

MESSENGER OF TRUTH

Vol. 9

Tempe, Arizona, November 1, 1931

No. 1

ANNOUNCEMENT

The Messenger of Truth is published in the interests of all lovers of the truth. Each issue of the Messenger costs about \$23 to get it printed and mailed out. The work of the editor is gladly donated. We cannot lawfully charge a subscription price, hence the work must be carried on by free-will offerings. If our work and the statement of faith given below meet with your approval, we shall be glad for any assistance you may see fit to advance. Announcements and news items are gladly given space provided they are not too lengthy. We have but one object in the publication, and that is to do all the good we can.

S. J. Lindsay, Editor.

502 Ash Ave.

We Believe and Teach

the establishment of the Kingdom of God on earth, with Jesus Christ, the only begotten Son of God, as King of Kings, and the immortalized saints as joint heirs with Him in the government of the nation; the literal resurrection of the dead; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance and immersion for the remission of sins, as prerequisites of the forgiveness of sins, and a holy life as essential to salvation. We believe and teach the restitution of all things, "which God hath spoken by the mouth of all His holy prophets since the world began."

The church in Tempe, Arizona, meets every Sunday morning and evening for worship in the Odd Fellows Hall, corner of Mill Ave., and Sixth St. If you are passing near us, we shall be glad to have you stop for a season to get acquainted and to enjoy the services with us.

The Pasadena brethren meet regularly at the home of Bro. and Sr. J. M. Reid, 301 N. Euclid Ave., each Sunday morning for Bible study and communion. All who are striving for the prize of life eternal are cordially invited to come and enjoy the meetings with us.

S. G. Elton.

The brethren at the Blush church, near Fredericktown, Mo., meet each Sunday for Sunday School and Bible study. Bro. J. H. Anderson preaches for them on fifth Sundays. Any brethren

passing near by are cordially invited to stop over to enjoy the worship with them.

During the summer months while we were among the churches of the east and middle west, we had a conversation with a brother who seemed to be troubled just as many others who give thought to the matter are troubled. He has children of high school age and he realizes that as they leave the parental care for that of the school they are bound to come more or less into contact with those teaching evolution. He was seeking literature that might successfully counteract all such teaching. We made recommendations of such and have decided to give a few articles in our columns from time to time that may be helpful. We cannot hope to go into the matter to any great extent because of lack of space, but will give something brief and to the point.

During the time of the Missouri conference in event occurred which, because of the multitude of duties devolving upon us, has been overlooked until now. It was the advent of a son into the home of Bro. and Sr. Ed. T. Waggoner of Fredericktown, Mo. Last reports were to the effect that all were coming along nicely.

It may be well for us to remember that the true minister of the gospel does not get his worth and power from the people whom he serves, but from God whom he serves. A minister will be worth while just in proportion as he serves God well. Men may shut off their support of such a minister but they cannot stay the truths he declares.

By an oversight the name of Bro. Almus Adams was attached to the obituary notice of John E. Wood in our last issue. Having been for some time in the printing business we understand how easy it is for such errors to creep in.

A letter from Sister (Mrs.) O. J. Dorsey, of Colorado, tells of the baptism of her daughter Mary Ethel and son Junior at Kelleysville, Okla., while Bro. Morgan was holding meetings there. It is refreshing to hear of so many young people taking this necessary step. We truly wish them a successful journey through life and a home in the kingdom of God.

With very commendable enterprise, the church at Brush Creek, Ohio, has very neatly printed forms of invitation and announcement for their fall meetings, copies of which have been received by us. Bro. Sydney Magaw is now pastor there. We spent a very pleasant week with this church in June.

From the present outlook, financially, we shall have to issue the Messenger in four pages for December. We are putting not only our labor, but some of our money into this issue. Shall we keep the Messenger going its full strength?

Since we always send a personal acknowledgment of money received, we will hereafter omit the names, but instead will give a monthly financial statement so that our readers may know how near we are to the ragged edge financially in connection with the publication of the Messenger of Truth. We are glad to do the work connected with it and even to add some money to the enterprise, but we must look to our friends to keep it going.

A letter from Bro. T. A. Drinkard, Kennedale, Texas, says: Just a line. Our oldest daughter was operated on yesterday (Oct. 9th) and is very low. There is some poison infection. Will write you at length later. Yours in Christ.

T. A. Drinkard.

Brothers, here is a chance to help a preacher of truth in distress.—Ed.

Report: On hand, Sept 9th, \$22.06; Received to Oct. 12th, \$10.25; Total, \$32.31. Expenses, to Oct. 12th, Printing, express, and postage, \$31.72. Balance, Oct. 12th, \$1.59.

MARRIAGES

A quiet home wedding took place at the home of Bro. and Sr. Arthur White in Bennington, Neb., when their oldest daughter, Opal, was united in marriage to Kenneth Nelson, all of Bennington, Neb. Floyd Nelson, brother of the bridegroom, was best man, and Doris White, sister of the bride was bridesmaid, and Faye White ring girl. The bride's dress was a beige satin with brown velvet chiffon shoulder cape, with drumhead. She carried a bouquet of pink bridal roses. The bridesmaid wore a blue chiffon and carried mixed roses. The groom wore

the conventional black. The ceremony took place at 9:30 A. M. and after a wedding breakfast of three courses, the happy couple departed for Lake Okaloja for a brief honeymoon. A nice new home awaits their return all furnished, and they will be at home to their friends after Sept. 15th.

They received many useful and beautiful presents. It is no exaggeration to say they are high type characters and start life with a bright future. May the blessing of the Father in heaven attend them through life.

Almus Adams.

Quite a surprise came to the writer Sept. 4th when our half-brother and family of Gifford, Iowa, walked in on us unannounced and after formal greetings announced their oldest daughter, Odetti, wished to be united in marriage to Mr. Albert Schenbart of Baxter, Iowa. At 7 P. M. they were made man and wife and at eight they were on their way home 250 miles distant. Mr. Schenbart is a prosperous young farmer and has a home prepared for his bride. Possessing the qualities that go to make life happy and prosperous, their future looks bright. May it even be so.

Almus Adams.

BIBLE LESSON NO. 49 Present Day Conditions

1. Read thoughtfully Eccl. 6:1. What power is referred to in the last clause? Does the text state a universal law among men? Can you give present day illustrations?

2. Zech. 2:1-9. Study to give an interpretation to this prophecy.

3. Psalm 2:1. What is the vain thing proposed? Why vain?

4. Rev. 13:1. What is the "sea"? Who are the "raging waves of the sea" in Jude 13? See Isa. 57:20; Luke 21:25.

5. A description of the beast. Rev. 13:1-18. What woman is associated with the beast? See Rev. 17:1-18. What becomes of the "woman"? See Rev. 17:16. What becomes of the beasts? See Rev. 18:21-24. Dan. 11:36-45.

This lesson will require much reading to be done and it is very necessary that the reading be thoughtfully done.

BIBLE LESSON NO. 50 Present Day Conditions

1. What Scriptures show that the spirit of the last days is toward combines, leagues, etc.?

2. In what way and in what measure is this being accomplished in the days in which we are living?

3. Read Rev. 13:16-17. Does this

language indicate that personal liberty will be greater or less when that final world power rules? How much religious freedom will there be? See Rev. 13:8, 15.

4. Read Dan. 8:25. What is craft? Read Matt. 24:24. Are we to understand "craft" and "deceive" as the same thing?

5. Will people be forced against their will to worship thus, or will they do it willingly? On this read 2 The. 2:8-12. Read also Rev. 18:8-19.

BIBLE LESSON NO. 51 Nebuchadnezzar and Darius Types

1. Tell of the image of gold created by Nebuchadnezzar as told in Dan. 2. As a type, what does it signify?

2. Nebuchadnezzar's image of gold was an imitation of his dream in Dan. 2, but with what difference? What application can be made of his desire to have people worship the image?

3. What is the significance of his insanity as revealed in Dan. 4?

4. What about Nebuchadnezzar's religious inclinations is to be found in the popular worship in the world of today?

5. Read Dan. 6:1-9 and compare with 2 The. 2:1-4. See also Dan. 11:36-38.

BIBLE LESSON NO. 52

Paul's Second Letter to Timothy

1. Why does Paul in 2 Tim. 1:5-6, make reference to Timothy's ancestry? How much had ancestry to do with Samuel's life? 1 Sam. 1.

2. In 2 Tim. 1:7 Paul refers to the state of mind to be found in those who are truly Christian. If we have that spirit, how shall we look upon the apostasy that is approaching? 3. What is meant by the statement, "being ashamed of the testimony," etc., in this chapter?

4. How was "life and immortality brought to light through the gospel"?

5. In what language in this chapter does Paul exhort Timothy to stay by sound doctrine?

6. What language in the first chapter indicates that Paul had trouble with erring brethren in his work?

7. What error prevailed in the church in that day as revealed in chapter 2:15-21? Does the same error exist at this time?

8. In his warning in chapter 3:1-5 we find a description much like one of the messages given to one of the seven churches of Rev. 2 and 3. Which one? Why?

9. In chapter 4, what features of the gospel does Paul stress particularly in the first eight verses?

10. Who were James and Jambres spoken of in 2 Tim. 3:8. Throughout

the epistle point out the language in which Paul puts special emphasis on doctrine.

THOUGHTS ON EVOLUTION

Instead of all forms of life growing by a process of evolution from a single life cell, we read: "God said, Let the earth bring forth grass, the herb yielding seed and the tree yielding fruit AFTER ITS KIND." (Caps. ours.)

