity to see and hear things. Recently in a fair sized country town where we were at work we stepped into a barber shop and took a chair to wait our turn. The "boss" was not in when we first entered but the helper was there and he had a customer in the chair and it was a race to see which could use the greater number of oaths and which the most blasphemously. Soon the "boss" came in and he joined in the chorus in taking the name of God in vain. We concluded not to patronize that establishment any more and on the next occasion we entered another shop in the same town. Here we found swearing as usual between a customer and the one who was shaving him. Where we sat waiting our turn we could hear men talking in another room—a business place—and they were swearing. On our way home across Iowa on a night train it happened that there were few ladies on the car the earlier part of the night. The train was a through train, stopping only at intervals of about an hour to take on passengers. The most of these were undoubtedly young men

out for a Sunday night "lark" for they seldom rode past the next stopping place. They were out for a good time. Our estimate is not wild when we say that two thirds of the words they used were those used in swearing and cursing and that so loudly that all on the car could hear every word. This continued for the half of the night. Go where you will, on the streets, business places, depots cars—anywhere, and it is the same old story. Swearing, vile language, cigarettes, etc., seems to mark American young manhood. This is not the worst. At a junction where we were obliged to "lay over" for a half hour one Sunday afternoon, there were several young fellows just of this stripe, who with their sweethearts, were hanging around the depot just to see the trains come and depart. We noticed in particular some of the girls that were with these fellows. They looked as if they had good homes and good care, and yet they were lounging and lolling upon these young fellows who had no more respect for them than to blow their cigar smoke into the faces of the silly young things. We wonder where their mothers were! As we gazed at these young fellows as they acted, we thought how easy it would be to get rich if they could be bought for what they really were worth and sold for what they thought they were worth. Fathers and mothers, are you sure you know with what kind of gentlemen company your girls are to be found when they make an excuse to go for a stroll? It may be that your daughter is furnishing material for thought to those who pass by. But then we are getting old and cranky, and perhaps it isn't best to listen to the vaporings of one who is coming to need artificial means of sight. Let those who have had godly parents who enforced their authority even to the degree of a hardship as we thought then, thank God that we ever had such parents. Let us who have children not forget the admonition to bring up our children in the fear of God.

S. J. L.

Lovers of Pleasure.

"Lovers of pleasure more than lovers of God." This is one of several specifications made by the apostle Paul (2 Tim. 3:4) under the statement that "in the last days perilous times shall come." Probably pleasure-seeking pleasure-loving constitute one of the greatest perils of the twentieth century Christianity. It undermines Christianity as the foundations of a building not cemented upon the rock

are borne away with the ceaseless ebb and flow of the tide. Its great waves take even the strong off their feet and bear them away to the depths as all classes sport themselves in the shoals. No man is exempt, unless it be the hermit in his hut miles from civilization. It requires no magnifying glass and no pessimistic eye to see this state of things in full swing today. "Lovers of pleasure"—it is evident everywhere.

Go to church on prayer-meeting evening and count the worshippers; then go to the same place some other evening to an entertainment and you can't count them, there is such a crowd. Note the character of the daily press—the space given to sports and games, comic cuts, cartoons and jokes. The earnings of one successful artist would support several missionaries abroad. People pay for what they want and they want fun. Mouths with corners that curve downward are out of fashion and not wanted around today. "Smile and keep on smiling" is the text seen everywhere. Say, there will be a lot of mouths whose corners will take a sudden downward turn some day.

To what lengths have summer vacations grown in comparatively a few years. If one stops to think, or to ask some one with a memory, he will find that the vacation habit is a matter of scarcely more than a half century's growth. And this writer is not here to discount the value of a rest from toil by a summer vacation, but too many of them are such a long spree in the social whirl at beach and mountain that one needs to go home and rest up to get ready for business. These places where the scenic railways, flying horses and other whirligigs and things too numerous to mention to take people's dimes and time are fast increasing on all coasts, not to mention the picture shows and other things in our cities for winters to keep up the round of pleasure and excitement.

If life was ever a "moving picture" it is today. Time and space would fail us within the confines of a short article to describe what is going on for the pleasure of people. It can but merely be touched upon. They do not want to think of the serious things of life until they reach the death bed, but it is, "On with the dance! Let joy be unconfined!"

Now this writer is no pessimist. His liver is not out of order; his health is good generally. He is as optimistic as most men and knows the blessings of a clear conscience and the joy

that goes with it, and is far from considering that religion is a long faced mask to be put on on occasions or worry all the time. But he is here sounding the note of warning against the break-neck speed after pleasure that is being made in these times and the snail-like pace that is being set for true piety. There are ten societies to one church to take up people's time, with all that they mean and stand for.

It is an emphatic sign of the times amongst the many omens of the nearness of the end, and it is high time to give the note of warning all round that the people may turn their feet from paths of momentary pleasure to those of everlasting peace, and turn from life's vain show to things of soberness, inquiring for the old paths that they may walk in them and reach the haven of eternal rest at God's right hand, where there are pleasures forever more.

C. E. Copp in Messenger.

Through the kindness of Sister Angeline Lent of Niagara Falls, N. Y., we are in temporary possession of the Harbinger and Advocate of 1850 to 1852—now about sixty years old. It makes very interesting reading as a matter of history. We find that the brethren of that day were subject to about the same kind of trials through which we have to pass and it brings us to about the conclusion that these things were never intended of God for us to SETTLE, but they are given us as a means to the cultivation of a right spirit within us. We may from time to time give some extracts from this paper.

Scraps.

Never tell Scriptural anecdotes to create a laugh.

Always speak of the realities of eternity in a serious, solemn manner.

Never introduce Scripture in light conversation.

Never in common conversation appeal to God for the truth of what you say.

Be careful of your speech in company, and especially in the presence of strangers. Oftentimes they form an opinion of character from a few words.

Never let the pressure of worldly business keep you from family worship and private devotions.

Honor God's ordinances and he will bless your basket and your store.

Harbinger and Advocate-1850

BIBLE

Thoughts and Talks

Vol. 3

Oregon, Illinois, April, 1911

No. 8

S. J. Lindsay, Editor,
Oregon, Illinois.

Always address the editor at Oregon, Illinois, unless otherwise directed by private letter.

Report of Work for March.

We are some 500 miles from our home where the last report was written for the press. We are now in old Kentucky, the reputed land of colonels, night-riders and tobacco. We are writing this in the home of Sisters Laura and Sadie Skeels, whose names are often seen in The Restitution. We are here for just a few days when we must pass on to work in Illinois. We are already well acquainted, although 24 hours have not yet passed since we saw each other for the first time.

In our last visit home, we arrived there on Monday noon and left on Wednesday morning following. This gives some idea of the length of time the evangelist is sometimes allowed to spend with his family. The work of first interest was in Tennessee, among the mountains in the eastern part of the state. Our railroad course lay by way of Cincinnati and south from there to Harriman over the Queen and Crescent route to Harriman. This is one of the most interesting bits of country through which we have ever passed. First came the rugged hills of eastern Kentucky. These hills gradually grow into mountains and by the time King's Mountain is reached we are ready to plunge into a tunnel nearly, if not quite, a mile in length. This experience gives one some thought of the description of hell as we have heard our sectarian friends picture it. There is the blackness of darkness, the gas, smoke and brimstone. We didn't see the devil nor feel the prod of his forked tail. The picture lacked a

few things. Twenty-three of these tunnels are passed through on the journey from Cincinnati to Harriman. Having arrived in Harriman on Saturday afternoon, we began a search for Bro. Good, who was to meet us. We failed to make connections for some time because he had gone to the Junction a mile away to meet us, while we rode into town on an accommodation train made for the purpose. While occupying the barber's chair, getting cleaned up after the tiresome ride, the barber saw Bro. Good driving by on his way home. We hailed him and soon were laying plans for extensive work. This field was first opened up by Bro. and Sister Good, who moved from Dutton, Mich., about eight years ago. Later, the work was augmented by Bro. Hudler's preaching. This is the place where Bro. Hudler died. We started in on Sunday morning after arriving here and met with a great deal of bitter opposition. Emory Gap, a village two miles from Harriman, was the scene of our activities. Here the people are principally engaged in mining coal and iron. This brought us in contact with a somewhat different class of people from any with which we had had to deal previously. They are strong in whatever faith they take hold of and this characteristic marks our own people who live there. We succeeded in making many friends for the truth here and in baptizing Bro. James Poland, who is the head of quite a large family, and whose better half had been baptized some time before.

From Emory Gap we went, on the first Sunday after beginning, to a point—Glen Alice—15 miles further down the line where we were privileged to speak in the Christian church twice that day, returning to Emory Gap for that evening and promising to return to Glen Alice as soon as our work was completed at the Gap.

We had the promise of the church in which to continue when we should return but the news came during the week that some of the sectarian people had thwarted us in that they had succeeded in shutting the doors of all the churches against us. We then set about to get the use of the school house which we did by going to see the school officer in authority at some distance from the scene of action. He gave his consent to its use and we were in high glee, thinking that we had defeated the enemy in his own territory. When Monday came, Bro. Good and your humble servant boarded the train and in passing Rockwood we took aboard Sister Sarah Lindsay, who wished to enjoy the meetings, and she told us that word had come to her that we were to have the schoolhouse but one night. These same "friends" (?) who feared that we might damn the people with our doctrines had been busy over Sunday and succeeded in scaring the school officer out, he fearing that the intense opposition might lead some one to do damage to the property. We smiled. We find it best to smile at such times. One is not so apt to say naughty things. We hastily held a Council of War and concluded to take the meeting over the hills about a mile away to Bro. Good's summer home, inviting our Monday night audience to come there after that night. Here we held forth the rest of the week and had audiences that filled the little home to a very satisfactory degree. We have learned that God makes even the wrath of men to serve Him and so it was in this case. The intense and underhanded opposition drove some to come out to see what was being preached and when they came they liked it and are asking for some more. It has generated a zeal among our brethren who are very poor people, to talk about the building of a church. This they

will in all probability do within the year. In the event they do, we will surely call upon the brethren abroad to help us since the work belongs to all of us. We closed work with these people on Sunday, March 26, and are now on our way to Moriah, Illinois, to begin a series of meetings, Sunday, April 2. Our next report will begin with our visit to the home where we are now staying. One of the incidents with which we met in Tennessee was the meeting with the family at Rockwood of the same family name as that of the writer of this article. We can trace our genealogy back to the same starting point and we find many given names in the two families that are the same. The head of the house at Rockwood, Tenn., is Thomas H. Lindsay, which is the name of the writer's father. This, however, cannot be of much interest to any except the families interested and so we will say no more.

Financial Report.

Receipts.

Mrs. Mary Rynearson, \$.50; J. W. Good and wife, \$30.00; F. V. Blakeley, \$5.00; Mrs. G. R. Mercer, \$.50; J. E. Boyer, \$5.00; Emma VanAntwerp, \$2.00; Mrs. Mary VanAntwerp, \$2.00; Mrs. A. L. Tichenor, \$6.00. Total, \$51.00. The total of all receipts for the month is as follows:

Pledges,	\$ 20 00
Collections	30 00
Subs. to paper	1 00
Balance March 1st,	332 20

Total **\$383 20**

Expenses.

Car fare	\$ 20 00
Hotel	4 15
Printing	8 00
Postage	75
Salary	75 00

Total **\$107 90**

Balance, April 1st, 1911, **\$275 30**

Work has been done as follows: Sermons preached, Oregon, Ill., 1; Emory Gap, Tenn., 17; Glen Alice, 8; total, 26. One baptism. Miles traveled, 1205.

Prospective.

The time has come when we must begin to arrange for next year's work. The present plan of carrying on the work ends with the last of August. The plan of the present year has been the most satisfactory financially of any that we have tried. We have been able to meet all financial obligations as fast as they came due. Not only so, but we have by this means been

enabled to carry the work into new and untried fields where the few brethren were too poor to pay for the preaching of the Word. Little more than half the year has gone, yet fifteen have so far become obedient to the faith and the greater number of these are young people. We have conducted services as reported from time to time. There are three avenues open for work next year,—local work, where only one or two churches will be served and in doing which we could be at home with the family much of the time; conference evangelistic work, in which some one state would demand the bulk of the evangelist's time; or, the present plan by which any place desiring meetings may have them whether they are able to pay their proportion of the cost or not. We wish our readers and supporters to be free in their advice and suggestions in the matter and we would like to hear from each one, if but a postal card, as to whether you approve of the present plan over the others enough to give it your aid again for another year. Please write us about it. S. J. L.

We have received pledges to the amount of about \$4.00 for our tract on The Rich Man and Lazarus. Several calls for our other tract on "The Gospel the Power of God" which is in print have been received. There is a degree of humiliation to any conscientious person in this work who asks others to subscribe for tracts, etc., and we would not do it if it were not the fact that a GOOD tract in the hands of an interested person is a good thing. The publisher of tracts is generally a loser financially and unless others help to bear the burden the publisher must bear the whole expense or else the work will not be done. We wish all could see the need as the evangelists do.

And now comes the news of a son born to Bro. and Sister Wiggins at Eldorado, Illinois. They are rejoicing and we rejoice with them. Let us remember the divine injunction to bring up these dear children, with which God has blessed us, in the fear and admonition of the Lord.

Do not forget the Illinois Bible school this year. Make your plans now to be present. Remember the date—Aug. 7-17. As soon as we learn the dates from other Bible schools, we shall be glad to publish them also.

The "Greater Works."

"Verily, verily, I say unto you, He that believeth on me, the works that

I do shall he do also, and greater works than these shall he do, because I go unto my Father." Jn. 14:12.

Jesus performed all the miracles that the apostles did except speaking in tongues and interpreting them; are they the "greater works," or do we look to the ages to come for greater miracles even than raising the dead to be done by saints?

We are persuaded that neither is the correct view. For in I Cor. 12:28 the "tongues" signs are rated least in importance, "miracles" being greatest in importance of all the "works," and proclamation of truth being superior even to them, for he says, "first apostles, secondarily prophets, thirdly teachers," and they are all message bearers, so Jesus in our text under consideration, Jn. 14:10, rates the "words" above the "works." For the works were to confirm the words, as he shows in the next verse. Neither do we look to ages now future for these greater works, for vs. 13-14 and following ones show the ones then present to be the prospective doers of these works, and we believe the whole speech of Jesus here on the coming Comforter shows the time they would do greater works was when that Comforter came. It is true, the language has been generally looked upon as belonging to the kingdom time, and the works as something "greater" yet. But what will they be? Some say, Raising the dead to immortality, but Jesus does that Himself at His coming, how can they exceed Him? and He Himself raises all His sleeping saints to immortality, and all subsequent ones are raised only to judgment, so this seems unsatisfactory also.

In the kingdom His followers will do the "works" for sake of judgment. But they still seem to be the same works, only for a different purpose. More than that, Paul then executed such judgments on Elymas, and Peter upon Ananias and Sapphira.

We believe the clue to the solution lies in the last words of the verse. Notice, He gives as the reason for performing greater works, "because I go unto my Father." Now notice Jn. 16:7 ".....It is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I go away I will send him unto you." Thus we see that the doing of greater works was related to the coming of the Comforter, in that the presence of the Comforter with them was the cause of their doing greater works. We noticed in our last article, on "The Comforter,"

that the presence of the Holy Spirit with them, working miracles, demonstrated the resurrection of Jesus by proving He was in heaven, else the Holy Spirit would not be there, for it was not to come until He ascended and sent it as the assurance from "the Presence of God" that the Father had forgiven their sins by accepting the blood the high priest offered at His throne in the holy of holies. Think closely now, for here they are doing the "greater works." For although practically the same miracles, yet they are "greater" in the sense that they confirm a greater truth. For the ones Jesus did before, and they with Him, confirmed only the message, "The kingdom of heaven is at hand," now the "works" confirm the greatest of truths: "The Lord is risen indeed." For Peter and John's miracle in Acts 3 was done after all by Jesus, vs. 12-16. Remember Jn. 14:13-14 shows this same matter of greater works to be "in His name," as Peter said.

So if Jesus by His Comforter's presence is performing miracles, those miracles demonstrate His resurrection.

So, now, lastly, in Acts 4:33 we think the above interpretation is confirmed: "And with great power gave the apostles witness of the resurrection of the Lord Jesus." For remember that the promised greater works were to be done through prayer in the name of Jesus, under the dispensation of the miracles of the early church, as He shows in the verses after Jn. 14:12, where the greater works are promised.

Joseph Williams, Frankfort, Ind.

What Next?

"You say you esteem every day alike, for one day is the same as another. Did God make no difference in the days at creation or in his law? Gen. 2:3, Ex. 20:10. Did God give either PAUL or YOU the authority to remove the special sanctity from the seventh day to ALL days? Can a less power than that which makes a law repeal it or change it? Was it Jesus, or the papacy that Daniel meant would "think to change the times and laws" of God? Dan. 7:25.

—John Lewis.

The above is clipped from a paper that occasionally comes to our desk. We do not know John Lewis. In copying we have inserted capitals in the first two instances to emphasize the thought we wish to express. Evidently John Lewis is a Sabbath keeper. Not only so, but it has become all and in all to him as a matter to

be observed. We have no fault to find with brethren who want to keep the Sabbath as it was done under the law. We can see no reason why we should not fellowship them if they are conscientious in the matter. Paul's requirements is that everyone must be persuaded in his own mind with regard to the observance of days. But here we find a man who is so set on impressing us with the need that we have to keep the Sabbath that he not only calls us into question for not keeping the day, but he gives PAUL a rebuke for teaching us such things. Evidently Paul meant to teach just what he said and now comes John Lewis forth and asks if God ever gave Paul the authority! We believe that it will be found to be true just in proportion as we find brethren going back to the law, just in that proportion do we find them discounting the teachings of the New Testament which seem to rebuke them for their teaching. What more can Jews do than that today? If Paul speaks without authority, then we can have little use for anything that he writes. As we have said before, we have no fault to find with those who wish to keep the Sabbath, but we do have a fault to find with those who in their extremity put at a discount the things that have been most surely written for us.

S. J. L.

Liberty.

"Stand fast therefore in the LIBERTY wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5:1.

What is this LIBERTY over and above this YOKE OF BONDAGE? The text tells us that Christ has made us FREE and tells us not to be entangled again by that from which we had been made free. From what were we made free? Circumcision as practiced under the law is here specified. Further on in the chapter we are told that neither circumcision nor any circumcision availeth anything, BUT FAITH WHICH WORKETH BY LOVE. Now going down a little further in the chapter we find Paul broadening out with regard to the far reaching nature of his thought when he says: For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. LOVE then is the one word in which all the law is fulfilled. We are commanded to walk in the Spirit, and if we walk in the Spirit, then we are not under the law. How are we to know when we are doing this? Paul doesn't leave us to guess for he tells us what are the fruits of the

flesh and what of the Spirit. Do we find Sabbath keeping mentioned as one of the fruits of the Spirit? Or do we find Sabbath breaking as one of the fruits of the flesh? S. J. L.

Information Wanted.

In James 5:16 we read: "The effectual fervent prayer of a RIGHTEOUS man availeth much."

Again we read in Rom. 3:10: "There is none RIGHTEOUS, no, not one."

How, then, can effective praying be done? If there are no RIGHTEOUS men and it requires the effectual fervent prayer of such to avail much, what shall be our conclusion?

"Lower Your Hind Sight."

We remember having read an article somewhere having the above for its subject. Having hunted a good deal, we know enough about a gun to know that if your hind sight is too high, the game will be over shot every time. In other words, though you train your eyes along the sights in a line direct with the game, you're bound to shoot over the head of your game. Just so with public speakers and writers. The speaking or writing is done with a view to putting thought before the public that their minds may be trained in the direction of the thought expressed. To make the thought effective, then, it must be given in terms that can be understood by those whom it is sought to benefit. If words are used which are beyond the knowledge of the reader or hearer, the very object of our effort is defeated. While the reasonableness of this argument will be admitted at once, yet it is a fact that we find many books and articles written and addresses given which shoot so far above the heads of those at whom the charge is aimed that never a shot hits the mark. This fact is so apparent that we have oft been led to believe that such a writer or speaker has not so much the interests of hearers or readers at heart, as he has a desire to show to the public what a vocabulary he possesses. Instead of showing a true scholarship, it but serves to show to thinking minds a weakness in the one so doing. Notable examples of the kind may be found in the ignorant colored preachers of the south who are ever alert to find big words which they may appropriate to their own use so that they may confound their ignorant followers with their learning. The great men of all ages are the ones who in speaking to the common people, used words that came

withain the comprehension of all who read or heard. Prophets of old, Jesus of Nazareth, and the apostles are notable examples. In fact, the whole Bible, the choicest bit of literature we possess, is a great example of simplicity of expression of thought. In our day there are particularly two great Americans whose writings are especially sought as masterpieces in the direction of simplicity and richness of thought. They are George Washington and Abraham Lincoln. This is true of all that are truly wise. It is a pretty safe rule to follow, that if a speaker or writer shows a fondness for language that the common people cannot understand, he is striving to cause profit to come to himself at the expense of his readers or hearers. S. J. L.

Random Thoughts.

"If a man die, shall he live again?" Job 14:14. How can a man "live again" unless he has stopped living the first time?

If souls are immortal, and good men went to heaven and bad ones to hell during the period of time from the creation down to the time of Jesus, and, if since that time to the present the same thing has been going on, what purpose did Christ serve in coming into the world to suffer and die as He did?

We have read that Christ came to seek and save that which was lost. Save the lost from what? Some answer, "To save them from hell." But why the need of His coming for that purpose if good men escaped that place by going to heaven long before He came upon the scene of action?

"The legs of the lame are not equal; so is a parable in the mouth of fools." Prov. 26:7. No wonder that there are so many professed Christians who limp in their understanding of Bible things.

There is one thing, at least, that exhibits less inclination to reform than does a fool, and that is a man wise in his own conceit. See Prov. 26:12.

To those who believe that all Christians should live in common: Can you find where any other church in apostolic times lived in common except the church at Jerusalem? There was a reason why they should do so in Jerusalem while at Ephesus, Corinth, Rome, and elsewhere they should not. Had not Jesus forewarned the Christians in Jerusalem (Matt. 24) that the time should come when their possessions in Jerusalem

should be lost to them? There was only one thing for them to do, then, and that was to sell what they had and live off of it until the time came for them to leave the city in haste. This time being prolonged to greater length than they thought, it became necessary for Paul and others to take collections of the other churches to help them out. (I Cor. 16:1:5.) In that day, as in this, living in common proved a failure.

As a class of religionists, why do we separate ourselves from other religious bodies? Is it because we are above them socially? No, for there are many splendid people socially in other religious bodies. Are we necessarily more moral than they? Not necessarily, for there are many very conscientious people among them. Are we more sincere than others? Not a bit of it. Then why do we withdraw ourselves from others? It is because of our faith. Our faith is so very different from that of others. Well, why should faith make such a difference? Because, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. Eph. 2:8-9. Faith in what God has promised, then, is the great thing to which we must add the Christian graces as recorded in Peter's second epistle, first chapter and verses 2-11.

Cornelius (Acts 10) was a devout man; one that feared God with all his house; that gave much alms to the people; prayed to God always, and was of good report among all the nation of the Jews. Yet he was in an unsaved condition (Acts 11:14.) What was the matter with him? what did he lack?

Extracts.

"When church members are truly converted to God, and have a religion that goes pocket deep, there will be no need of calling in the flirts and fops and loafers of the town to dicker over rag dolls and India-rubber babies, and other tomfooleries, to raise money for the support of the gospel. If churches cannot live without dishonoring the Lord, then let them die decently and speedily, and when such cumberers of the ground are cut down, there may be room for other trees that will bear good fruit."—H. L. Hastings.

"One particularly disgraceful phase of the general inconsistency of the Christian life which is so harmful to the progress of Christ's cause may

be noted—the growing disposition to administer churches as if it was a part of their mission to provide entertainment for the people. Fairs, concerts, comical lectures, oyster suppers, turning the dedicated house of worship into a place of hilarious amusement, are fearfully demoralizing to the religious life. They dispiritualize the people, merge the high sense of obligation into pleasure seeking, blot out that line of demarkation between the church and the world which cannot be destroyed without debasing the one and affording rare comfort to the other in its sins. The piety of congregations which tolerate such things has lost the high old Puritan type. They are full of weaklings, with itching ears and sensual stomachs, who measure a church by its amusement producing capacity."—Rev. R. M. Patterson.

"Can one of you name a man who in the past was mighty in lifting men from sin unto holiness and God who used a pop-corn ball for the fulcrum for his lever? When Christ called the fishermen from their nets at Galilee, was it to catch jumping-jacks in Japanese fish-ponds? Did Paul find it necessary to supplement the power and glory of the cross with a butterfly social? Were the prayers of John Knox feared because they would draw a larger crowd to a necktie festival at his church, than the queen could rustle to hers? When the Wesleys, Asburys, and their coadjutors founded a mighty movement designed to revolutionize the theology of the world and lead in Christian thought and activity, did they build with mush and milk mortar? Did Jonathan Edwards shake New England with a baked-bean bazaar? Did any of you ever know of a successful revival to go hand-in-hand with making God's house a house of merchandise?"—James W. Hart.