The earliest record we have shows that each was created by its Maker "after its kind." It is plain that the nature product of creation comes first. The herb yields the seed, not the seed the herb. The tree yields the fruit, not the fruit the tree.

"The same is true in the creation of man. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The man was formed before there was any life in him, so that, according to the Genesis account, the form of man was not the result of life in motion, but an act of the Creator before life had anything to do with it.

"The claim that one species of living things in plants or animals develops into another species has no facts in nature to support it. "After its kind," as in the first chapter of Genesis, is universal law. When one species unites with another, the result is a hybrid which is sterile, so that the stubborn mule stands in the path of the evolutionist and will not let him pass on his way of error.

"After fourteen years of careful observation, Prof. De Vries discovered that among the primroses of the field, one primrose in seventy-five or a hundred developed into a different species of primrose, called into a golden rod or a daisy."—A. C. Dixon.

"First the blade, then the ear, after that the full corn in the ear."—Mark 4:28. Here is development, not evolution. By development certain qualities may be brought about, which, when left to themselves, will soon revert to their original condition. Development has never created a potato from grain of corn. Neither has evolution.

Prof. Gladwin Smith, arguing for the immortality of the soul, takes occasion to say this: "It has been overwhelmingly demonstrated that man's bodily frame, and its soul, as its outcome and its perfection, have been produced by a process of evolution from lower forms of animals, maybe of vegetable life." If this be so, at what time in its evolutionary process did the soul take on its immortal nature? Or, are we to understand from the professor's viewpoint that all

forms of life are immortal in their nature?

After all that evolutionists have presented, they leave the one great miracle (the greatest miracle of them all) unsolved, and that is, Where did the first cell get its life? Life is the great miracle which none of them can explain. God's Book gives the only solution.

REVELATION

Our class is now studying the book of Revelation. Chapter one speaks of seven golden candlesticks with One standing in the midst whose head and hair was white like wool and his feet like fine brass as if burning and in His right hand seven stars, and with eyes as of a flame of fire. Such a picture speaks only of darkness for in the day time such lights would be of little service. Therefore the scene depicted must be a picture of the present evil world with all its darkness. This is the time of judgment for the church. Beginning with chapter four, we lose sight of these lights in the greater Light which has entered into the judgment of the nations. The dawn has come for the new day and the forces of evil are being dealt with. Now soon this latter scene may come no one can tell certainly, but "Even I, come Lord Jesus."

INDIVIDUAL RESPONSIBILITY

In the study of the messages to the seven churches as revealed in Rev. 2 and 3, it is clearly set forth that while the church may be held responsible for certain wrongs committed, yet the individuals of that church who are not themselves partakers of the wrong, are not held responsible with the church for its doings collectively. This emphasizes the truth so many times uttered in these pages that our responsibility to God is an individual responsibility. We cannot expect others to be responsible for our mistakes, neither need we fail because others fail. We owe our allegiance directly to God and to no other. It is our duty to do that which is right in spite of the multitude that may be doing wrong. If the wrong becomes too great, we are not only privileged to come from among them, but we are commanded to do so. 2 Tim. 3:5. This will make us despised by those we leave because of their wrong doing (2 Tim. 3:3), but the service of love is beset all the way with things that are unpleasant. There is no promise given in Scripture that the path of the righteous will be free from thorns. "Temptation and trials await us, but God has promised to prepare the way before us and that he will not allow any temptation to overtake us above that which we are able to stand.

PRISONER REQUESTS ANOTHER YEAR TO AVOID IDLENESS

JOLIET, ILL, Sept. 30—(UP)—In view of depression outside, and if it's all the same to the Illinois Parole Board, Joseph White, convicted robber, would just as soon stay in the state penitentiary another year.

And it was all the same, the board decided today, after the prisoner stated his wish, when notified he was eligible for parole.

"I've been reading the papers and magazines since I've been in prison," explained White, "Things seem pretty bad outside. I think I'd be better off in here, so if it's all right with you, I'll stick around another year."

The obliging board set date for his parole hearing one year hence, when conditions outside presumably will be better.—Selected from the daily press.

Comments.—Prison authorities should be careful what reading matter they allow the prisoners to read or we'll have the whole gang of prisoners in our prisons preferring the inside to the outside. Either the Joliet prison must be a very delightful place inside or conditions must be pretty bad on the outside. Our prisons are overcrowded now; what will we do for room if it becomes a passion with those incarcerated there to insist on staying in when their time is out?

The following verses may give some light on the subject:
 "When earth's production never ends,
 And earth is yielding ever;
 When copious harvest oft begins,
 But distribution never;

"When from a thousand, one alone
 In plenty rolls along—
 And others only gnaw the bone—

There must be something wrong."
 It is foolish for us to say that conditions are all right when we have people starving on one hand and vice men advising us to destroy crops, etc., on the other. Never has the world reached such a universal condition before. To our minds there is only one source of help and that is the coming of earth's rightful and righteous King Jesus Christ.

ISRAEL'S BLINDNESS

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."—Rom. 11:25.

According to this text, Israel's blindness is only in part. They are not fully blind. They look for a Messiah. Talking with an elderly Jewish (orthodox) lady recently she told of

her expectation that the Messiah might come in her lifetime. We asked her if it was Jesus for whom she looked, and she answered, "No! no!" The Jews expect a kingdom to be established in Jerusalem with Messiah as their king. They are blinded to the fact that their King is to be Jesus of Nazareth. And this blindness is to last until the fulness (times) of the Gentiles be come in. If this Scripture is true, then let us expect no great returning to Jesus on the part of the Jews until that time.

An Extract From a Letter

"I am satisfied that a person that is well versed and grounded in the fundamentals of the gospel; but who fails to comprehend that mystery that Paul reveals in Col. 1:26-27, "Even the mystery which hath been hid for ages and from generations, but is now made manifest to his saints, to whom God would make known what is the riches of his glory in this mystery to the Gentiles; which is Christ in YOU, the hope of glory," this last is quite as essential as the first, as Paul explains in the 13th of 1st Cor. The Christ in us sees only good in others, while evil in us sees only the evil in others. We do not look for good fruit on a tree that produces only evil fruit. The 1st chapter of Col. is a wonderful message along that line."

HARD TIMES?

"Wherefore do ye spend money for that which is not bread? and labor for that which satisfieth not!"—Isa. 55:2.

Times are hard for many people. In this consideration, however, we are thinking only of God's people. Financial conditions are such that the thoughtful person will look about to see where saving can be done. Too many, we fear, will begin with cutting down on matters of their religious faith. Why not take the time to classify our expenses under the head of necessities and that which is not necessary. Then when you have the lists complete, measure them by Isaiah's question as above stated. That which we love most will not be sacrificed.

The Laborers in the Vineyard

Matt. 20:1-16

In the Lord's vineyard there is plenty of room and much work to be done. No one engaged therein can claim any dignity of position above another, or any length of service, that can in any way exempt him from performing his duty; neither are any too feeble that they can do nothing for the Master. The duty of everyone is to perform cheerfully the task he is assigned.

This parable occupies a close position to the last five verses of the preceding chapter, and can be more readily understood when considered therewith. It is calculated to correct a wrong temper and spirit of mind, against which all should take warning. The warning was primarily given to the twelve apostles, because they were foremost in the Christian church, the earliest to be called to labor in the Lord's vineyard. First in two ways,—first in point of time, and in the hardships and suffering they were to endure for the truth's sake.

They had received an object lesson, when the rich young man turned away, unable to abide the truth by which the Lord showed how firmly he was clinging to the world and the pleasure of life his wealth afforded. As in other instances, so in this, Peter was the spokesman, and they would gladly know what their reward would be who had left all and followed Him. Jesus assured them that they and as many as should forsake all earthly things and follow Him should reap abundant reward.

Peter's question was placing their relation to their Lord upon a wrong basis. There was a tendency in it to place a value upon obedience, of so much reward for so much service. It was leading to a comparison between themselves and the young man who found the requirements too great for him. The householder who went early in the morning to hire laborers is similar to the manner of God's dealings with those whom he calls to work in His church. The reward is not based upon length of time, but upon the manifested willingness to labor and the desire to please the Master. The laborers were thankful for the privilege of working in the vineyard, likewise the Christian should be thankful for the privilege of working in the church. The less value we place upon what we do for God, if done with a loyal spirit, the greater its value will be in His sight. Therefore we should think less of what we do and suffer for His cause, than on what He has done, and is doing for us, since we have nothing but what we have received from Him, though in answer to ourselves we be but unprofitable servants.

L. Booth.

Creed of Irenaeus

(Irenaeus was Bishop of Lyons, in the 2nd century)

"The church, although dispersed throughout the whole world even to the ends of the earth has received from the apostles and other disciples, that faith, which is one God, the

Father Almighty, who made the heavens and the earth, and the sea and all things that are therein; and in one Jesus Christ, the Son of God, incarnate for the sake of our salvation; and in the Holy Spirit, who, by the prophets, preached the dispensation and advent and birth of our beloved Lord Jesus Christ from the virgin, and his ascension, in the flesh into heaven; and his coming from heaven, in the glory of the Father, to restore all things, and to recall to life from the dead all flesh of all mortals; so that to Jesus Christ, our Lord, and God and Savior and King, by the will of the invisible Father, every knee should bow," etc.