"Study such scriptures as Ezekiel 33, Acts 20, I Thes. 5, Titus 2 and James 4, and learn the serious import of this present probation in its relation to eternity. Beware of Laodoea. Salvation is not a selfish luxury, but a tremendous trust. It cannot be propagated in fun, avarice or ease. Salvation by fun is damnation by sin. Samson making sport for the Philistines is a sorry sight."—"Rev." E. P. Marvin.

The above extracts are taken from a tract entitled "Ecclesiastical Amusements" which may be had of the Evangelical Publishing Co., Chicago, Ill. We do not know the price but presume that it is a ten cent tract.—Ed.

BIBLE Thoughts and Talks

Vol. 3

Oregon, Illinois, May, 1911

No. 9

S. J. Lindsay, Editor,
Oregon, Illinois.

Always address the editor at Oregon, Illinois, unless otherwise directed by private letter.

Many of the students of the Illinois Bible school will remember Sister Mae Hanson, who attended the school in 1908 at which time she was baptized. She is now Mrs. John E. Miller and her address is St. Jacobs, Illinois. We all wish Mae the richest blessings to be hers. Mr. Miller is a young farmer and is capable of making a good home for the wife he has chosen.

By some means we have left go unnoticed the fact that Bro Hightower has added another boy to his family. The boy and his Pa were doing well at last report.

The home of Sisters Emma and Ruth VanAntwerp at Vermont, Illinois has been a scene of heart-aches for the last few weeks. First came the death very suddenly of their brother Charlie. While he was not well, yet the end was not expected. This shock coming so suddenly upon the mother was more than she could stand and the mother was taken very sick. She was taken to the hospital at Macomb where after a short illness she succumbed to the arch destroyer. And so Sister Mary VanAntwerp has gone to her rest in the tomb to await the call of the Master. Sister VanAntwerp was a faithful wife and mother. Our frequent visits to the home have convinced us that she was unusual in the management of a large family. She was one of the few who seem to know

how to get through almost unsurmountable difficulties where others would fail before making an attempt. She will be sadly missed by those who are left in the home and by the many friends she has made by her self denial. Always cheery under extreme difficulty, she brought encouragement to others who had reason to be less depressed than she. Little did we think upon our last visit to that home in February that we should never see her face again this side of the resurrection. Sleep on, dear sister, and take your rest. Your faithfulness while you lived will be remembered and cherished by those who live and by Him who has promised life to such as you when the great Life Giver comes. Children, remember mother's example. Be faithful as she was faithful and all will be well. To the aged husband and father we extend our deepest sympathy. A faithful companion is gone. She was a true help meet indeed. May God's richest blessings and His comfort come to the family in their distress.

The report in The Restitution concerning the death of Sister Verlie Stephenson of Nebraska brings sadness to many hearts. We met Sister Verlie once at the St. Paul, Neb., conference and she impressed us as being a girl of unusual talent and of strong Christian character. These jewels will shine some day. This sad scene of carnage on the part of the enemy, death, will continue until Christ comes and puts a halt to his work. May the time soon come.

James W. Wilson.

In the death of James W. Wilson the church loses one of its strongest supporters and the writer one of his closest friends. The Illinois Conference of the Churches of God owe

a great debt of gratitude to the deceased for his able management of our conference for so many years as its presiding officer. In the dozen years that he conducted the affairs of our conference there never was permitted any unfairness and never was any partiality shown. We all honored and respected him as an able teacher, a friend and lover of the truth and one who stood ready at any time to make sacrifice for the good of the cause. Much of the time while Bro. Wilson was president of our conference, the writer held the position of State Evangelist. In all of our work in which we were so closely associated, we always found Bro. Wilson a true brother who was alert to the needs of both the church and its evangelist. Always optimistic, we never saw the marks of discouragement on his face. If he saw fit to differ with another in a matter of faith, it was done pleasantly but firmly, leaving no doubt as to his position, yet in such a manner as to lose no personal friendships on that account. In this we may all take example from him. May our dear brother rest in peace until his Redeemer appears. We extend to the wife and other relatives our deepest sympathies and Christian love.

"To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion. to be worthy, not respectable, and wealthy, not rich, to study hard, think quietly, talk gently, act frankly, to listen to stars and birds, to babes and sages, with open heart, to bear all cheerfully, do all bravely, await occasions, hurry never. In a word, to let the spiritual, unbidden and unconscious grow up through the common. This is to be my symphony.

—Channing—

Why should Christ command the disciples to sell their garments to buy a sword (Luke 22:36) and then rebuke Peter for using it (Luke 22:50-52)?

Question by Bro. Lewis Weaver, Casey, Illinois.

We have sought the best help we know on this question and this is a summary of what we have found. Christ did not mean to teach them that they were to use these swords so much as he meant to show them what they might expect from the time it was spoken on into the future. Previously they had been protected, now they were to carry on a warfare, yet they were not expected to fight. The language is used more to show the nature of the opposition they should meet than to show with what weapons they should carry on their warfare. If any other person has knowledge upon this subject that seems more reasonable, we should be glad to hear it and will give it space in our next issue.

Remember the date of the Illinois Bible School—Aug. 7-17. 1911.

Report of Work for April.

Our last report was written in the home of B. F. Skeels and sisters near Perryville, Kentucky. At this point we had the pleasure of speaking to a faithful band for three evenings. We wish especially to speak of the singing. Being disabled from singing because of a severe cold, we had the pleasure of listening to as good singing here as we have had anywhere in our meetings in a year. We found the brethren here steadfast in the faith. On Tuesday morning of our stay an evangelist of the Southern M. E. church, who was holding a protracted effort in the neighborhood, called at the home of Bro. Skeels to have a talk with him on the subject of religion. This evangelist weighs something like 250 pounds and is six feet tall—quite a formidable looking opponent. Needing a shave, we had gone to that duty when Bro. Frank saw his man coming. He came to our door, trembling, and said, "Don't you think you can put that shave off a little while?" We accused Frank of being scared. He denied it. In our hurry to get through shaving we made some mistake, for the skin on the face of ye editor looked as if it would make a good sieve when we finally came into the presence of Mr. Evangelist. After he had gone, Bro. Frank insisted that the condition of our face resulted from a scare on my part. We never got that question settled. We had the pleasure, how-

ever, of giving our inquisitor about an hour by way of instruction with regard to the faith of the gospel. He was a very genial fellow and made a great many favorable admissions, yet he seemed to cling to the oft heard delusion that it doesn't make so much difference what we believe. "What we want," he said, "is to get people saved." We tried to show him that to "get saved" people must avail themselves of the means that God has provided—FAITH—and to exercise that we must believe what God says. From here we went next to Moriah, Illinois, where we held forth for two weeks, preaching at night and conducting Bible lessons in the afternoon.

The weather while we were here seemed to spring a leak and we had so much wet, stormy weather that our work was greatly hindered, yet the attendance was very good considering the weather conditions. At the conclusion of the meetings at Moriah we made a drive to the neighborhood of our Salem church in the same county and spoke for them for one night, then we spent our first time in the home of Bro. Jeffrey at Murphysboro. With him we visited members of his family, who are also members of the church, at Herrin and Cartersville. From here we went to Lebanon, Illinois, to the home of Sister Catherine Townsend and her daughters. This week spent in calling on the isolated ones was indeed very pleasant. Our isolated ones feel that more attention should be given them than is generally their allotment and this is doubtless true. We returned home after an absence of over seven weeks, and after a brief run to Rensselaer, Indiana, we will remain at home for some time taking a much needed rest. The last three weeks of our labors were made doubly hard because of a severe cold which manifested itself the day we left Tennessee and became so severe that at times we could hardly speak above a whisper. There are no baptisms to report this month but there are those who came under the influence of the meetings who were almost persuaded—holding faith but slow to act. In a calculation recently made, the writer has given 220 discourses and Bible lessons in 233 days. It seems that this fact should entitle one to some rest and this we propose to take for some time until we feel that we have done self justice.

Financial Report.

Receipts.

B. F. Skeels, \$2.50; Rolla Hightower

\$1.00; Mrs. J. F. Carpenter, \$1.00; Mrs. Olive Bradley, \$2.00; Miss Quincy Carpenter, \$1.00; Ethan Carpenter, \$.50; Ben Carpenter, \$1.00; Ray Carpenter, \$1.00; Mr. and Mrs. L. D. Sutherland, \$3.00; J. E. Cook, \$3.00; Frank Partlow, \$1.00; F. V. Blakely, \$5.00; Miss Nellie Congleton, \$3.00; Marion Partlow, \$25.00; Lewis Weaver, \$5.00; Mrs. Amy Weaver, \$1.00; John Hutchings, \$1.00; Mrs. Diana Murphy, \$2.00; Miss Letitia Murphy, \$2.65; Peter Jeffrey, \$10.00; Mrs. Catherine Townsend, \$5.00; Mrs. Jessie W. Donaldson, \$3.00. Total, \$79.65.

Summarized with the last balance we have the following:

From Pledges	\$ 31 65
Subscriptions	5 51
Collections	42 50
Balance Apr. 1	275 30
Total	\$354 95

Expenses.

Car fare	\$ 18 93
Hotel	4 25
Printing	8 00
Postage	1 73
Salary	75 00
Total	\$107.91
Balance May 1, 1911,	\$247 04

Work has been done as follows: Sermons preached, Perryville, Ken., 3; Moriah, Ill., including Bible lessons, 26; Salem 1; total, 30. Miles traveled, 1014.

Growth in Knowledge.

There is a tendency among some of our older brethren to be very severe in their criticisms of anyone who advances new ideas along scriptural lines. They seem to think that they have learned every truth worth knowing, and anyone going beyond this is in great danger of departing from the faith, and must therefore be carefully watched to see that he does not lead others astray.

The Bible is said to be a storehouse of knowledge and the longest life is not sufficient to exhaust its precious truths.

The Apostle Peter says that new born babes desire the sincere milk of the word that they may grow thereby. Then to babes in Christ we should teach the fundamental principles of the oracles of God, leading them step by step until they are able to digest the strongest meat. For 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. Paul says also that everyone that useth milk is unskillful in the word of righteousness, needing to be taught.

If we are able to digest strong meat and therefore able to discern

good and evil, it seems to me we ought to be able to say as to whether these new ideas are in harmony with the foundation principles of our faith.

Our Savior exhorted Peter to "Feed my lambs," but did he not also give him a double exhortation to "Feed my sheep"? And is it not then fully as important that the shepherd furnish food for his sheep as well as for his lambs? Will sheep wax strong if continually fed on milk?

An elderly sister has given me an idea as to why some of the older brethren oppose thoughts that are new to them, when she explained that the truths that she had learned in her younger days were very clear to her, but that her mind now seemed to be much like a sieve, letting through all the thoughts which are new to her and retaining all the old ones.

Let us strive to grow in grace and knowledge, speaking the truth in love, that we may grow into Him, in all things which is the head, even Christ. Mrs. Emma C. Railsback, 411 E. So. St., South Bend, Indiana.

An Answer.

You ask me to reconcile Rom. 3:10 with Jas. 5:16. The one reads: "The effectual fervent prayer of a righteous man availeth much," and the other reads: "There is none righteous no, not one." You ask, "How, then, can effectual praying be done?" From your question I should judge that you want me to harmonize these passages so as to do away with the apparent contradiction. To my mind that is easy. Rom. 3:10 has reference to righteousness under the law. It is a quotation from Psa. 14:1-3, in which Paul echoes the complaint of David; viz., "There is none that doeth good, no, not one." In Rom. 3:9 we read that both Jews and Gentiles are all under sin and in Gal. 3:22, the purpose of this classification is set forth "That the promise by faith of Jesus Christ might be given to them that believe." "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned and come short of the glory of God, being justified freely by his grace through the redemption that is in Christ Jesus." Rom. 3:20-24. In the above reference

we find that all are sinners and that all have come short of the glory of God, and it is only through the forbearance of God that we may become partakers of his righteousness through faith in Christ. "For the just shall live by faith." Gal. 3:11.

We find in the first five verses of Rom. 4 that faith is counted to us for righteousness. To this faith must be added works (Jas. 2:24) in order to secure the justification for which we hope. After we have consecrated our lives to righteousness we must not let sin reign in our mortal bodies that we may obey it in the lusts thereof; neither yield ourselves in instruments of unrighteousness; but rather yield ourselves to God, for to whom we yield ourselves to obey, his servants we are. Rom. 6. Without this hope of justification we could nor hope to be called righteous, but it is through this hope that we may be able to place ourselves in the class of whom James speaks when he says: "The effectual fervent prayer of a righteous man availeth much."

Miss Grace Williams, Ashton, Ill

Married.

On the evening of March 30, 1911, at Ripley, Ill., occurred the marriage of Francis L. Bailey of Mt. Sterling, Ill., and Violet Howell, daughter of Bro. J. T. Howell, now residing near Mt. Sterling. Violet is a member of our church at Ripley, having shown her faith in the promises laid down by being baptized during a meeting held by Bro. Lindsay. Francis is an upright, industrious young man and we predict for them a happy future.

J. W. Cooper.

Bro. Williams' Bible Study Outlines for

Illinois Bible School, August 7-17, 1911.

Church Organization and Management: The One Body. Eph. 1:22-23.

Lesson 1. Membership. "Joining the Church." The human body as a figure of the church. Christ the "head." Transformation of raw material. Rom. 12; 1 Cor. 12; Eph. 4; Col. 1:18-24.

Lesson 2. "Office" of Members. "Authority". Officers and their qualifications, work and choice. The usefulness of such member.

Lesson 3. Service. (1) Individual. (2) Assembled. (a) Worship, public prayer, choir, organs, preaching, Bible classes, Sunday schools, etc. (b) Conference, How constituted, jurisdiction, work, etc.

Lesson 4. Fellowship. (1) In suffering. (2) In finance. Tithing, collections, "Ladies' Aid", etc., communism, the standard of Christian occu-

pations, etc. (3) In the gospel. Matt. 18. Disfellowship over doctrine or morals. Reproof and admonition. Parable of the tares and "Judge not" as objections considered.

Lesson 5. Ordinances. Sabbath. Foot Washing. Head Covering and Dress Forms. Holy Kiss. Baptism. Communion. Questions Arising out of the Lord's Supper.

Lesson 6. Holliness of Life.

As soon as all lessons are outlined, they will be furnished free to all students who plan to attend the school. Please make application for free lesson outlines and as soon as they are published they will be sent out.

In addition to the above outline, Bro. Williams has been requested to give some studies in the book of Job in which he is an expert. Bro. Marsh feels that he cannot give a definite outline of the work until he knows something about the size and nature of his class. The younger people who are not so far advanced made up his class last year and he prefers that work this year. Will any such who expect to attend this year please notify us soon so that he may get his work in shape? There have been several requests for the editor to take up the book of Revelation in his work this year. Please write saying whether this is thought profitable. If sufficient interest is taken, an outline of study will be given in next issue of Bible Thoughts and Talks.

The Kingdom at Hand 2000 Years Ago.

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent, for the kingdom of heaven is at hand." Matt. 3:1-2.

"From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand." Matt. 4:17.

"And as ye go, preach, saying, The kingdom of heaven is at hand." Matt. 10:7.

".....if I cast out devils by the spirit of God, then the kingdom of God is come unto you." Matt. 12:28.

If it was then "at hand" and then came among the people, why will it not appear till he comes, as given in Luke 21:31? Some have tried to solve it by another translation, one to make "royal majesty of the heavens," meaning Jesus, instead of the translation, "kingdom of heaven," but to our minds this is not good, and would spoil a beautiful truth, for it seems to us the kingdom was then

present while the Lord, and later, the Comforter, were present, in a sense in which it is not now present. Notice, the miracles confirmed the presence of the kingdom, as we see by Matt. 12:28, quoted above. To confirm is to make sure or demonstrate, Heb. 6:16-19. According to Scripture, the kingdom will be a time when the deaf will hear, the blind see, the lame walk, the sorrowers be comforted, the dead raised and the like..... All these were then present and in actual demonstration. That is, these and like conditions of the kingdom, were then "at hand." The miracles proved the truth of their preaching for that made their words good in actual fact. Their lips proclaimed these conditions of a coming kingdom and their hands made those conditions present and real. For instance, the message offered life from the dead in the kingdom, and the miracle of raising the dead confirmed it. When the miracles were present they walked by sight, since they have been withdrawn we walk by faith. The kingdom thus present has departed for the testing time and will return to stay.

This also explains such as Matt. 11:13, "For all the prophets and the law prophesied until John," and Luke 16:16, "The law and the prophets were until John; since that time the kingdom of God is preached and every man presseth into it." Not that all the law ceased at John and all previous prophecy was by then fulfilled, for Paul afterwards follows Moses, Acts 23:5, and Jesus himself was after John's time crucified in fulfillment of previous prophecies, in fulfillment of "the scriptures," I Cor. 15:3-4, and many others of those prophecies still wait to become history, such as Ezek. 37, but all the law and all the prophets pictured the time then present when the kingdom would be "at hand" and "preached" and all hearers have opportunity to enter into its blessings. For it began "after the baptism which John preached," Acts 10:37, after John was done. Matt. 4:12.

Thus was fulfilled the sabbath shadow, which brought to believers by faith all the glories of the land of rest to come which abide with us still if we but believe.

Let us be faithful in our testing time.

Joseph Williams, Frankfort, Ind.

"P-A-T-I-E-N-C-E"

Patience is the calm endurance a person may exercise during any trying period or difficult task that one might have to perform in his every day walk and conversation in life. This definition will bear out, pertaining to worldly tasks and trials. At the same time one who has cultivated this virtue before coming into the body of Christ, has less battles to fight with the opposer, when he does take upon himself the name of Jesus Christ. Right here is where Satan buries his deadly sting. It is the one foundation stone upon which we can build faith, hope and charity.

To us who have put on Christ, Patience is a humble and submissive waiting for, with the expectation of of eternal life, and the accomplishment of God's promises. Romans 8th, 24th verse, "For we are saved by hope." What is our hope? Our hope is eternal life and to be Kings and priests and reign with him forever. Romans 8th, 25th verse, "But if we hope for that we see not, then do we with patience wait for it."

Life is the great boon to mankind under certain conditions. The acceptance is first by Faith, second by repentance, third by baptism. Then a Godly life thereafter, which embraces this text: Heb. 10:36, "For ye have need of patience that after ye have done the will of God, ye might receive the promise."

Let us follow the exhortation Paul gave Titus, "But speak thou the things which become sound doctrine, That the aged man be sober, grave, temperate, sound in faith, in charity, in patience."

Geo. Jones, Cleveland, Ohio.

The Dead are Unconscious.

Job 14:21.—His sons come to honor and he knoweth it not.

Psa. 6:5.—For in death there is no remembrance of thee.

Psa. 88:10.—Shall the dead rise and praise thee? (Before Christ comes)?

Psa. 88:11.—Shall thy loving kindness be declared in the grave?

Psa. 88:12.—Shall thy wonders be known.....In the land of forgetfulness?

Psa. 146:4.—Returneth to his earth, in that very day his thoughts perish.

Eccl. 3:19.—As the one dieth so dieth the other.....all go unto one place.

Eccl. 9:3.—Madness....while they live.....after that they go to the dead.

Eccl. 9:5.—The living know.. but the dead know not anything.

Eccl. 9:6.—Their love, and their hatred, and their envy, is now perished.

Eccl. 9:10.—There is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.

Isa. 38:18.—The grave cannot praise thee, death cannot celebrate thee.

The Saints are not in Heaven.

Acts 2:34.—For David is not ascended into the heavens.

John 3:13.—And no man hath ascended up to heaven (but Christ.)

John 13:33.—As I said to the Jews, whither I go ye cannot come, so now I say to you.

John 7:33-34.—(To the Jews) And where I am thither ye cannot come.

I Tim. 6:16.—The light which no man can approach unto.

Prov. 11:31.—The righteous shall be recompensed in the earth.

Heb. 11:40....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.

Elder George I. French.

We hear of some very good meetings being held throughout the states. In Nebraska, Bro. Adams has been doing some telling work at Moorefield, baptizing several. In Indiana, Bro. Williams reports a good meeting at North Salem where several were led to put on Christ by baptism. Let the good work go on. We are glad to receive such news and give them a place in these columns.

BIBLE Thoughts and Talks

Vol. 3

Oregon, Illinois, June, 1911

No. 10

S. J. Lindsay, Editor,
Oregon, Illinois.

Always address the editor at Oregon, Illinois, unless otherwise directed by private letter.

Remember the date of the Illinois Bible School—August 7-17, 1911.

A great many have responded to our request to say whether they are willing to assist in the present plan for evangelization for next year. Will others who intend to do so please let the editor know at once, so that a plan may be determined upon. There are other fields of work if this one does not open up for next year, although it may cripple work in new fields to discontinue this line of work.

Financial Report.

Mrs. Emma C. Railsback, \$2.00; Benj. Harris, Sr., \$10.00; Dr. F. H. Hemphill, \$.50; J. A. Grant, \$.50; Rensselaer Church, \$8.00; Mrs. Harriet E. Boice, \$7.50; F. V. Blakely, \$5.00; Fred Drew, \$2.00. Total received, \$35.50.

Summarized with last balance we have the following:

From pledges	\$ 16 50
Subscriptions	1 00
Collections	18 00
Balance May 1	247 04
Total	\$282.54.

Expenditures.

Salary	\$ 75 00
Postage	6 69
Bible Thoughts, etc.,	8 00

Hotel	1 10
Car Fare	8 90
Total	\$99 69
Balance, June 1st	\$182 85

Work has been done as follows: Sermons preached, Rensselaer, Ind., 5; Dixon, Ill., 1; Adeline, Ill., 1. Total 7. Miles traveled, 735.

Report of work for May:

This month shows a period of apparent inactivity on the part of the evangelist, yet only one Sunday has passed in which an appointment has not been kept. While at work in Tennessee a severe cold was contracted and this turned to a severe soreness of the throat which at once brought on hoarseness from which we are still suffering. The physician says REST. The calls for work say KEEP ON. Our inclination to work says KEEP QN. The brethren have paid their money to have it done and it should be done.

We want no one to feel that we have received their money without returning an equivalent to them in work done—the gospel carried as far as our ability will permit. We have found out in recent experiences how easy it is for brethren to do unreasonable things; however, for those who have supported this work this year we wish to say that not one complaint has been made concerning the way in which the work has been done. We are willing to continue if the means to do so are provided.

During the month we spent a very pleasant week with the congregation

at Rensselaer, Indiana. We have also visited our old congregation at Dixon. At Adeline, Illinois, we have again been privileged to preach to a fair-sized audience made up largely of old school-mates and neighbors of our boyhood days. It always gives pleasure to meet these congregations. Our next work is a series of five or six weeks' meetings to be held at different points in Nebraska, since Nebraska brethren have been quite liberal in their support. We should be glad to hear from the brethren who have supported this work in the past as well as others who are interested. Do you approve of the plan? Will you help to support it?

Peter and the Sword.

The Master gave as the reason for now changing from previous instructions of not carrying a sword or purse or scrip to the opposite policy of now taking these things, that he was to be taken from them, Luke 22:37. For while he was with them they needed no money, since he cared for all their needs by his oversight, and they needed no swords, for his time of arrest had not yet come. But inasmuch as he was now to be removed, human wisdom would argue resistance. So to teach them and his enemies the lesson that his kingdom is not of such an order, that his servants should fight, he changes his instructions about swords, for his foresight perceived the need of a

sword to teach the lesson later. Notice in verse 38 that of two swords he said, "It is enough." That remark shows he had a purpose for the sword. Now see verse 51, "Suffer ye thus far." That is, You have done enough for what I wanted of the sword. Then by healing the wound he demonstrated his power both to resist by Peter's use of the sword and to remove all trouble, therefore he is the Christ; and by refusing to fight when he can, he gives his disciples and the world the supreme evidence of Christianity; non-resistance of evil, as sheep among wolves, suffering in faith of a better time to come, for which the suffering prepares us, as it did him and them, and invited his enemies to partake as they beheld his non-resistance.

Joseph Williams, Frankfort, Ind.

"It Is Finished."

"When Jesus therefore had received the vinegar, he said, It is finished; and he bowed his head, and gave up the ghost." John 19:30.

What was finished? The two previous verses tell. He knew from the prophecy, Psa. 69:21, that he would get the vinegar to drink if he said he was thirsty, so he called for it, "that the scripture might be fulfilled." Why was he so anxious to fulfill prophecy that caused him such suffering? To inspire faith, for that is one great purpose of prophecy, John 14:29. Also in Isa. 45 and 46, Jehovah appeals to prophecy as the test and demonstration that he is God.

What was finished, then, was the last unfulfilled prophecy previous to his death. He had already made intercession for his enemies according to Isa. 53. He had also said: "Into thy hand I commend my spirit," according to Psa. 31:5. He was reviled, but "he opened not his mouth" as prophecy had predicted. He had even cried out, "My God, my God, why hast thou forsaken me," as David wrote of him, Psa. 22:1. So now he comes to the last prophecy to be fulfilled before he dies, and having fulfilled it, he said: "It is finished." Then he expired. He had already finished his "work" before this as he said previously, John 17:4, the works of confirmation of his preaching.