The Creed of Tertullian

"That the rule of faith is one, the sole rule that is immovable and unchangeable, viz, that we believe in the only omnipotent God, the Creator of the world; and his Son Jesus Christ, born of the Virgin Mary, crucified under Pontius Pilate, raised from the dead, received into heaven, sitting now at the right hand of the Father, and about to come," etc. He further adds: "The rule of faith is that by which God is believed to be truly one; nor is there any other Creator of the world besides him, who produced all things from nothing by his word, sent forth before all. This word, called his Son, was variously held by the patriarchs, and the name of God was always heard by the prophets, and afterwards from the Spirit, by the power of God the Father, was made flesh in the womb of the Virgin Mary, and from her was born as Jesus Christ, who thenceforth preached," etc.

Shall We Promise Life to the Wicked?

Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, BY PROMISING HIM LIFE.—Ezek. 13:22.

We have capitalized that part which strikes us most forcibly. The false prophets of that day did not get much sympathy from the true prophets of God for teaching that the wicked would somehow slip through any way. It would be that the truth of God was the same in that day as it is in this. Life was offered to the wicked to get him to turn from his evil way. No true prophet taught then that the wicked would have eternal life which he wanted it or not. His teaching of God was constant in His warning to the wicked to turn away from his wickedness and live; for why will ye die?

FAITH AND WORKS

"It is in vain to boast of a correct creed, of right theories, of sound doctrines, if there be no practical godliness, no good works, no positive virtues and active charities and labors."—Seiss.

"There are, indeed, such things as "dead works;" works that have no life—connection with piety; works put on from without, and not brought forth from within. FRUIT IS TIED UPON THE TREE, AND NOT THE PRODUCT OF ITS LIFE; which are not at all characteristic of true religion. There may be prayers, vigils, fasts, temples, altars, priests, rites, ceremonies, worship, and still be no true piety. Heathenism has all these. There may be Christian profession, connection with the church, observance of the sacraments, where saving religion has never taken root. None of these things alone characterize a Christian. That which distinguishes him, where all other tests fail, is his living, active faith, and his charity. If this be lacking, the defect is fatal. All knowledge, all faith, all mastery of tongues, all miraculous powers, cannot atone for such a deficiency. For "Pure religion, and undefiled before God and the Father, is this: to visit the fatherless and widows in their affliction, and to keep unspotted from the world."—Seiss in comments on the Laodicean Church.

THE GOSPEL PLAN OF SALVATION

We have recently had requests for a brief outline of study on this subject and while making such an outline for others we will just have it published for the good of any who may care to make a study of the subject.

Rom. 1:16. The gospel the power of God unto salvation. To how many?

Gal. 3:8. This gospel was preached to Abraham. In it is a promise of blessing to all nations. If this gospel was preached to Abraham, let us see what it was.

Turn to Gen. 17:7-8. Fully analyze the promise that God here made to Abraham. Following this in the same chapter was God's further promise to give Abraham a son in his old age. See verses 15-17. Now examine the text in Rom. 4:16-25. Be careful to get all the worth of these texts as you go along. Then read Heb. 11:17-19. When did Abraham receive Isaac in a figure from the dead? According to Rom. 4:16-25 it was in Isaac's birth.

To Abraham, then, the gospel that was preached to him was the good news of everlasting inheritance in the earth which was to come to him by the resurrection of the dead.

This is in agreement with what is taught in Rom. 4:12. Here we read that the promise made to Abraham and his seed (Christ, Gal. 3:16) was not to come by the law, but by the righteousness of faith.

Search the Scriptures as you may, there cannot be found anywhere a promise that God ever made to any one to take people to heaven when they die. On the other hand, Jesus Himself says that no man ever ascended there but Himself (John 3:13).

We are told that we are to follow in the footsteps of that faith our father Abraham. See Rom. 4:12. In fact, the whole of Rom. 4 is profitable to read.

Now read 1 Cor. 15:1-6. Here Paul makes the resurrection of Christ the "first of all" (most important) teaching of the gospel. Then in 1 Cor. 15:12-18 he shows that outside of a resurrection there is no hope of life after death.

Abraham was circumcised AFTER he had believed. Read Rom. 4:11 carefully for this point. Circumcision is a sign of the faith he had before he was circumcised.

Christians, too, have circumcision which is used as a seal of their faith. Read Col. 2:6-12. Being buried with Christ in baptism is Christian circumcision.

Note how the great commission (Mark 16:15-16) reads: And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that BELIEVETH (What?) and is BAPTIZED shall be saved; but he that believeth not shall be damned.

Notice that belief of this gospel is necessary before baptism can become a seal. Any kind of a dipping in water which takes place before a knowledge of this gospel cannot be a seal of the true faith which should precede baptism. The true virtue is in the knowledge of the gospel. Baptism is the seal of God which is put upon the faith.

You will notice that the article **THE** is always used in connection with the gospel. There is but **ONE** gospel. Today the nominal Christian church has at least two gospels. The one sends all people to heaven or hell at death, teaching that these places are the perpetual abode of all people, while **THE** gospel teaches that the righteous have the promise of an eternal home in the earth, and that the finally wicked will be destroyed; coming then to those that teach that they shall be as though they had not been.

On these points read Obad. 16; Psa. 145:20; Psa. 37:9, 11, 22, 29; Matt. 5:5; Rev. 5:9-10. To die means not to live, Isa. 38:1; Psa. 146:3-4. Read

all of Job 14 with special attention to verses 2, 13-15, 21.

The resurrection will be accomplished at the coming of Christ; His kingdom will begin then, and in His reign for a thousand years will be accomplished the promise to Abraham that in him and his seed all nations shall be blessed. This is the gospel story. Shall we accept and believe this in preference to the other gospels invented by men?

THE SAD DESTINY OF A JEWRY

In an interview in Paris, Rabbi Samuel Weld of Cincinnati, just back from Russia, calls for "the redemption of the imprisoned." He means the multitudes of Jews in Russia who, torn out of their former life, have been unable to adjust themselves to the new social order and who suffer a hideous misery. He proposed a mass emigration of this Jewry; he is quite sure that the Soviet government will be quick to perceive the essential justice of such a movement and will permit these Jews to leave the borders of Russia to go—where?

We would, indeed, include the Jews of Poland in the blessing of a mass emigration, but what walks of exclusion could we break down? Where are Jews wanted? The gates of the United States, traditionally open to all the persecuted, have been all but closed except to a tiny trickle of immigration. Canada has shut the doors, and Mexico, which ten years ago offered a Jewish welcome, since the phobia against foreigners. And even Palestine has no such welcome as should be for returning children.

We would say that fate of the East European Jewry is sealed were we not conscious of our immortality. Have we not suffered a deadly defeat? But, perhaps, we lived because we were free wanderers.—Editorial in **B'NAI B'RITH** MAGAZINE.

SIN

Sin is a form of insanity. In Mark 5 we have recorded the actions of Jesus with regard to a man who came out of the tombs (the place of death). The man proved to be insane and possessed of a strength that man had failed to subdue, but when the Master had exercised His strength the man was found "sitting, and clothed with his right mind." The world is insane today and it has a strength that man cannot subdue, but the time is soon coming when Jesus will appear and then a great change will come, for then the world will be found sitting at the feet of Jesus "clothed and in its right mind."

An enemy brought sin upon the world and left it for dead. A friendly,

but despised One, clothed and cured the helpless one (Luke 10) after all other helpers had failed.

Man's own effort at clothing himself results in but filthy rags (Isa. 64:6). Before he can be of service to God, he must have a change of clothing (Zech. 3:3-5). It was the custom of kings to furnish proper garments for those invited into their presence (Matt. 22:11-12), and our God is a King who furnishes proper garments to all who are to be at the wedding of the King's Son. The garments that all such are to put off and the garment they are to put on are described beautifully in 1 Cor. 15:35-38.

ABOUT CREEDS

We are living at a time when there are few bodies of religionists who do not present to the world the creed, or statement of faith, for which they stand. In fact, we do not know of any who do not. There are those who claim that the Bible is the only creed to which they subscribe, yet when it comes right down to facts a definite creed will be found. And there is a reason for this.

Even in Paul's time there was a definite need for a declaration against certain things which were being brought into the church by way of false doctrine and Paul's defense was Paul's creed. In writing to the Corinthians (1 Cor. 15:12) Paul shows very clearly that those had already crept into the Corinthian church certain doctrines which, were they to continue, would uproot the faith for which he had sacrificed so much. It was necessary for him to uproot this error and to set as his mark that which was the truth with respect to the doctrine involved. Hymenaeus and Philetus were two persons who had taught contrary to the doctrine of the resurrection as Paul had taught it by saying that the resurrection was already past, and by this teaching had overthrown the faith of some. (1 Tim. 1:19-20; 2 Tim. 2:17-19). These false teachers were men of the church. For certain reasons they had seen proper to teach contrary to that which Paul had been preaching. To defend his teaching, Paul was obliged to meet their reasonings with reasonings and demonstrations of his own. Paul gave them over to their misconceptions and untruth and was not the brethren against them. Paul repeatedly warned brethren against false teachers that should arise after him bringing in damnable heresies. Such an admonition on his part may be found in Acts 20:28-38. There are many others.