For he says, John 4:34, that he must "finish" it, also, and in John 9:3-4 he tells what that work is: to work miracles proving he is the Christ. Before he had finished these "works" he was still fulfilling prophecies, to "finish" them out in

his "course." For in Luke 22:37 he points out a prophecy of Isa. 55 that "must yet be accomplished" and here he added that such prophecies would finally "have an end." That is, his fulfillment of them would be "finished." For they must all be "fulfilled," Luke 24:44. Every "jot" and "tittle," Matt. 5:17-18. So miracles of healing, as Isa. 53 prophesied, were done "That it might be fulfilled," Matt. 8:16-17.

Later, others had other prophecies "concerning" him to fulfill, for we read, "And when they had fulfilled all that was written of him, they took him down from the tree and laid him in a sepulcher," Acts 13:29.

In thus submitting to all that was prophesied of him, our Lord leaves us the examples of subjection to the Father's revealed will. Do you think the scriptures contain also a plan of our lives to be "fulfilled"?

Joseph Williams, Frankfort, Ind.

Many of those who teach that certain DESTRUCTION awaits those who do not obey the Lord, seem to enjoy the thought quite as much as do some who teach hell fire for the finally unrepentant. There are some who seem to be constructed upon the same principal that the old sister was, who after hearing a sermon against the popular doctrine of hell fire torment said, "Dear me! Dear me! These higher critics will just keep on until they take out of the Bible all the comfort there is in it for one!"

By what means did Adam learn "good and evil," by obedience to God's laws or by disobedience?

When you are right you are more right than you think you are.— French Proverb.

Molalla, Oregon, May 15, 1911.

S. J. Lindsay,

Oregon, Illinois.

Dear Brother in Jesus: I have a few questions I desire to ask you on Wilson's rendering of Phil. 1:23 in his Emphatic Diaglott.

There appeared a few days ago, in a local newspaper, a criticism of his rendering by a Campbellite preacher. His criticism in short was this:

"Analusia should not be rendered 'return' as in the Diaglott, but 'depart.' For did Paul think it 'BETTER' for their sakes that he should 'abide in the flesh' than for the returning and being present with the anointed?" Would not Christ return to THEM as well as to him? Notice how ridiculous the rendering is:

"Having an earnest desire for the returning and being present with the anointed, which is far to be preferred. But never-the-less it is BETTER FOR YOUR SAKES that I abide in the flesh." He then repeats, "Was it BETTER for their sakes 'that he should abide in the flesh' 'than for the return of Christ, what think ye?"

Please answer this criticism for me, and I will thank you from the bottom of my heart.

If you remember, I wrote you last summer from Caldwell, Kansas, to explain Hebrews 1:10. You did so, and I desire to thank you again.

What are the prospects of our people adopting "Articles of Faith" in your state? They seem to favor it very much here. I am, for one, radically in favor of it.

Now, Bro. Lindsay, if you will answer this criticism, I will certainly feel thankful. I also promise not to annoy you any more with questions.

Thanking you in His name for the

desired help, I beg to remain,

Your loving brother,

John Fisk, Jr.

Oregon, Illinois, May 22, 1911.

Dear Bro. Fisk:

Replying to yours of the 15th inst.

I am using Young's Analytical Concordance as my authority in answering your question on Phil. 1:23.

The Greek word is "analuō" in Phil. 1:23 and this is the only instance where it is rendered "depart." In Luke 12:36 we find the same word rendered "return" in this clause, "When he will RETURN from the wedding." These are the only places where "analuō" is used according to my authority. This equally divides the honors between "depart" and "return." "Analusia" is translated 'departure' in 2 Tim. 4:6.

Christ's RETURN to the earth would be his DEPARTURE from the Father's throne. The word "analuō" has for its meaning, "a loosening up, as of an anchor, etc." Applying this thought to Phil. 1:23, it is for the reader to decide just how Paul meant this thought to be applied. Christ's departure from heaven would be his return to the earth. The scripture teaching concerning our Lord's return and that saints will never be removed (Prov. 10:30) should help us to determine what Paul really meant.

Jamison, Faussetti, and Brown in their commentary give the following as the rendering of some of the older MSS.: "The oldest MSS. read, 'I know not but am in a strait betwixt the two (viz., 'to live' and 'to die'), having a desire for departing and being with Christ.'" This would seem

to give authority for the Diaglott rendering.

"For I am in a strait betwixt two"—what two? Living or dying. He says that departing and being with Christ is better than either, and in I Thes. 4:13-18 he explains how this is to come about. The clause which concludes the 23rd verse is simply explanatory of a desire which he has which is preferable to either of the two things which put him in this "strait." Inasmuch as this preference was not likely to be exercised at this time and choosing between life or death, he saw that it was better for his brethren that he remain with the living rather than to go in to death. In other words, it was more needful that he remain with them for their sakes, rather than that he be taken in death; however, there is something to be preferred above that and that is, his going out to meet his descending Lord, according to his Lord's teaching and the teaching which he had himself done. The critic's question answers itself, showing the folly of thinking that Paul expected to go out alone to meet his Master when he had said on another occasion that this "going out" was to be "together with them"; i.e., together with the resurrected saints and those who are living when Christ comes.

I trust this answer may be satisfactory. The text is one of the worst we have to handle. No matter what position one takes with regard to the life and death question, the text brings with it difficulties that are hard to surmount.

I am frank to say that I have ever found the Bible a sufficient "Articles of Faith." I find little fault with a man until he throws the Bible away wholly or in part. As long as a man will stick to the Bible, I am ready to meet him. I have no objection to a boiled down statement of faith as suggestive, but may the good Lord deliver us from the toils of a creed bound organization. The Brethren of Illinois in the main are against the creed idea.

I am sorry that you feel that you are "bothering" me with your questions. When you have any good question like the above, send it on and I will do the best I can to give a satisfactory answer.

Your brother in the hope of the gospel,
S. J. Lindsay.

The Bible and the "Higher" Critics.

"Higher Critics" and "Higher Criticism" are terms applied to a certain class of Bible investigators. Not only are these terms applied by others,

but by themselves as well.

It is well to be critical, but to be critical implies two essentials—the weakness of the thing criticised and the superior ability of the critic. Unless these essentials be conceded, the folly of the proceeding is apparent. To be acknowledged as a critic, must create in the recipient of the compliment a greater or less degree of vanity. The higher the esteem in which the object criticised is held by the masses, the greater the vanity of the one who assumes the role of critic.

As children, we were taught to reverence the Bible as the Word of God. We grew into that reverence because we revered the ones who taught us. Until we came to mature years, we accepted the Word as a matter of fact upon the testimony of those who had the care of us in our earlier years. Now we must begin to give a reason for our hope. Without going into detail, suffice it to say that fulfilled prophecy, the complete victory of the Bible throughout the ages over the worst forces of evil that were ever hurled against a book, so that today the Bible is the widest read book in all the world and the cheapest, and the further fact that the precepts laid down by that book are capable of taking those who have reached the dark valley of despair and moulding them over into beings filled with righteousness and hope, are sufficient reasons for the most of us believing the book to be all that it claims for itself—the product of inspired minds.

The Bible, in whole or in part, has stood the test of thousands of years. The oldest critic lives not to exceed a hundred. How great, then, must be the vanity of one who assumes to criticise such a book.

In a review of the editorials of The Biblical World (Published by the University Press of the University of Chicago, a Baptist institution) of recent issue, the Record-Herald of Chicago quotes at length, as follows: "In the large circles of Christian thought the old eschatology is gone, probably never to return. The Apostle Paul looked for the appearance of Jesus in the clouds of heaven, and was not without hope in the early years of his missionary activity that this return might come within his own lifetime. It must be an ever diminishing circle of Christians whose faith will find nourishment and inspiration in looking for the fulfillment in their day of the hopes which history has long since shown the early church to have mistakenly cherished."

Again: "The continuance after death of a life enough like the present life

to be comprehensible to one who is in the midst of this life is probably beyond the possibility of scientific demonstration."

From these wise men of the University of Chicago we learn, then, at least two things, when boiled down, to amount to this:

1st, That Paul and the early church were MISTAKEN concerning the great Christian hope—the coming of Christ.

2nd, This hope being a mistake in so far as the Bible sets it forth, it becomes necessary to resort to science for hope of a life to come, and here is an acknowledgement by scientists that science does not demonstrate any such a hope.

This amounts to infidelity in its worst form. What have Voltaire, Ingersoll or Paine ever said in denunciation of the Bible hope that would more certainly destroy the hope of the Christian than the above! When it comes to a matter of common honesty, the palm must go to the above named infidels rather than to such "higher" critics. Christians knew just where to locate outspoken infidels, but in the other case we find again a fulfillment of Psalm 41:9.

"Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."

This is what Judas did. If the "higher" critics must take the position they do, why are they not honest enough to come out avowedly against Christ and His teaching and refuse to eat His bread? Christ is all He claimed to be or else He is the grossest fraud ever palmed off upon the world of suffering humanity.

Some may try to comfort themselves with the thought that this is but a single aggravated case of "higher" criticism, but I tell you No! Those who permit themselves to fall into this spirit of criticism with the thought that there is any place this side of avowed infidelity where they may safely land are mistaken. It is a sort of drunkenness that does not stop until it lands its victim in the gutter of despair. Let none of our brethren think it safe to discredit little or much of the Bible. It may be that there are some statements that our minds cannot fathom, but it is safer to suspect that our finite minds are at fault rather than the Word that has stood the test of time. The apostles of our Lord, as well as He Himself, defended their faith to the bitterest death. Would our critics do as much?
S. J. L.

Who Wrote the Bible?

They were kings (David and Solomon), ministers of state (like Daniel), "unlearned and ignorant men" (Peter and John, Acts 4), priests and the scribes (like Ezra), physicians (like Luke), herdsmen (Amos 7:14), tax collectors (Matthew), learned Pharisees (like Paul), etc. They were men that came from every avenue of life, reaching from peasant to throne, from the unlearned to the highly educated. Each writing and preserving his individuality, yet all agreed. Friends, there is no book like the Bible; there are no writers like those of that Sacred Volume; there is no agreement anywhere among writers like that of the good old Book.

By J. J. S. in Day Dawn, Howard Lake, Minn.

Breaking Up a Dancing School.

A stranger writes, desiring prayers for the breaking up of a certain dancing-school, which is attended by a considerable number of church members.

We would suggest that prayers be offered for the conversion of such of those church members as were never converted, and for the restoration of such as have wandered from the Lord; also for the thorough conversion of the religious bodies to which they belong; and for a change in the preaching of their ministers and the practice of their members as shall keep hungry lambs from wandering off to hunt poisonous feed, and to without much trouble.

settle the dancing-school question
The breaking up of "the fallow ground" in the churches we deem of much more importance than the breaking up of dancing-schools. Church members need something to interest them, and if they find nothing in the gospel, or the church, to take up their attention, they will probably run to dancing-schools, bazaars, and other worldly amusements, until they are converted to God, and gathered into the Church of Christ, when they will be likely to find so much work of more importance on their hands,

that they will have no time to keep running after dancing-schools and worldly amusements.

But dancing-schools are no worse than many other things. A fiddler who plays any tune you wish for money, may be a pious man compared with a solemn looking preacher who for money, shapes his sermons to please the people rather than the Lord. A church fair is perhaps no worse than a church quarrel; though when you have the former the latter often follows. A dancing-master will not bring so much damage to the cause of God as an ungodly church official who will lie and deceive and cheat, and yet pull wires, manage the church, and for a pretense make long prayers.

We shall not cure these evils by hacking away at twigs and branches. The place to begin to chop about, these days is VERY CLOSE TO THE ROOT OF THE TREE, and the sooner men take off their coats and go at it the better.—The Christian.

"All About the Devil."

Recently a minister announced that he would tell his audience "all about the devil." After his discourse he gave an opportunity for questions. A brother arose and said, "Is the devil mortal or immortal?" The preacher answered at once, "Mortal." "Then," said the brother, "if he is mortal must he not have the breath of life in his nostrils?" "Yes," answered the preacher. "Then," said the brother, "I would like to ask how the devil got through the flood, as we read that everything in whose nostrils was the breath of life died in the flood, except those in the ark?" The minister refused to answer this, or the question as to whether the devil and hell were included in the creation of God, which He pronounced "good" and "very good."

When men assume to tell all about a matter concerning which all is not revealed, they show their folly. The devil is an important subject in the preaching of Seventh Day Ad-

ventism, and Christadelphians, the one holding a view directly opposite to the other.

To establish their pre-existent angelic devil before the world was, Adventists make a devil out of the king of Babylon (Isa. 14), and also of the king of Tyre (Ezek. 28) and also out of the dragon-pagan Rome of Rev. 12, which persecutes the church, and stirs up war in the heaven of the vision. As Jesus and the apostles never preached on this subject, nor spent time trying to explain "all about the devil," we feel like doing the same, and like devoting our space to more important issues.—Present Truth.

No Meeting For Me.

What meeting? Sectarian. What is the matter? Matter enough. I go for the LIFE and POWER of godliness; but among the sects I find FORM ONLY. From such I am commanded to 'turn away', and away I go, and find the good I seek. But do they not say many good things? To be sure they do; and so did the Scribes and Pharisees before them. Why then leave them? Because 'I seek Jesus'—Jesus is not there; so I go away and find him elsewhere.

Is not the minister smart? What if he is? What can he do without Jesus? Just nothing. What are cold and empty words, flowing from frozen lips? Will they thaw frozen hearts or raise to a flame hearts already warm with love divine? No, no! But perhaps he speaks up smart and seems to be zealous. What then? Words are wind. No strength of lungs, no noise, will do, without the breath of God, to give life to the dead. It is truth, 'present truth,' flowing from lips that burn, or a heart that feels that makes a good meeting. This, this is the meeting for me; this is meat in due season—THE LORD IS COMING! This is present truth; this feeds, this nourishes, this sanctifies. 'Sanctify then through thy truth,' says Jesus, 'thy word is truth.' Amen.

—C. Monroe, in Harbinger and Advocate, 1850.

BIBLE Thoughts and Talks

Vol. 3

Oregon, Illinois, July, 1911

No. 11

S. J. Lindsay, Editor,
Oregon, Illinois.

Always address the editor at Oregon, Illinois, unless otherwise directed by private letter.

The Michigan Bible school has been dated for July 22-29 and to be held at Coats Grove. The Illinois school will be held at Oregon, August 7-17. Be sure to attend one of these schools, and both if you can.

Report of Work.

On May 28th we spent the day with the church at Antioch, Illinois. A fair attendance in the morning but the evening was so threatening that no attempt was made to hold a service. The Antioch congregation is one of the oldest in the state. Not many of the members of the original congregation are now living, Spencer and Laban Tilton, being, perhaps, the only ones.

June 2nd we started to meet appointments made in Nebraska. This trip took us farther west than we had ever been before. Across Iowa and in eastern Nebraska the crops looked well. The wheat fields of eastern Nebraska are a sight for the eye, but as we went further west we could see the evil effects of the drouth. Arriving at Holbrook we found the drouth the worst in years. The pastures were burnt and many of the neighbors invited others in to enjoy with them their "rolled" oats. Wheat and oats will yield practically nothing in this locality and corn can be saved only by an early rain. With it all the people take a cheery view of the matter. Put a company of our Illinois farmers in their place and many of them would be sick with the

blues within a few days. As we started from the depot in Holbrook for Bro. Story's home, two or three miles in the country, we remarked a strange feature of the roads over which we traveled. While the drouth was so great yet there was practically no dust in the roads. Bro. Story made no explanation but we think he must have laughed on the side. The next (Sunday) afternoon we found out the secret of their roads, for upon starting to church for the evening service we hit one of their famous dust storms. When we emerged from that the whole thing was explained, and we had mouth, ears and eyes full of dust to give testimony to the manner in which western people keep their roads so clean. It is a system that beats the Chicago white uniformed brigade all to pieces. We experienced some more of these storms but when convenient we did it behind closed doors.

But these are the people who go to church. The house was filled each night and sometimes uncomfortably so. It was decidedly the best summer meeting we ever held, and which resulted, as elsewhere stated, in the baptism of seven young people. In spite of the weather, the interest shown and the hospitality extended by these brethren and friends make us desire very much the time to come when we may return to renew the work here. We saw live jack-rabbits for the first time on this visit and as a matter of record we shot four. We have the ears to show. Bro. "Billy" Laning of Ripley and Fred Chapman and Charlie Thomas of Camden need not expect us to hunt cotton-tails with them any more until they have gotten into our class by making a reputation for themselves.

From Holbrook our next appointment was at Palmer where Sister Mary

King had arranged for meetings in a hall. The attendance was very good, taking all things into consideration. We began on Monday night and closed in the village on Friday night, owing to the fact that the Seventh Day Advents began a tent meeting that evening, and to the further fact that Sister King wanted some work done nearer her home, seven miles out, and our time was growing short. We are writing this report in Sister King's home. This is a busy season, being harvest time, and it is likely that the meetings will not continue long on that account. Our next move will be to get home where we may rest a while before we take up the session of Bible school work the latter part of July at Coats Grove, Mich.

Financial Report.

Receipts.

Mrs. Eva Fletcher, \$6.00; Mrs. Helen Chisholm, \$6.00; F. V. Blakeley, \$5.00; Holbrook, Neb., Church, \$21
Total receipts, \$38.00.

Source of all receipts.

Balance, June 1st,	\$182 85
Pledges	17 00
Subs. to Paper	3 00
Collections	18 00
Total receipts	\$220 85

Expenses.

Livery hire	\$ 3 00
Salary	75 00
Car fare	17 53
Postage	8 73
Hotel and lodging	5 25
Hall rent	5 00
Publishing Paper	8 00
Total expenses	\$122 51
Balance on hand, July 1st, 1911	\$98 34

Items of Labor.

Sermons preached: Antioch, Ill., 1; Holbrook, Neb., 17; Palmer, Neb., 5; Total, 23. Miles traveled, 865; baptisms, 7.

Since the August number of Bible Thoughts and Talks will be published later in the month than we have been accustomed to sending the paper out, it will be well for us to make the announcement concerning the Illinois Bible School in this issue. There will be three departments in the work this year. Bro. Marsh will give an outline of study on the Life of Christ to the younger members of the school; Bro. Williams will devote his time to Church Discipline and some other lines of thought that have been suggested by prospective students, while S. J. Lindsay will give a series of lessons on the book of Revelation. We are looking for a good attendance this year as usual. Those who come through Chicago will take the C. B. & Q. trains at 9:20 in the morning or 6:30 in the evening. There is a local leaving Chicago at 4:30 which stops at all stations on the way. These trains arrive in Oregon at 12:10, noon, 8:10 and 9:30 in the evening. Please write saying upon which of these trains to expect you and some one will meet you at the train. Those who are coming from other directions will receive complete information as to best route to take by which to reach Oregon by addressing a post card asking for information. Let us come together with a determination to make the session one of value to all concerned. Bring Bibles, pencils, and note books. Those having Joseph Seiss' works on the book of Revelation will do well to bring them along, since this work will form the basis of study on that line.

Michigan Bible School.

We wish to announce the Bible School which will convene at Coats Grove, Michigan, July 22-30. Bro. Lindsay will have charge again. It is needless to urge those to come who have had the privilege of studying under him. We know you will come if you can. To those who may be interested and have never attended we extend a cordial invitation, and press upon you to come. Come one, come all. You will be more than repaid for your effort. Entertainment will be furnished by the Coats Grove brethren, and they desire that a good number be present. Inform Bro. A. K. Richardson, Route 5, Hastings, Mich., that you will be there so you can be cared for.

Coats Grove is seven miles from Hastings, on the C. K. & S. Railroad. If you cannot make connections on this route, go to Hastings on the M. C. route, informing Bro. Richardson

beforehand and you will be met. Bear in mind the date—July 22-30; the place—Coats Grove. Come with Bible, pencil and paper, and a will to work and learn; that we may study to show ourselves approved unto God workmen that needeth not to be ashamed, rightly dividing the Word of Truth.

Yours in the Master's service,
Rose Miller, Sec.

Our present financial report shows a large expense account as compared with the length of time spent. This comes from paying hall rent, board and lodging extra over other expenses usually allowed, long distance traveled, etc. We made no effort at making collections this time and we never do. We never allow a hat collection to be taken in our meetings. On this trip we hardly had the heart to take the money that was freely given. Our brethren in Nebraska this year have great reason to be discouraged because of crop and weather conditions. Having been brought up in northern Illinois where a crop failure is unknown, it appeared all the worse to us to see oats and wheat all burned up with the dry weather and the hot winds. Yet with all this bearing down upon our brethren there, they were cheerful and looked on the bright side to an extent that should have made us ashamed. These people should have preaching as well as others, since they proved their worthiness in their attendance at all services. It is a matter of great encouragement to have brethren take hold of a meeting as they did here. All the brethren we met were of the enthusiastic sort. We hope to meet them again. While our expenses are unusually large you will also observe that our visible results are proportionately large.

Scriptural Baptism.

"One Lord, one faith, one baptism. Eph. 4:5. That scriptural baptism is immersion is evident from the following facts:

It was the primitive mode of baptism. One woman, when asked how she would be baptized, persisted in saying, 'Like as Jesus was!' until one of the committee, discouraged, exclaimed: 'It's no use! We shall have to take her to the river!' I Pet. 2:21; John 3:23.

MARTIN LUTHER allowed sprinkling, but said: 'Baptism is nothing else with the word of God than immersion in water.'

JOHN WESLEY: 'Buried with him—alluding to the ancient manner of

Baptizing by immersion.' (Notes on Rom: 6.)

DODDRIDGE'S FAMILY EXPOSITORY: 'Buried with him in baptism. It seems to me the part of candor to confess that here is an allusion to the manner of baptizing by immersion.'

ALBERT BARNES: 'It is altogether probable that the apostle in this place (Rom. 6:4) had allusion to the custom of baptizing by immersion.'

CONYBEARE AND HOWSON'S Life and Epistles of St. Paul, on Rom. 6:4: 'This passage cannot be understood unless it can be borne in mind that the primitive baptism was immersion.'

Dr. KING: 'In the Eastern churches baptism has been universally administered by dipping from the first introduction of it to this day.'

F. BRENNER: 'Thirteen hundred years was baptism generally and ordinarily performed by the immersion of a man under water, and only in extraordinary cases was sprinkling permitted. This latter method was called in question, and even prohibited.' Stuart on Baptism, Page 152.

Beza observes on Mark 7:4: 'Christ commands us to be baptized, by which word it is certain immersion is signified.'

—Selected from "Last Days," July 1902.

Mr. Meyer told one very good story which he had heard from Mr. Moody at Northfield. During one of the Northfield conventions a few years ago, half a dozen students came singing past Mr. Moody's house early one morning, and seeing Mr. Moody in the garden with Dr. Andrew Bonar, they called out, "We've been having an all-night prayer meeting; can't you see our faces shine?" Dr. Bonar turned to them and said, with a quiet smile and a shake of the head, "Moses wist not that his face shone."—Kingdom Tidings.

An Old Disease With a New Name.

"It is astonishing how easily Christians absent themselves from church. A cloud, however small, or a drizzle, keeps us home from prayer meeting, but it can rain pitch-forks, with the tines down, and not keep us from a wedding or social function. A little rain will not keep us from business. There is a new disease prevalent, called "morbus Sabbaticus." It comes on about ten o'clock Sunday morning, when the first bell rings. It increases and rages the most part of church time. The patient recovers sufficiently to eat a hearty dinner and read the papers. But it comes on

again at seven o'clock and lasts during the evening."—Rev. John N. Hall.

The above is not true with regard to the church at Holbrook, Neb. We were with them for two weeks and though some of the families had to come four or five miles to each service, they were there to each service even when the weather was such that the evangelist would have been glad to remain at home. One evening, when the weather was so threatening that we did stay at home, Bro. Hunnicut, who had four miles to come, went to meeting just the same. This kind of interest gives encouragement to the laborer.

—S. J. L.

Shall I Join A Lodge?

We are all agreed that the scriptures are a complete and sufficient guide to lead us in all cases of Christian conduct, and that it is Christian conduct to perform works of fraternity and benevolence. Therefore we all agree that the scriptures teach these works and give instructions how to do them. For he says: "Cast thy bread upon the waters, for thou shalt find it after many days." "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." "Withhold not good from them to whom it is due when it is in the power of thine hand to do it. Say not to thy neighbor, 'Go, and come again, and to-morrow I will give,' when thou hast it by thee." "Give and it shall be given unto you." "Give to every man that asketh of thee." "The liberal soul shall be made fat, and he that watereth shall be watered also himself." "He which soweth bountifully shall reap also bountifully."

And the instructions as to the method of dispensing charity are definite and complete. Deacons are to have oversight of a common fund, supplied by free-will offerings through faith in the above instructions and promises. For we need never fear our inability to care for all cases of benevolence that we meet if we step out in faith for he promises, "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things may abound unto every good work." 2 Cor. 9:8. Nor fear poverty for ourselves, for he says My God shall supply all your need, according to the riches in glory by Christ Jesus." Phil. 4:19. Neither need we fear that giving will impoverish us, for the above scriptures promise that when our need comes, the bread will return, and he further says, "There is that scattereth, and yet increaseth; and there is that with

holdeth more than is meet, but it tendeth to poverty.

And the scripture further instructs what cases of charity to accept and what to reject.