The Creed of Ignatius must have been stated soon after John's vision on the Isle of Patmos for Ignatius,

but despised One, clothed and cured the helpless one (Luke 10) after all other helpers had failed.

was martyred about A. D. 107. The Creed of Irenaeus was stated during the second century. Thus early men began to formulate statements of faith by which to classify such as should be considered in fellowship with them, and it has been kept up ever since. Paul shut out of his fellowship Hymenaeus and Philetus and Alexander. These men properly continued with their craft while Paul maintained his. The question to be settled by us is whether Paul was right or not. Paul settled the matter for the most of us in that he showed powers in demonstration of what he taught that the others could not show. Perhaps the greatest evidence he gave was his overcoming of a final cruel death in defence of his teachings. His teachings also were in harmony with what Jesus had taught. Paul "Proved all things and held to that which was right." While we all claim to be guided by the Bible, yet we find those with whom we cannot fellowship because that which they teach is not according to the Bible. The only thing left for us to do is to "turn aside" from them.

PRESENT DAY CHURCH CONDITIONS

In our study of the messages to the Seven Churches of Asia as found in Rev. 2 and 3 there is an inclination to discouragement as an immediate result of the study, for not one of these churches is perfect. While He finds some to commend, yet Christ finds that the inclination of all of them is toward deadness, lukewarmness, and outward wilful sin. When we realize that the description of these churches stands for the description of all churches from Paul's time down to our present time, we are led to conclude that the church is a very weak institution. But if, on the other hand, we were to find the church today meeting all the requirements of the Son of Man, would we not be thrown into a very embarrassing dilemma in another direction? If every church member were perfect as all are admonished to be, would we not be just as perplexed in some other way? We would be obliged to lose faith in Jesus and Paul and, in fact, in all others who had anything to do with giving us the Scriptures.

It was Jesus who said, "Nevertheless, when the Son of man cometh shall he find faith on the earth?" This language implies that faith in the message He brought was to dwindle to that extent that when He comes again there would be little faith left. When asked by His disciples, "Lord, are there few that be saved?" our Lord's answer was, "Strive to en-

ter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." To follow our Lord's language here (Luk. 13:24 and so) we are led to conclude that when the door is shut, there will be a larger number left on the outside.

James (Acts 15:13, etc.) shows that the divine purpose of the gospel is to take out from among the Gentiles a people for Christ's name. For this purpose his standard is set at a high standard "Many are called, but few are chosen." because standards are given that only those who are fit may be selected.

In 2 Tim. 3 Paul speaking by inspiration gives us a picture of the church of the last days. In 2 Tim. 4:3-4 he gives us a reason for the stagnation. Many other texts might be given, but these will suffice to show that if the church of today were anything else than what it is, we would be obliged to give up faith in those who wrote so assuredly at that time. It is not so easily seen that we KNEW what they were talking about. They were inspired for the reason that only by the power of inspiration could they foretell events so perfectly. Therefore, instead of the church conditions of today being a source of discouragement, they should be a great encouragement to those who are struggling faithfully. We know our Leader is true for He warned us against this very condition. We know that the other writers were true for the reason that they foretold these things.

THE TIME OF DECEPTION

"For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.—Matt. 24:24.

In this language Christ pointed to a future trying time. Today we are nearly two thousand years nearer that time than they were then. It must be very near. Christ speaks of the deceiving nature of the power that exists at that time. Daniel (chapter 11) speaks of a power (a king) that shall arise in the last days who will "honor the God of forces." He is to magnify himself and prosper "till the indignation be accomplished." The description here given is much like the description given by Paul of the Man of Sin in 2 Thes. 2. This Man of Sin, whether it be a man or any man-made system, may be analyzed thus, and by this analysis true followers of Christ may know him:

1. This power is of the devil. 2 Thes. 2:3.
2. In his power, he lifts himself above both God and man. 2 Thes. 2:4.

3. He honors the God of forces. Dan. 11:38. Therefore, he must be a "scientist" and an evolutionist.
4. According to Rev. 13:5 he is a great orator.

5. The world will wonder after him, Rev. 13:3, and will worship him.

6. He will be a miracle worker, through a helper that shall arise to support him. Rev. 13:13-15.

By the time this power has arisen, the world will be ready for any kind of deception that he may practice. This power will be the world's hero. We are fast becoming a world of hero worshippers. Not a day passes that work is not being done on a statue to some hero in the world. Our universities and colleges, together with many churches, are doing their bit toward producing doubt by bringing evolution to weigh against the Bible and its teachings. We have already reached the place where one is not considered a "scholar" if he inclines to believe in the Bible as the inspired Word of God.

But the people of God need not be deceived. Any power that makes light of the existence of the true God is a power we may well let alone. This power will denounce God when he appears. He will demand worship of himself. He will have power to force people to do his will and they who will not do it must be killed.

They who believe not the truth today are leading up to the dangers of that day. They who believe a lie in preference to the truth will be given over to that power that they may all be damned together. 2 Thes. 2:9-12. This is strong language, but it is needed to save a sleeping church to a realization of its danger.

STRONG LANGUAGE

From An Author Who Believes in the Immortality of the Soul.

"They are not disembodied spirits of saints (speaking of the 24 elders of Rev. 4), but glorified subjects of grace; for they are thrown, crowned, and robed in white, which is a fruitless of blessedness and honor which is everywhere reserved till after the resurrection and the glorifying rapture. Paul tells us that he was to receive his crown of righteousness, not at his decease, but "at that day"—the day of Christ's coming to awake and gather His saints,—and that the same is true of all who are to be partakers of that crown (2 Tim. 4:8). The entire scriptural doctrine concerning the state of the dead, forbids the idea that disembodied souls are already crowned and crowned although at rest in the bosom of God. Such rewards, Christ is to bring with Him (see chapter 22:12; 11:18); hence, no

one receives them until He comes, recalls the sleepers, and completes that redemption of power for which all things wait (see Rom. 8:22-23). The coronation time is the resurrection time; and no one can be crowned until he is either resurrected if dead, or translated if living. ANY OTHER DOCTRINE OVERTHROWS SOME OF THE PLAINEST TEACHINGS OF THE SCRIPTURES, AND CARRIES CONFUSION INTO THE WHOLE CHRISTIAN SYSTEM." (Clare is ours—Ed.).

The foregoing is to be found in the works of Joseph A. Seiss (now deceased) in Vol. 1, page 250, of his work on Revelation. On the souls under the altar as revealed in chapter six of Revelation, he says: "When an author gives us a thing as a matter of fact, that has occurred in his own experience, we must either accept what he says as true, or impeach his credibility or his competency. And when John tells us that he saw and heard 'the souls of those that had been slain,' either he is not to be believed, or he saw what had no manner of existence, or the souls of dead saints do live, and act, and speak, in a state of separation from the body." This is found on page 364 of the same volume.

We have always regarded the writing of Seiss on this subject with much respect, but in spite of this we cannot help but wonder how one who seems to have so strong a grasp on so much truth should reveal so much weakness in other directions. Yet, we are perhaps all like that, depending much on who sits back and looks on as the critic.—Ed.

CHRISTMAS IN ST. PETER'S IN ROME

The following interesting extracts are taken from a letter of "Carleton's" to the Boston Journal, dated "Rome, Dec. 25th."

St. Peter's

St. Peter's is the grandest church in the world. It is connected with the Vatican, the central point of that ecclesiastical system which has had a hand in nearly all movements, political and religious, for more than 1600 years.

You are impressed by the cost of this edifice as well as its size. Two hundred and fifty years ago, before the Pilgrims set foot on Plymouth Rock, its estimated cost was forty-seven million dollars. Since then there has been unlimited expense; it is stated that the cost at the present time and in the present values, would amount to \$225,000,000! Enough to build two railroads to the Pacific. By the census of 1860 the total valuation

of real and personal property in the state of New Hampshire was \$185,000,000, and in Vermont \$131,000,000. Here then we have one church which it is said has cost as much as the valuation of all the property in New Hampshire and half of that of Vermont. Think of all the houses, lands, farms, shops, goods, cattle, sheep, horses, money, bonds, mortgages—everything that can be reckoned by dollars and cents owned by nearly half a million people—thousands of them your readers, turned into this one building, and you will understand what sort of a place the Pope has for the observance of Christmas ceremonies.

The annual cost of keeping the building in repairs—saying nothing of new works of art—is about \$50,000, in the currency issued by the Pope. It requires large regiments—not just soldiers, but of servants—to scrape up the melted wax, dust the apostles' faces, and keep the spiders from spinning webs over the faces of the effigies of the old Popes. So much for the building, not for religious services that is still another item of expense.

You are impressed with the comparative uselessness of the edifice except as a show building—a theatre for pageants. The masses or religious services are performed in the side chapels except on Christmas and once during Holy Week, and perhaps one or two other days during the year. There are between three and four hundred churches in Rome, and as the population is but little more than 200,000, there is abundant accommodation for all the people, especially as the Roman Church has very few sermons preached to the people.—From the Crisis.

THE SOUL

Dr. Spicer says: "The soul exists without independent of the body which it inhabits; although there are certain actions it cannot perform without using the body to which it belongs. It can neither see, hear, nor speak without using the body."

Then it must follow that the soul of man remains deaf, dumb, and blind, between death and the resurrection. I would rather live on earth, and have my senses, than in such a heaven.

Dr. Thomas M. Clark says the soul is the "spiritual organism, which sees and hears and feels, which suffers and enjoys; which thinks and wills and executes; which is, in short, the real man.

It will be seen that Dr. Clark contradicts Dr. Spicer. Dr. Clark must admit that dogs and other animals see, hear, feel, suffer and enjoy; think

and will and execute. Would he assert of the dog or other animal, that it is his "spiritual organism, which sees and hears and feels, which suffers and enjoys; which thinks and wills and executes; which is, in short, the 'real' dog? Why not say this of the dog, as well as of the man? We are often told that "matter cannot think." This is true of that which is organized, or that which is dead. But dogs, horses, and other animals, do think, hate, love, and remember. Can living matter be made to remember, love, hate, and feel pain? If not, then each animal must also have a "spiritual organism" for this purpose. And is it true that all beasts have immortal souls, which are the "real" animals, that go to some "spirit land" when they die? Can we believe it?