Further, we all agree that fraternal orders are not named in scripture, either to forbid or to enjoin our membership in them. But since the Book is complete in instruction, there must be in it teaching which covers the case. Therefore, if membership in such orders be Christian conduct, since Christians are to be "of one mind," if there be in scripture any teaching favorable to such membership it must be construed in favor of only one of the many orders. But this proof is impossible. But there is one scripture sometimes appealed to, to cover the case: I Tim. 5:8, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel." If this favors fraternal orders, it is on the point of life insurance, so-called, for which it is appealed to for proof. Notice closely: "His own" what? "Family," responds the one appealing to it. But the word "house" refers to household or family, so it cannot be used. Read the whole 16 verses. "His own" widows" is what he is talking about. But suppose the whole contention be as he would have it: Is he providing for his own family when he is dead and lets his fellow lodge-brothers provide it in the form of insurance because he paid part of it in to the lodge as dues? Instead, then of teaching to join a lodge to provide for his family, this scripture teaches to provide for widowed relatives regardless of their membership in a lodge, for that is not made one of the qualifications listed as necessary to her receiving the benevolence.

Now, if there be any scripture even permitting us to seek membership in that one lodge, manifestly, it must be because Christ does not supply all our need, for in the Word we admit that we are not instructed to do so.

But you say, "We are thus only carrying out his other teachings, and this is permissible if we do no sin in thus carrying that out." That is true. But I insist that you positively disobey many scriptures the moment you join a lodge. Here are some: In the first place your motive for membership is selfish, for you join the order primarily for some selfish return to self or family. (Search your heart. Is it not so?) rather than do charity work, for that can be done according to Bible instructions given above. This is contrary to I Cor. 13:3,5. Then the

lodes exclude from membership the very ones most needing help, those who cannot pay their dues and lack a sound body to be insured. This is contrary to Luke 14:12-14. Again, when you turn to a human organization to care for yourself or your dear ones, you are trusting flesh rather than God who promises to be a Father and care for them through the church, as shown by Jas. 2:14-26 with 1:27. This is contrary to Jer. 17:5-11. But you say, "The church neglects to do it." True. And inasmuch as you are part of the church, are you not neglecting part of your part every time you pay money into a lodge? Let us all unitedly follow the scripture. And even alone, if you cannot get others to walk with you. God's promises to you, above quoted, are not dependent upon others obeying him. Again, when you do charity work through a lodge, even if the selfish motive above shown can be called benevolent, (But they do some real charity work) you are giving man the credit because of his organization. This is contrary to I Pet. 4:11. But lodges as a rule chiefly help their members primarily, which is contrary to Gal. 5:10. For they have in membership many who do not even profess to be Christians. This is contrary to you, by II Cor. 6:14 to 7:1. Recently at three funerals I conducted, one where the G. A. R., the I. O. O. F and the Masons each conducted a ritualistic service, all taught the immortality of the soul. The latter two dropped their sprigs of evergreen into the grove, asserting that it was to show their faith in the immortality of the soul. Brother, how can you do that? You say, "I do not." How can you hold membership there, when he says, "Have no fellowship with the unfruitful works of darkness, but rather reprove them," and when he says not even "touch the unclean thing"?

But you say, "They do Christian work." Read Matt. 7:21-23. How can a man out of Christ do his work? Herein lies the greatest reason of all why you should not join a lodge, and if you are in one, why you should get out; mark it well: The greatest religious delusion in all the world is that man can save himself, and lodges openly aver that if a man is a faithful member of them he will be saved as soon as a church member. This is justification by self, pure and simple. Renounce it now and forever, for in Matt. 7 above referred to, Jesus calls such works "iniquity." For honesty or benevolence or any other virtue, when used for jus

tification by one's own good works, becomes the sin of pride, and is no longer a virtue, but "iniquity." Will you not take warning in time? When the two harvests in the parable of the tares are gathered will you be in a sheaf or a bundle? The bundles are gathered for the fire. Political bundles, religious, fraternal and others.

The Bible plan of benevolence is better. Better even financially, as figures prove about the dues you put in. No expensive office buildings, no salaries, no expenses of many other kinds. Moreover, if some members gain insurance money or sick benefits others must lose it. Altogether more is lost in dues than gained by these, else the company is bankrupted, and the excess of that loss is used for items of expense named above.

Finally, life insurance, so-called, does not insure life. It only offers a chance of somebody's receiving money after you are dead, provided you fulfilled all the requirements, and there is no legal loop-hole. And the Lord actually assures life, health and prosperity, on his conditions, Psa. 37:3.

And he has warned us that he sends judgments on us for neglecting the cry of the poor, Jer. 5:25-29. Shall we not drop all vices and extravagances and become busy with "pure and undefiled religion?" For, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me," says our Master.

Let us serve him alone, and keep free from all unchristian entanglements.

No one has yet denied this proposition: If we follow the Bible we shall not need the lodge. Then why not do that, and avoid the other plan that contains so many and such serious objections?

Joseph Williams, Frankfort, Ind

LAW OR GRACE.

By reading my Bible I found:

That the law made nothing perfect. That the Jews did not keep it. Neh. 9:34; Gal. 6:13; Rom. 9:32.

It could not save. Gal. 3:21; Gal. 2:21; Acts 13:39.

That it is not of faith. Gal. 3:12; Rom. 4.

That those who desire to be under it are not saved. Gal. 5; I Tim. 1:9.

That those who try to have others keep the law are under the curse. Gal. 3:10, 11, 13.

And persecute Christians. Gal. 4:29; Rom. 14:1-6; Gal. 6:13-14.

That the law ended at the crucifixion. Jer. 31:29-33; Ezek. 8:2,20; Luke 16:16; II Cor. 3:7-11; Heb. 10:9, 7:11-13; 8:7-13; Rom. 7:6; 6:14.

What a pity that religious teachers do not teach the faith of Jesus Christ. John 3:16 is the key-text of grace.—W. M. Ives.

Report of Holbrook, Neb., Meeting.

On Sunday evening, June 18th, the church at Holbrook, Nebr., closed a series of meetings which lasted two weeks, conducted by Bro. S. J. Lindsay of Oregon, Ill.

Although the weather was unusually warm and dry, we had a good attendance and the best of attention throughout the meetings. There were seven who obeyed the call of the Gospel and we feel abundantly repaid for the energy expended to promote its spread.

On Sunday afternoon at three o'clock a little company went to the river and the following members were baptized: Hal Harlan, Charlie Hornaday, Charlie Baxter, Cecil Adams, John Harlan, Mrs. Nora Hewitt and Mrs. Tillie Hornaday.

After the baptismal services we gathered at the home of Bro. R. P. Story, where we partook of the Lord's Supper and extended the right hand of fellowship to the new members.

Bro. Lindsay came to us practically as a stranger, having met but two of our brethren before coming here, but by his two weeks' service with us he has won a place in our hearts and we trust that it may be our pleasure to have him with us again in the near future.

No better eulogy could be written than to mention the crowds that came out night after night through the dust

and heat to hear him as he presented the Word of Truth. It is our earnest prayer that Bro. Lindsay may ever be found a faithful servant to the Master he is serving, and that with him we may all hear the welcome plaudit: "Well done, my good and faithful servant, enter thou into the joys of thy Lord."

Miss Zoe Adams, Sec'y.

Upsetting Sins.

"A colored man earnestly prayed in one of the meetings that the Lord might 'keep 'em from upsettin' sins.'

After he was through another member of the meeting said: 'Brudder, you isn't got de hang of dat ar word. It's not upsettin,' it's besettin' sins.'

"Well," said the first, "if dat's so, it is; an' I can't help it. But I was praying' de Lord to keep us from the sin ob 'toxication; an' if dat ain't an upsettin' sin, den I dunno what am.' "

—Selected.

And Then?

"If I was ever lucky enough to call this estate mine, I would be a happy fellow," said a young man.

"And then?" said his friend.

"And then? Why, then I'd pull down the old house and build a palace, have lots of good fellows around me, keep the best wines, and the fastest horses and finest dogs in the country."

"And then?"

"Why, I'd hunt and ride, and smoke and drink, and dance, and keep open house, and enjoy life gloriously."

"And then?"

"Why, then, I suppose, like other people, I'd grow old and not care so much for these things."

"And then?"

"Why, I suppose, in the course of nature I would leave all these good things, and—well, yes—die."

"And then?"

"Oh, bother your 'and then'! I mus beoff."

A life of selfishness and self-gratification is not likely to satisfy at the last. What a mockery of life!

—Selected.

BIBLE Thoughts and Talks

Vol. 3

Oregon, Illinois, August, 1911

No. 12

S. J. Lindsay, Editor,
Oregon, Illinois.

Always address the editor at Oregon, Illinois, unless otherwise directed by private letter.

The report is purposely made late this month so that all receipts and expenditures for the year could be given.

The Michigan Bible School, as well as that of Illinois, is now history. The report of the Michigan school will be found elsewhere. The Illinois school was one of the best in the history of the school from the standpoint of actual work on the part of all the students. Forty-seven were enrolled and they all did their part honorably, in their efforts to learn from the Book of books. We predict that the day of Bible schools among our people is just in its infancy. At the Iowa conference this year were heard many inquiries as to why Iowa has never had a school. The spirit is growing.

Report of Work.

Our last report was written in the home of Sister Mary A. King near Palmer, Neb. Since that time Sister King and her daughters, Alta and Lillie, have been in attendance at the Illinois Bible school and conference and the Iowa conference. We left Nebraska for home June 29th, arriv-

ing the 30th. On July 21st, we left for Coats Grove, Mich., to work in the Bible school there for a week, giving two lessons daily and preaching at night to fair audiences, considering the busy season. As a result of the work here, Miss Lillie Peck of Hastings, Mich., was led to put on Christ. Previously to this meeting and as a part of our vacation work, we drove to Dixon, Ill., July 8th, to baptize Bro. Geo. W. Shrader. Bro. Shrader had had this step under consideration for a long time and finally determined to put it off no longer. A brief call at South Bend at the Ezra C. Railsback family was made on our journey home from Coats Grove. Less than a week was had in preparation for our home school. At the conclusion of the Illinois school and conference and upon the earnest solicitation of Sister Eva Stearns, we attended the Iowa Conference where was held as profitable a conference perhaps as Iowa has seen in many a day. Thus closes the year's work. We trust that as you look over the condensed report of the work done as found elsewhere in this issue, those of you who have helped to support the work will feel that your effort has not been in vain. Remember you share in the good of this work just in proportion as you have placed of your spirit and substance into it. Twenty-four have been baptized as a visible result. Fifteen of these are men and nine are women—principally young people. The question for you to answer is, Has it paid?

The Coming Year.

Another year is before us. A new field has opened before us for the time being. On August 16th there met in Oregon, Illinois, the stockholders of The Restitution Publishing Company who elected the following named persons as directors of the company: Ernest F. Gesin, John E. Cross, Peter Jeffrey, Ezra C. Railsback, and S. J. Lindsay. This Board of Directors then organized by electing Ezra C. Railsback, Pres., and S. J. Lindsay, Sec.—Treas. After due deliberation, S. J. Lindsay was unanimously chosen as editor and manager of The Restitution Herald. This will necessarily limit evangelistic effort of the nature we have been doing since the establishment of The Restitution Herald will require much of our time. However, if support of substantial kind is tendered, there are many places which can be reached by an over Sunday visit where much good may be done. On the other hand, we are in a position to accept a regular appointment at four points, making monthly visits, where the distance from Oregon is not too great and where our work will not conflict with any other brother's work. If you are interested, let us hear from you. As editor of The Restitution Herald we receive no salary. This work—and it will be hard work—must be done with no prospect of salary. This sacrifice is made so that we may have a truly missionary paper in both doctrine and spirit. There will be fifty-

one numbers in the year and the price is fixed at a dollar and a half per year. If you have not already subscribed, will you not do so and thus help the good work along? The first issue will be forthcoming about the first of October owing to the fact that we are putting in a full equipment to do a complete printing business—paper, tracts, helps, etc. Any help or encouragement you may see fit to give will be duly appreciated as in the past. Let us hear from you.

In looking over the last report—a report for two months—it will be seen that there is a balance of a few dollars. Unless there is some serious objection, this balance will be carried right over into the coming year's work and applied where it will do the most good. The balance is not large enough to be a matter of any great consequence.

The church at Marathon, Iowa, are about to dedicate their new building. Bro. Eychaner has been chosen to deliver the dedicatory sermon. These brethren are few in number and are faithful. They have struggled hard to get this building and any help you may see fit to give them will be very thankfully received. Send any communication to Bro. Arthur Garton, Marathon, Iowa.

There were several baptisms at the conclusion of the Iowa conference this year and most of these were young people. The effect of proper home training may be seen in this.

Financial Report.
Receipts.

Rolla Hightower, \$3.00; Verne Woods \$3.00; Arietta L. Tichenor, \$13.00; Wm Hardesty, \$10.00; Leota B. Hanson, \$6.50; J. E. Cook, \$3.00; Anna E. Drew, \$2.00; Jessie W. Donaldson, \$3.00; F. V. Blakely, \$5.00; G. C. Coats, \$5.00; Amasa K. Richardson, \$30.00 (for the Mich. Bible school); G. E. Coats, \$5.00; Como Murphy, \$2.00; Mrs. S. J. Whitten, \$10.00; W. L. Robbins, \$1.00 Mrs. Isaac Fish, \$6.00; Iowa Conference, \$10.00. Total received for this issue, \$117.50.

Source of All Receipts.

Balance due July 1st	\$ 98 34
Pledges	117 50
Total amount received	215 84

Expenses

Postage	\$ 2 12
Salary for July and August	150 00
Car fare	32 04
Hotel	2 30
Z. A. Landers for printing	8 00

Total expenses 194 46
Balance left in editor's hands . . 21 38

Items of Labor.

Sermons preached, Glenwood church, Neb., 3; Coats Grove, (including Bible lessons,) 21; Oregon (Illinois Bible School,) 13; Waterloo, Iowa, 7. Total, 44. Miles traveled, 1485. Baptisms 2.

A general summary for the year may be had by referring to the twelve numbers of Bible Thoughts and Talks. We had thought to take the space for this general report but we find ourselves running short on space. We have a great many copies of Bible Thoughts and Talks left which we will be glad to send you in sets as long as they last if you will simply drop us a card. We also have on hand many copies of the Bible lessons of previous years which we will be glad to send under like conditions.

Report of Michigan Bible School.

The Michigan Bible School was held at Coats Grove, July 22-30, and was conducted by Bro. Lindsay.

At the forenoon sessions the fundamentals of our faith were studied and in the afternoon sessions we studied the Book of Revelation. A sermon each evening and two each Sunday made it interesting to outsiders, as well.

There were 34 enrolled in the school and we all felt that we spent a pleasant and profitable week together.

Bro. Lindsay is an able teacher and brought out so many good things from God's Word. Bro. Blakely was able to be with us three days and helped with the speaking while there. One young sister, Miss Lillie Peck, was baptized Sunday afternoon. May she always find God a refuge and strength and with His help prove faithful unto the end.

May we all see the need of more faithful study of God's Word, and prove faithful to the trust committed unto us.

Mrs. Nellie M. Blakely, Sec.

Melchizedek.

Some say he was Seth, others have concluded he was a mysterious being indeed to be "without father, without mother having neither beginning of days nor end of life." What saith the scripture of him?

First, that he was "made like unto the Son of God," Heb. 7:3. Therefore being a figure of the Christ, whatever of mystery surrounds his genealogy, birth and death, must be so because of something about the similar points

in the priesthood of Jesus, who at his resurrection became a priest of this order, Heb. 5:5-6. So in this priesthood of the Christ the divine writer goes on to explain that Jesus did not descend from Levi, which tribe had by birth the right to the priesthood in the shadow service in Israel, but was a priest of the order of Melchizedek by direct appointment of Jehovah, with out regard to his "descent," which was from the tribe of Judah. Therefore Jesus did not need to prove a genealogy in order to have right to his priesthood. So to show this in the figure, Melchizedek, also, needed no genealogy to prove his title, for "he was the priest of the most high God," Gen. 14:18 before Levi was born who even recognized, "in the loins of his father Abraham," the superiority of Melchizedek by paying tithes to him in Abraham. So far as genealogy is concerned he was without father or mother, no one knows who they were, for there is no genealogical record of it. "Without descent," or as the margin says, "pedigree." So those who assert he was Seth are beyond what is written. Anyone who can prove who he was can spoil Jehovah's beautiful symbol that Jesus did not need a genealogical record to be a priest, and moreover, every time we delve into the question of who he was in the type, we are making it necessary in the antitype to prove Jesus a priest by genealogy, instead of as the Creator would have it. Let us, for our own profit, wisely leave it where our Father does, one of His "secret things," Deut. 29:29. So, although it is evident from the margin of Heb. 7:3 that he had parents, the beauty of the symbol requests that we ask no "unprofitable" questions.

Again it says that he was without "beginning of days nor end of life." That it, there is no record of it. There was no priest in his office before him, and none after him. None before Jesus, for by his resurrection, when he became such a priest, he was "the first;" and none after him, for he needed no successor, since he was raised to "an endless life." He was "the first and the last." So it is evident from the type that Melchizedek held his kingship and priesthood from birth, but if we could know about his parentage, birth and death, it would argue, not only a genealogy to prove Jesus a King-Priest, but would also shadow forth his death beyond his resurrection.

Kings are for righteous ruling, 2 Sam. 23:3, and priests are to teach and intercede, Heb. 5:1-2. So Jesus will both execute judgment as a ruler,

and teach those who thus or otherwise become docile, thus using both edges of the sword. And we are to share his double office, Rev. 5:9-10.

The blessing he pronounced on Abram figures for eternal life, as is shown in the high-priestly blessing connected therewith in Heb. 7 and shown so to represent in Psa. 133. For Abram was an overcomer in the previous conflict before he was blessed. Then followed the tithe, representing the division of the 1000 year judgment day into 10 generations, at the end of which, the tenth, redemption's offering will be presented to the Lord, I Cor. 15:24-28.

May our trials now fit us for that work, and may we now prepare for it by extending sympathy and instruction. Joseph Williams.

Conference Notice.

The Tenth Annual Conference of the Church of God at Moriah, Illinois, will be held Sept. 30th to Oct. 8th, inclusive.

We look forward to a profitable meeting, and most heartily extend an invitation to all who can attend.

We have secured as ministers, Bro. G. Eldred Marsh, Oregon, Illinois; Bro. L. E. Conner, Cleveland, Ohio; and Bro. H. V. Reed, Chicago, Illinois.

All who anticipate coming will write at an early date to Bro. Lewis Weaver, Casey, Illinois, Rfd. No. 3, Box No. 31, and you will be furnished conveyance to the vicinity of the church. Be sure to get the address correctly. Come to Casey over the C. H. & D. or Vandalia lines.

Mrs. C. W. Weaver, Sec.

The Annual Conference of the Churches of God in Christ Jesus in Indiana will be held with the Church at Rensselaer, Oct. 5-8, so we are informed. Due notice will be given later.

Word has just come from Bro. J. W. Good of Rockwood, Tenn., concerning the death of Sister Stevenson of the little congregation there. This news gives us great cause for grief.

About 37 years of age and with a nice little family to care for, the youngest being only about two weeks old at time of the mother's death and Fay, the eldest, about fourteen years of age, a cripple, the question is bound to come repeatedly to all thinking minds, Why must it be so? Only recently Fay wrote such a nice cheery letter telling of the wheel chair which the love and kindness of friends had brought her and of the sunshine she was privileged to enjoy because of it—but how hard it will be for her to enjoy when the beautiful sunshine now that mother is gone. This family was a source of enjoyment and comfort to us when we visited that church this spring. Faithful and zealous they were. Dear Bro. Stevenson, the hope of a resurrection will mean more than ever to you. Be of good courage. It will not be long. The mercy of the Lord endureth forever. Your faithfulness and the persecutions you and she have borne for the faith will not be forgotten by our heavenly Father. Our prayers are with you. Brethren, pray for the family that the consolation and comfort of the scriptures may be theirs.

Were we to regard the tenets of our faith more in the light of real living facts—realities, instead of the cold and lifeless particles of a formal theology, would not our lives be counting for more than they do? The coming of our Master as a fact well settled in our minds could have no other result with us than to make us purify ourselves even as he is pure. The resurrection as a fact possessing our minds would frequently make the tears of gratitude come to our eyes as we contemplate the goodness of the Father.

—S. J. L.

What Alcohol Promised.

1. To make me a man, but he made me a beast.
2. To brace me up, but he made me go staggering.
3. To make me sociable, but he made me quarrelsome.

4. To better my health, but he made me sick as a dog.

5. To warm me up, but he left me in a ditch where I nearly froze to death.

6. To steady my nerves, but he gave me delirium tremens.

7. To give me strength, but he made me helpless.

8. To give me courage, but he made me a coward, so that I beat my wife and kicked my baby.

9. To brighten my wits, but he made me a fool.

10. To make me a gentleman, but he made me the tramp I am today.

—Selected—

Bargain Between M. D. and D. D.

Dr. Newell Dwight Hillis, the now famous New York preacher and author, some years ago took charge of the First Presbyterian church at Evanston, Ill. Shortly after going there he required the services of a physician, and on the advice of one of his parishioners called in a doctor noted for his ability properly to emphasize a good story, but who attended church very rarely. He proved very satisfactory to the young preacher, but for some reason could not be induced to render a bill. Finally Dr. Hillis, becoming alarmed at the inroads the bill might make in his modest stipend, went to the physician and said: "See here, doctor, I must know how much I owe you."

After some urging, the physician replied, "Well, I'll tell you what I'll do with you, Hillis. They say you're a pretty good preacher, and you seem to think I am a fair doctor, so I'll make this bargain with you. I'll do all I can to keep you out of heaven if you do all you can to keep me out of hell, and it won't cost either of us a cent. Is it a go?"—Cosmopolitan.

The above was intended for a joke. is a joke—a good one, but many people will not see it fully. It is a joke that is enacted every time a doctor calls at the home of any believer in popular theology. In testimony meetings it is often said that the speaker is simply waiting—ready to

go at any time and the beauties of the skies are painted with gorgeous hues, but when sickness stalks in and there a probability of being called "on high, every means in earth is brought to bear to keep from going. The fact is, the story shows well the inconsistency of the position that religionists occupy. Death is an enemy and all good men have ever shunned it, just as good old Hezekiah because he knew that death would cut him off from all the living and make an end of him.

The Restitution Herald

Will teach the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as perquisites of the forgiveness of sins, and a HOLY LIFE as essential to salvation.

Will you support a paper teaching these things? \$1.50 per year, 51 issues.

Address, The Restitution Herald,
Oregon, Ill.

A Horrible Thing.

Do you know, to teach falsely is a horrible thing? The Lord said in Jer. 5:30, "A wonderful, dreadful and horrible thing is committed in the land." What is this horrible thing committed? Listen: "The prophets—teachers—prophesy falsely, the priests bear rule by their means, and the people love to have it so; but what will ye do in the end thereof?" Paul says their end is destruction who thus do or mind earthly things, and God says the people, in the end, will say, "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20. Be not deceived. The time is certain to come. Although the pastors may tell you never to

fear, such things will never be, yet it will come to them because of their teaching falsely, and thus commit such a horrible thing in the land. "As Alexander, the coppersmith, did much evil" by withstanding the preaching of God, made known to us through the prophets, Jesus, and the Apostles, are doing much evil. Are we not commanded, "If any one speak let him speak as the oracles of God." Then why not do so? Herald forth without reserve all that Jehovah has seen fit to reveal unto us for our instruction and daily guidance, so as to be found heralding these things with hearts full of gratitude to God for revealing them to us, instead of scoffing at the plain declarations of holy writ. This is what we must do if we are saved.

—Nichols—

"Come out! is the call for today. Sanctify yourselves. Put away the evil from among you. Cast down the world's altars and cut down her groves. Spurn her offered assistance. Renounce all the policy of the age. Trample upon Saul's armor. Grasp the book of God. Trust the Spirit that wrote its pages. Fight with His weapons always and only. Cease to amuse and seek to arouse. Shun the clap of a delighted audience and listen for the sobs of a convicted one."

—A. G. Brown, London.

"Thou, O Christ, art all I want;
More than all in thee I find."

The above verse is not thought in these days to be up to the times. Unless it is properly mixed with amusements, it doesn't take.

—Marvin.

Mark Twain on the Jews.

A recent number of "Harper's Monthy" contained a remarkable article by Mark Twain, "Concerning the Jews", which concludes with the following passage:

"If the statistics are right, the Jews constitute but one per cent. of the human race. It suggests a nebulous dim puff of star dust lost in the blaze of the Milky Way. Properly,

the Jew ought hardly to be heard of; but he is heard of, has always been heard of. He is as prominent on the planet as any other people, and his commercial importance is extravagant out of proportion to the smallness of his bulk. His contributions to the world's list of great names in literature, science, art, music, finance, medicine and abstruse learning are also away out of proportion to the weakness of his numbers. He has made a marvelous fight in this world, in all ages; and has done it with his hands tied behind him. He could be vain of himself, and be excused for it. The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?"

Isa. 9:6 in the King James' translation reads: "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."

The Septuagint: "For a child is born to us, and a son is given to us, whose government is upon his shoulder; and his name is called the Messenger of great council; for I will bring peace upon the princes, and health to him."

Lesser's: "For a child is born unto us, a son hath been given unto us and his name is called, Wonderful, counsellor of the mighty God, of the everlasting Father, the Prince of Peace."