Thomas More (Papist) objected to Luther because he held "that all souls lie and sleep 'till the resurrection."

In Luther's response to Pope Leo X, he says: "I permit the Pope to make articles of faith for himself and his faithful, such as . . . the soul is the substantial form of the human body; the Pope is the emperor of the world as King of heaven, and God upon earth, the soul is immortal, with all those monstrous opinions to be found in the Roman dunghill of decretals."

Archdeacon Blackburn says "Luther . . . retained to his dying moment . . . the idea of a total suspension of thought and consciousness during the interval between death and the resurrection."

One of the charges against the martyr George Wishart was the following: "Thou false heretic hast preached openly, saying, that the soul of man may sleep without the matter of judgment, and shall not obtain life immortal until that day."—"Positive Theology."

It is this one doctrine which gives excuse for the existence of the Church of God today. Let us not treat the subject lightly nor give it any quarters. It is the devil's lie.

THE FOUR LOOKS

1. A Look Backward: "Look unto me, and be ye saved, all the ends of the earth."—Isa. 45:22.

2. A Look Inward: "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.—2 John 1:8.

3. A Look Upward: "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 now set down at the right hand of God."—Heb. 12:2.

4. A Look Forward: "Unto them that look for him shall he appear the

second time without sin unto salvation."—Heb. 9:28.

These four "Looks" constitute the square of divine truth.—James M. Gray, D. D.

THE PURE HEART

A person who has a pure heart is willing everybody should know why he performed any action. No one with a perfect heart is ashamed of his motives. If he is mistaken he loves to be corrected. It is his delight to be as near right as possible. It is only the impure who try to conceal their motives. Purity never seeks concealment. A man with a perfect heart loves to obey God. It is no burdensome task. He would not have one commandment changed. He chooses to do the will of the Lord at any cost, under all circumstances, and in every situation. Obedience is pleasure. In a "perfect heart" will be found no anger, pride, impatience, strife, envy, covetousness, hatred, jealousy, unbelief of God's word, variance, emulation, peevishness, lasciviousness, or other wickedness.—Miles Grant in "Positive Theology."

QUESTIONS

1. Did Abraham ever read the Bible?
2. What book of the New Testament was never read by Paul?
3. Was Luke an apostle?
4. Can stones think? Why?
5. Why cannot the idiot think and reason as well as the scholar?

THE COMING DAY

It is a needful thing for us to be looking for the coming day, but it is more needful for us to be sure that when that day comes we shall be ready for it. To know the beauties of that day and then to miss entrance into the kingdom will make our condition all the worse when it does come.

TWO HEADS

The Head of the Church: But I would have you know, that the head of every man is Christ. 1 Cor. 11:3. . . and gave him to be the head over all things to the church. Eph. 1:22. And he is the head of the body, the church. Col. 1:18.

The Head of the World: The prince of this world cometh and hath nothing in me. John 14:30. In whom the god of this world hath blinded the minds of them which believe not. 1 Cor. 4:4. "The whole world lieth in wickedness." 1 John 5:19.

Have Christ and Satan ever been known to work in harmony? Is it possible for the followers of the one to work in harmony with the other's followers?

Be a Worthy Person

A worthy person will be first of all a self-respecting person. We must first respect ourselves before others can or will respect us. Be the real thing, in your thinking and in your acting, and you will have gone a long way toward being a worthy person. Edgar Guest says it for us in such a splendid way:

I have to live with myself; and so I want to be fit for myself to know; Always to look myself straight in the eye.

I don't want to stand with the setting sun
And hate myself for the things I've done.

Whatever happens, I want to be
Self-respecting and conscience-free.

The Band of Your Helmet

The Japanese have some very interesting proverbs. One of them is to the effect that after a victory one should bind tighter the band of his helmet, meaning that a man must not allow his head to swell over whatever successes he may achieve. Rather his successes should humble him. To carry victory well is always a staggering responsibility. Only the strongest and truest manhood can do it successfully and still remain simple and genuine.

Begin Saving Early

The habit of saving a part of your income should begin early. A savings account at first, and later the purchase of bonds and stocks selected on the advice of experts, then life insurance, a home, and eventually other investments—that is a financial program which if adopted by a boy and followed earnestly throughout succeeding years, will not fail to provide that independence which contributes so much to the enduring satisfactions of life.

Injustice From Friends

Most of us are ready to fight back the instant anyone does us an injustice, even if that person is a friend. Yet, if we would stop and think, we would realize that the injustice was probably a blunder, a mistake, or an act that our friend was sorry for almost as soon as it was done. It is wiser to forgive than to retaliate. Considering all the good we have received from our friends, why be so grieved when we receive a little evil? All of us make mistakes; so patience is the best remedy to apply.

Our Mysterious Enemies

You sit down to study your lessons and for a few seconds you follow the text of the book, and then, little enemies whisper in your mind. These

little enemies come in droves. They overwhelm you. Hypnotized, your mind leaves the hard task of studying and romps out into the world of day-dreaming. You find yourself playing in the game of next Saturday—you are making a homerun—how the rooters yell! Or you are out fishing on a quiet stream, sitting lazily on a rock in the sun. And these little enemies take you on and on. What are these mysterious enemies? Some call them inertia; some, sluggishness; some, laziness. Whatever you may call them, these little enemies wage a war that at times seems to be getting the best of mankind.

Psychologists tell us that laziness is a common trait of all. The physical body is lazy; so also is the mind. We must fight against this enemy that would detract from our work and defeat our purpose.

Reduce Your Blunders

Double your fun and profits in life. It can be done. You can get a lot more into every day by never having to do a thing twice. Keep your wits about you, and you will reduce your blunders. Fewer blunders mean more time for fun and profit.

Seek to Serve

The only way to live a life that is full and well rounded is to be on the lookout for ways of serving those about you. However, this serving should not be a means of serving yourself well. Do not do a good turn for your friend expecting to have him do you a good turn in exchange. He who does this has a selfish view of life. Find your return in the joy of giving.

Saving and Investing

Many books have been written about how to earn money, but few have appeared on the art of saving and investing money. Yet the latter is quite as important an essential for attaining success as the former. If you spend each week a trifle more than you earn, you will reach poverty in due time. Perhaps saving can be made more attractive by thinking of it not in terms of self-denial, but as "delayed spending."

A young man arrived home from his university after having received the degree of M. A.

"I suppose Robert will be looking for a P. H. D. next," said a friend of the family to the father.

"No," was the reply, "he will be looking for a J. O. R."

MESSENGER OF TRUTH

Vol. 9

Tempe, Arizona, December 1, 1981

No. 2

ANNOUNCEMENT

The Messenger of Truth is published in the interests of all lovers of the truth. Each issue of the Messenger costs about \$33 to get it printed and mailed out. The work of the editor is gladly donated. We cannot lawfully charge a subscription price, hence the work must be carried on by free-will offerings. If our work and the statements of faith given below meet with your approval, we shall be glad for any assistance you may see fit to advance. Announcements and news items are gladly given space provided they are not too lengthy. We have but one object in the publication, and that is to do all the good we can.

S. J. Lindsay, Editor.

562 Ash Ave.

We Believe and Teach

the establishment of the Kingdom of God on earth, with Jesus Christ, the only begotten Son of God, as King of kings, and the immortalized saints as joint heirs with Him in the government of the nations; the literal resurrection of the dead; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance and immersion for the remission of sins, as prerequisites of the forgiveness of sins, and a holy life as essential to salvation. We believe and teach the restitution of all things, "which God hath spoken by the mouth of all His holy prophets since the world began."

The church in Tempe, Arizona, meets every Sunday morning and evening for worship in the Odd Fellows Hall, corner of Mill Ave., and Sixth St. If you are passing near us, we shall be glad to have you stop for a season to get acquainted and to enjoy the services with us.

The Pasadena brethren meet regularly at the home of Bro. and Sr. J. M. Reid, 361 N. Euclid Ave., each Sunday morning for Bible study and communion. All who are striving for the prize of life eternal are cordially invited to come and enjoy the meetings with us.

S. G. Elton

The brethren at the Bush church, near Fredericktown, Mo., meet each Sunday for Sunday School and Bible study. Bro. J. H. Anderson preaches for them on fifth Sundays. Any brethren

passing near by are cordially invited to stop over to enjoy the worship with them.

On Saturday, October 17, we laid away in his last resting place, Mr. Edgar Kennison, of Phenix, Arizona. Mr. Kennison had been an attendant more or less at our meetings for close to two years. He had been a man of letters during his life, having at one time engaged in the work of a journalist in West Virginia, his native state, and after coming to Arizona he became editor of the Arizona Magazine, which position he held for some time. In all of our conversation with him, his mind was on the better things of life and we gained much from frequent conversations with him. His affiliation was with the Congregational Church, although he had not attended services there for some time, being interested in the things he heard with us. He rests in the Double Eagle Cemetery near Tempe to await the Master's will.

Bro. J. M. Morgan wishes to have us announce that he has decided to take up evangelistic work again and that he stands ready to answer any call that may come to him. He is without means and wishes to do general evangelistic work; therefore he invites anyone who is interested in his going wherever he can find work to do to send what they can spare of the Lord's money to him for that purpose. He promises to report regularly through these columns any amounts received and will give a careful report of all work done by him so that the givers may know how the money has been spent. He may be addressed at Bristow, Okla., Rt. 1, Box 5-B.

Kennedale, Texas, Rt. 2,
Oct. 18, 1981

Dear Bro. Lindsay:

Just a few lines to let you know that Annie Lee is gradually improving. We appreciate your interest and prayers. She surely passed near to death, and how glad and thankful we are to Him who said, "I am the resurrection and the life," for her being spared.

... Bro. Lindsay, if possible, I will again take up the evangelistic work. I can do so this fall with the help of the church. I realize the times are hard, but such should not cause the church to falter in her work. With

best wishes, I am,

Yours in the Christ,

T. A. Drinkard.

Will some church please give Bro. Drinkard a call.—Ed.

"There is a self-satisfied culture which turns away from the Bible with the same indifference that a blind man would turn away from a master-piece of Michael Angelo, and for the same reason—blindness."—Sci.

The death of Mr. T. E. Richards, of Pomona, Calif., recently, reduces our list of dear friends by that much. It was forty years ago this fall that the editor became a teacher in the school district where his family went to school. We have kept in close touch with him all these years. He was always an advocate of that which was right and a man whom it was an honor to have for a friend. The world would be a better place in which to live if there were more like him. His sons have our love and sympathy in their loss.

Some few weeks ago, Sister Lillian Dauntler, of Dixon, Ill., church, fell breaking three ribs and receiving otherwise severe hurts. At last report she is doing nicely and we trust that she may come through it and be as well as new again.

Financial report for the month:

Balance, Oct. 12th, \$1.49; Receipts to Nov. 12th, \$92.09; Total receipts, \$93.49. Expenditures: Postage, \$4.54; Express, \$1.49; Envelopes, \$3.25; Printing, \$27.00.

Total Expenditures, \$36.28.

Balance, Nov. 12th, \$17.21.

We are rejoicing in the response since last issue. Among the receipts there were six amounts of five dollars, which together with other liberal amounts, places us where we can continue the good work that is being done by the Messenger of Truth. Thanks many times to all.

Please, brethren, get your reports to us by the 12th of each month. If you wish to be sure of their appearing in the Messenger of the following month, this is imperative inasmuch as we have to have time to get the copy to the printer and the paper returned to us in time. There is much labor involved in getting the paper to you on time. Please help by being prompt.

THE WORK OF AN ENEMY

Word has reached us of the death of Sister Harris of Rensselaer, Indiana. It is many years ago since we first visited Rensselaer, and the Harris home has always been our home when there. And such a welcome! It was always home. Sister Harris was a mother. When we visit Rensselaer again, there will be a vacant place there that cannot be filled in this life, for she has passed into that slumber from which only our Redeemer can awake her. It is a comfort to know that the time is close at hand when she will hear His voice and come forth clad in the garment of life everlasting. She had been ill for some time and the final summons came on Friday morning, Oct. 23rd, early in the morning. Bro. Coanor was called upon to offer words of comfort. Services were held on Sunday afternoon, Oct. 25th. She rests with Bro. Harris who also awaits the resurrection and eternal life. Though gone, they will both remain fresh in our memory as long as life lasts. May the God of all comfort be with the sorrowing daughter and the many friends and relatives.

Bro. Adams' Report

September

Sermons, Omaha, 2; Blair 1; Total, 3.
 Money received, Bro. Rob't Johns, \$3.75; M. O. Cunningham, \$5.00; a Friend, \$10.00; Conference dues turned over, \$27.00; Sister Hensman, \$5.00; Sister J. D. Lawrence, \$1.00; Sister Emma Davis, \$10.00; Sister Amy Appleby, \$ 45. Total, \$62.20.
 Due from the Treasurer, \$37.50.

Bro. Adams' Report for Oct.

Sermons: Omaha, 3; Blair, 2; Kansas City, 1; Total, 16.

Money received: Sister Strong, \$9.45; Sister Meth, \$1.00; Kansas City, \$18.00; Robt. Johns, 90c; from Treasurer, \$22.00. Total received, \$51.35.

Expenses: To and from Kansas City, \$9.58. Amount received less expenses, \$41.73.

Remarks

It seems like each year it becomes more difficult to get the brethren in the different localities to get their meeting dates fixed so it causes no delays. It is not a lack of enthusiasm, but the present depression is no respecter of persons. We feel sure the church will have to make a big effort everywhere to keep the work going. It is quite evident if we are faithful we will never have to beg bread. But what of the work? Can the papers that carry the message to the world and the preachers be kept going and have enough for home necessities? Not without an effort and a sacrifice on the part of everyone concerned.

There is no doubt but God will provide a way to keep the work going until it has accomplished its purpose, and it seems that is not far off. Whatever is not in harmony with the plan of God will collapse and that will be the final test. Everything that fails will not be of God. When it is said this great Babylon is fallen, the true church will still be intact and glorified. Let us work and hope the day is far spent, no time for faltering now. Just closed one of the best meetings I have held for some time in Kansas City and wish to introduce Sister Lois McClain to the household of faith, a very worthy sister.

—Almus Adams.

Report From Kansas City, Mo.

On Oct. 20th, Bro. Almus Adams came here to hold a series of meetings, closing them on Oct. 29th. Jesus said in Matt. 18:20, "Where two or three are gathered together in my name, there am I in the midst of them." This proved true, for our meetings were well attended and very beneficial to all. Sister Lawrence, Sister Sheeley, Sister Gooch, and Sister McGill gladly opened their homes for the services and we met together every evening except Friday, when Bro. Adams motored to Belton, Mo., to visit some of the faith whom he had not seen for many years. On Sunday we met at Sister Sheeley's where Bro. Adams preached three of his good sermons to a good crowd. We were very much pleased to have Bro. and Sr. Lasley and son, also Sister Pagate from Belton, come and be with us at the afternoon service. We were also very glad to have Bro. Lewis Perkins of Omaha, Neb., who was in Kansas City at that time, here to meet with us and hope we may have him again sometime.

On Oct. 28th, my sister, Lois McClain, aged 15 years, was baptized, and we all unite in wishing her success in her journey through life, and hope we may all have a home in the coming kingdom of God. Lois is the last of four sisters to heed the truth and believe it as our mother and grandmother before us saw and believed it.

Mrs. A. J. Moore.

3741 Kensington, Ave.

A LETTER

Dear Children of God:
 I must testify of my heavenly Father how much He has done for me. He has cared for me over 76 years and, bless His Holy Name, He is just as willing, just as able still to care for me as when as this life remains, and after I fall asleep, He will then, if I am worthy, still care for me. He will never forsake me. I am so very

thankful for His love, His wisdom, His subtenance, and all His tender care, for it is through Him and by Him that I live and have my being. I ask you all, dear brothers and sisters, to pray for me that I may be found faithful until Christ comes and that I may enter into His kingdom. All glory and praise be to His Holy Name.

Sister E. Pendleton.

1132 3rd St., Webster City, Iowa.

BIBLE LESSON NO. 53
The Prophet Isaiah

1. Define the word prophet. Seek out the best definition you can find.
2. Get all the information you can of the time, life and work of Isaiah.
3. Find two quotations from Isaiah in the New Testament.
4. Select five prophecies by Isaiah that were fulfilled in Jesus.
5. Tell of his prophecy against the king of Babylon as revealed in Isa. 41. Who is referred to by the expression, "Lacifer, son of the morning?"
6. Of what two subjects in particular does Isaiah write?
7. Select one prophecy of Isaiah that relates to the restoration of Israel.
8. Give your understanding of the language found in Isa. 65:17-25.
9. In chapter 2 relate the characteristics given of Messiah.
10. What moral principles are set forth in Isa. 5:8; Isa. 5:11? What is meant by verse 33? are these sins in the world today?

BIBLE LESSON NO. 54
The Prophet Jeremiah

1. In relation to the history of Israel, when did Jeremiah prophesy? Was it before or after the Babylonian captivity?
2. What plea did Jeremiah make against his call to prophesy and what answer did God make? See chapter 1.
3. What is the outstanding truth taught in Jer. 35?
4. What is meant by the language of chapter 2:13? Apply to this present time.
5. Jeremiah expresses a prophecy relative to the restoration of Israel. Give the contents of chapter 32:36-44.
6. Give the content of the prophecy found in Jer. 23:5-6.
7. In chapter 23, what was pronounced against false shepherds? Compare with Ezek. 34.
8. The book of Lamentations. Over what did Jeremiah lament?
9. Read Psalm 137. Compare with Lamentations.
10. Tell of Jeremiah's imprisonment and release as related in chapter 38.

BIBLE LESSON NO. 55

Miscellaneous Questions

1. What man was dumb, so that he could not speak, until his son was born? Who was the son?
2. Who were some of the false teachers whom Paul condemned? In what did they err?
3. What is the most unruly member of the body? Why?
4. What does Peter mean by this language: "in which I stir your pure minds by way of remembrance"?
5. Name two prophecies that are being fulfilled in these days.
6. What minister objected to baptizing one who applied to him for baptism?
7. Read Ex. 24:18; Ec. 34:28; 1 Kings 19:4-8; What have you learned from these texts? Find one other text stating a fast for a like period of time.
8. What ruler of the Jews came to Jesus by night? What small man once climbed a tree to see a notable person pass by?
9. What was the fate of John the Baptist? What was his offense?
10. Give a history of Jesebel.

BIBLE LESSON NO. 56

Miscellaneous Questions

1. In Dan. 2, why is not the striking of the stone (2:45) a figure of the first coming of Christ?
2. Nebuchadnezzar made an image of gold. Describe it. Dan. 3:1. Compare with Rev. 13:18.
3. When did the times of the Gentiles begin? When will they close?
4. Name some of the changes that will take place when the times of the Gentiles are closed.
5. In Dan. 2, does the smiting by the stone prefigure a peaceful end in Gentile times?
6. What does Daniel in the lions' den and his deliverance foreshadow?
7. What was the error of Balaam? Jude 11.
8. What was the characteristic of Diotrophes as revealed in the 3rd epistle of John? Are there any such characters in the church now?
9. How are we to know the true from the false?
10. Describe two accounts of trouble related in the Scriptures wherein jealousy was at fault.

SOME QUESTIONS ANSWERED

We frequently receive questions from readers and friends through the mail. We have received such a letter and we are giving our answers here. The nature of the questions may be concluded from the answers given:

I am inclined to believe that your clipping was taken from the news columns of a Sunday newspaper. I haven't seen anything about the pop-

ularity of Trotsky in any of the regular news items. I believe that Russia will finally bag all those heathen nations, possibly India included. That will be the array with which they will go against Palestine and Jerusalem. No doubt Japan will ally herself finally with Russia.

Relative to being born of the water and the Spirit I will say that baptism must be the water birth. I do not believe that we will be born of the Spirit until we come forth in the resurrection. We remain flesh beings until that time. When we are born of the Spirit, we are spirit beings, just as Jesus was after He came forth from the grave. Spirit beings, yet having tangible bodies. Romans 8:11 gives me this thought. Prior to this, we are begotten of the Spirit. A begotten condition is far different from a state of birth. If we have not the Spirit of Christ, we are none of His. How do we know we have His Spirit? The Spirit itself beareth witness with our spirit that we are children of God, etc. Romans 8:16-17 will give light on this. Jesus says that the flesh profiteth nothing, the WORDS which I speak unto you are Spirit and life. By coming in contact with the words of Jesus, then, we come in touch with His Spirit. When we know His Spirit, we can compare with ears to see where we are wrong.

Tithing certainly is a remnant of the law. It is commonly understood that when one becomes a Christian, his all belongs to Christianity. The New Testament rule, however, may be found in the first few verses of Col. 3:16. The law binds you to a CERTAIN amount; the New Testament way gives you liberty to decide for yourself what you shall give, but it also presumes that you will be guided by the Spirit in giving.

THE ORIGIN OF LIFE

We have always contended that the greatest miracle of all is the miracle of life. What is its origin? How did it come into existence? We have read a great many theories of evolution. We have followed them carefully in their reasonings; have gone back with them to the very remote cell from which all other cells have their origin, etc., but we have never yet read from their writings how the LIFE originated with the first cell. Until evolutionists can explain that matter satisfactorily, they will have accomplished very little by way of their teaching on evolution.

On this subject we are privileged to give the testimony of evolutionists themselves. We will begin by quoting from Prof. Fernando Sanford of Stanford University (who, by the

way, gave us our first teacher's certificate):

He says: "We know nothing whatever of the origin of life."

Prof. Wilson of Columbia, in a letter Jan. 8, 1931, has this to say: "It is, however, true that we do not know what the origin of life was or whether it ever had any origin."

Wm. Bateson, at the American Association for the Advancement of Science, Toronto, Canada, Dec. 28, 1921, said "After forty years we have no acceptable account of the origin of species" "this remains utterly mysterious the biological aspect of the problem is a source of keen disappointment."

Wallace, Darwin's co-laborer, Fellow of the Royal Society, said, "Nothing in evolution can account for the soul (life) of man."

We wish to repeat that until evolution can give us the origin of life with all the necessary evidences to establish it beyond the possibility of a doubt, their theories will be of no service to man.

On the other hand, the almost brutal teaching of Nietzsche, in which he declares the doctrine of the survival of the fittest, has brought untold suffering to some parts of the world. He even advocates the doctrine that the physically weak should be put out of the way that the physically strong might have greater opportunity for progress. He in great measure turned the heads of the German people to such an extent that it bore fruit in the last great slaughter that came to that people in the World-War.

The teachings of evolution have "undermined the faith of multitudes of young people who fell under its baneful influence while in high school and college, and sent them home weakened from their Bibles, their church and their Christian service." We have personal acquaintance with just such. The wisdom of this world is foolishness with God. How long will it take the world of mankind to learn this truth?

THE HID TREASURE

Lyman Beech

Again, the kingdom of heaven is like unto treasure hid in a field; which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. —Matt. 13:44.

This and the following parable were not spoken to the multitude, but to those within the house, and to the more immediate disciples. He addressed them as having found the hid treasure—the pearl of great price, and he warned them of the surpassing value of these, and that, for their

ages, all worldly things should be joyfully renounced.

For the want of secure banks of deposit in those eastern and ancient lands, the practice of hiding money and jewels and other articles of value, had become a common practice. In some places it is still in vogue. Precious utensils and ornaments were often hid in some secret nook in the walls of the homes or buried in a field or garden. It sometimes happened that the owner died without revealing to friends where his valuables were hid. In some instances they were never found. In others, perhaps, after a lapse of several years, they were discovered. It is extremely dangerous for one who finds the treasure to remove it from another's field; but having purchased the field he can safely wait and work in secret and the coveted treasure is his. Because that country had always been subject to wars, invasions and calamities, a feeling of insecurity has always prevailed. At such times many bury their gold and jewels, and in some instances the owners are killed, and no one knows where the treasure is hid.

The truth of the kingdom of God is the pearl of great price, and he who would find it must remove those things upon which he has placed greatest store. When the lover of money renounces his covetousness; and the indolent man his ease; and the lover of pleasure, his pleasure, and the wise man his confidence in worldly wisdom; then each is selling what he has that he may buy the field containing the treasure.

The occupation of a traveling merchant or jeweler was common in those days, and is still practiced to some extent. They dealt in precious stones and pearls, and traveled in search of others to buy or exchange.

They who are, therefore, seeking for the knowledge of the kingdom; they who feel that there is some absolute and lasting good for man in which he shall find his satisfaction for all his hopes and desires, may be likened to the merchant seeking goodly pearls. The person who unexpectedly finds a treasure may have the liveliest joy; but the one who finds it after long and tedious search may experience the greatest appreciation of its value. Lessons easily learned are sometimes sooner forgotten than those that require more thought and concentration of effort. Likewise the preciousness of the truth of the gospel when found after long and anxious study renders it more profound, and deepens the cravings of the mind for greater knowledge of God's Holy Word.

Jesus taught his disciples that not

all who joined him were fitted as genuine followers, and that the false and true should mix and mingle till that day which God held in reserve for the final decision between the two classes. To convey this truth he compared the kingdom of God, in the process of its development, to a net cast into the sea, in which all kinds of fish good and worthless, are caught. This net was much like our seine, weighted at the bottom and buoyed at top then drawn in a circle and pulled ashore. This represents the wide range and scope of the gospel, not like a net cast into a small stream, but into the wide sea, or world, gathering in and drawing together some out of every kindred, tongue and people and nation.

While he taught things that were new to them, he confirmed the old, and that the law and gospel were not contrary, for both were from the same all-wise Author. Truly in listening to his teaching they learned things old and new. New duties were taught, principles declared, and emotions touched that were unknown before. A new light dawned upon their hitherto clouded minds, and they beheld something "new", and no less sublime as it was new. Little by little he sought to teach them the nature and development of the everlasting kingdom, which in God's provision shall embrace every nation, and cover the entire world, and at the same time holding firmly all the good in the "old" and treasuring the newness of the gospel.

SEVEN

As we give attention to the book of Revelation we are impressed more and more with the part the number seven plays in it. Seven is the complete number. It is indicative of heavenly completeness. It is used to show that when heaven has done its work, that work will be completely done. In the sixth chapter we read of the work of the four horsemen. These horses follow each other with the same order and frequency in which we find war, famine and death following each other. In other words, we find the chapter suggesting to us the same picture that we find in the disturbance as revealed by Ezekiel in the 38th and 39th chapters. Accompanying this final great war scene, we find associated with it the great earthquake, the darkening of sun and moon and the falling of the stars, just as they are associated elsewhere in Scripture with the coming of Christ to judge the world in righteousness. Then, too, we find in the chapter the conclusion of these things in that all the wicked of earth will seek shelter

in destruction of any kind. Here again we find the thought of completeness. These are the judgments of God against earth's wickedness and we find that same completeness serving in this case of judgment. Have you ever observed how seven enters into Rev. 6:15? Notice:

1. The kings of the earth.
2. The great men.
3. The rich men.
4. The chief captains.
5. The mighty men.
6. The bondmen, and
7. The free men.

These seven classes are made to call for the rocks and the mountains to fall upon them, to hide them from the wrath of God. These seven classes express to us the thought that when God sets His hand to punish the earth for its wickedness, "He will make a complete job of it. There will be no neutral zones in the earth. There will be no one who is completely content with the things which are taking place. Houses, lands and wealth of one sort or another will mean nothing then, for the God of all the earth cannot be bought off. Just as we find today that world depression is affecting everybody in some measure, so in that day will judgment reach unto the uttermost parts of the earth. Why cannot people see that it is of far more importance to us today to seek the way of the Lord and follow therein, than it is to see to our immediate necessities in temporal things? If present conditions do not wake people up to their need of spiritual things, we know of nothing that will.

IT MAY BE

It may be, dear reader, that in all the days of your life you have failed to gather what men call wealth. Only the simplest necessities may be yours to enjoy, while your neighbor reclines in comfort and luxurious surroundings. You may toil from day to day, content with the meager wages of honest labor; your name may never be spoken in terms of praise by press or people; you may never be called a warrior bold, or a statesman wise; neither science nor any of the useful professions have advanced a fraction through your efforts. Even your very existence may not be known except in the immediate neighborhood of your humble home. In short, you may have totally and miserably failed in every worldly undertaking and ambition, and yet if you have loved God and kept His commandments, and so secured His promise of eternal life, and a part in the glories of the ages to come, your life will have been a grand success, overshadowing and overtopping the many achievements

and selfish ambitions of the rich and powerful of this world, as the clouds of heaven overshadow the earth.

It may be that by shrewd and skillful management and great industry, you have accumulated a great fortune. You may have mastered the sciences, and bent the forces of nature to your will; you may be perhaps a great general, and like Napoleon, or Alexander, have caused the world to tremble; men may bow and cringe, and give place before you; they may run at your beckon and leap at your command, and yet, if you are not found among those exalted ones who rise to meet the Lord when He comes, your life has been a gigantic failure. Better had you never been born; for "what shall it profit a man if he gains the whole world and loses his own soul," or be cast away.

S. H. Thomas.

CAN MORTALITY SAVE?

Mortality cannot save anyone. The Gospel never raised the question of mortality between God and man as an issue of salvation. The Gospel raises but one question: "What think ye of Christ?"

For anyone, then, to measure himself by himself, or with others, or to take any issue of his morality before God, is to trifle away his time, to show that he is blind to the meaning of the Gospel and this age of grace, and surely, and swiftly, accumulate for himself judgment in the day of judgment. Morality cannot save anyone Jesus Christ alone can. And Jesus Christ can save the most moral as well as the most immoral, and both on the same ground: His atoning sacrifice.

Mortality cannot save you. Without Christ it will ruin you. Turn from it as the ground of your security. Turn to Jesus Christ, the Supreme, the alone saving morality before God.

—Halldeman.

"NO WELCOME"

The recent vacation season brought the usual number of reports on summer resorts that did not want Jews. "Our patronage is such that we find it desirable to inform all strangers who apply for accommodations that our summer visitors do not welcome Hebrew patronage," read one announcement.

A bathing resort near Montreal posted crude warnings: "No Jews Allowed."

On the other hand, certain hotels that formerly had no use for Jews, welcomed them this year; at least they did not prohibit them. In depression, Jewish money became as respected as any other.

We have the copy of a letter which

a certain Jew sent to a hotel management that had been made contrite by adversity. "Gentlemen: Your circular received but I find missing therein the admonition that formerly warned prospective guests that no Jews were wanted. Apparently, therefore, you welcome me, a Jew, this year. What were my last year's deficiencies and in what way have I so made up for my past that I am entitled to your grace this year? What are my new merits which I have acquired since last June when you so scornfully rejected me? Or is it that, by reason of hard times, you respect my money more than you do me!"

From Massachusetts we have a report about a Jew who unwittingly had registered in a hotel that had no welcome for Jews; for neither in name nor in countenance is he Jewish. Discovering the prohibition that stood against Jews in this hotel, he addressed the clerk.

"I find I am here under a misapprehension. I am a Jew."

The clerk replied with embarrassed apologies:

"Of course, when we say we don't want Jews we don't mean your . . . your kind."

"I am a Jew and when you say 'No Jews' you mean me, too . . . Check your notes please. And, by the way, you do not flatter me. You insult me when you traduce my people."

But we also know of Jews who were happy enough to be admitted to forbidden hotels and who spoke of their success with pride afterwards.—B'NAI B'RITH MAGAZINE.

IDENTITY

"The identity of man consists in his material form and internal records. We do not identify an engine by its steam, nor a man by his life force, but by the records of his identity, which are so carefully constructed, that all the words we have spoken or heard, and all sensations, are recorded in the brain; and, as Edison's Phonogram, may be reproduced under certain circumstances. It frequently occurs that names and events which had not been thought of for many years, come as freshly to the memory as though they were but of yesterday. It is a common report from drowning persons, that the records of their past lives come before them in a vivid manner.

"When a printer's form is all ready for the press, the type may be scattered in all directions, so that no impression could be taken; yet the compositor can reset the same type in the same form as before. When the type is in a scattered condition, it would represent man in death; but when re-

organized, the man resurrected with his record; who would then be ready for judgment. We go to sleep at night and become unconscious while in sound sleep; but when we awake in the morning, our knowledge is still in our possession. So, between death and the resurrection, we are unconscious; but when raised from the dead, our knowledge is restored as fully as is our organism.

"It is certain that no two persons have the same record; therefore the Lord will identify each one by his special record, as certainly as each man identifies himself by his own consciousness. There can be no possibility of mistake."—Miles Grant.

Editor's note: That there will be an identity by which we are known in the resurrection goes without saying if we take our Master as an example. Three days and three nights in the tomb did not obliterate His knowledge of Himself or of others with whom He had associated before His crucifixion. After His resurrection, He said to His disciples: "These are the words I spake unto you, while I was yet with you, that all these things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me." Luke 24:44.

Identify with a record? In our age, this should be enough evidence because we are to be like Him. No one could be judged according to his works unless there were a record somewhere. A resurrection without identity would be a new creation and not subject to judgment. And if we are to come forth with a record, why not rather our own than somebody's else?

OUR BROTHER'S KEEPER

This period through which the world is struggling is more than an economic crisis. It is a struggle. We than a study of strategic plans to ambush the dollars which flood.

Humanity itself is on trial. The civilization which we have evolved is undergoing the supreme test.

If there is such a thing as brotherhood among men, now is the time to show it.

Drunk with wealth, we have strayed a long way from the fundamental and eternal truth. We have been living in a house stuck upon golden stilts. And it has crashed.

In our agony and suffering we have discovered that Jesus Christ meant what He said. The Golden Rule was not a pleasant homily intended for Reward of Merit cards with silk fringe on the edges and diamond dust showing on the snow scenes. It was a simple statement of the Eternal Law . . . the same law that keeps

the stars in the skies and the world turning on its axis.

We speak of breaking the Law and Commandments. You can't break them; but they break you. "Love one another" was more than an admonition to light the path of virtue. It was the statement of an eternal principle upon which all law, all philosophy, all business, all ethics, all civilization rests. Like all the certainties left by the Christ, it is the sublimity of common sense—the finality of practicality—the only sure foundation upon which civilization can rest.

During these money-glutted years we have tried to go our own way alone. Years of greed and money just have ended with this terrible lesson: that wealth evaporates and leaves men stark and with naked hearts.

It is for us to see that this terrible rebuke has not been in vain. For us to see that we rebuild the fallen structure on the rock of brotherhood.

This winter will be a period that calls for all men have of fortitude, strength and sympathy. It is, for once, clear to the dullest mind that we can only help ourselves by helping others.

Out of this period of readjustment we can regain our souls. It can be a better world because of this period of hunger and sorrow; a stronger America and a sounder civilization if it brings to us a realization we are given the privilege of being our brother's keeper.

The remedy for our financial crisis lies not in laws, Federal commissions, in panaceas or financial theories. The sound and practical answer was told two thousand years ago in a sermon spoken on a mountain in Palestine.—Selected.

A CROSS IN A JEWISH LIBRARY

History has a way of apologizing. In the museum section of the magnificent new library of the Hebrew Union College in Cincinnati, in a certain case, under glass, lies a black cross a foot long, perhaps; carved with fine tracings.

"And how," people ask, "does this cross come to this Jewish house of learning?"

And for the answer you must go back to the fifteenth century when the Jews, who had prospered in Spain under the Mohammedan Moors, came to be despised by the Christian bigots who had become the rulers. Perhaps, too, Jewish property was as much beloved as Jews themselves were despised; for when a decree expelling all Jews from Spain was promulgated, it was also commanded that their possessions were forfeit to the crown.

Only those Jews who submitted to conversion were permitted to remain in Spain, and if after a certain date they were left unconverted they were to be cast to the flames that burned for infidels and heretics. And many a Jew went his way to the burning.

Now there seems to have been an element of mercy in the Christian persecutions. They sent Jews to the stake, but they took care that they should not go unfortified by a token which, it was believed, might assure them of the grace of heaven. Into the hands of every condemned Jew a cross was forced and, holding this, he went to his death. Perhaps, too, the cross was to serve as testimony that the killing was done with the holiest motives.

In some manner one of these crosses survived the Inquisition. In some manner it fell permanently into the hands of Jews who kept it for the historic implications. In time it came to join the priceless collection of Judaica at the Hebrew Union College.

There it lay in its glass case under the eyes of many Jews who had come that day to the dedication of the new library. They stood fascinated in its presence. Their eyes conjured the hallowed hands that once held this. These hands had taken death rather than give up the faith more than four hundred years ago.

And about the same time this relic was being offered to the eyes of Jews, the new Spanish government was apologizing. Four hundred and thirty-nine years had passed since Ferdinand and Isabella had expelled the Jews from Spain and had sent others to the flames, bearing black crosses. The new republic desired to make amends. It was inviting the return of the Sephardic Jews. The expansion was at last revoked.—B'NAI B'RITH Magazine.

THE EARNEST OF THE SPIRIT

Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.—2 Cor. 5:5

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.—Eph. 1:13-14.

Now faith is the substance of things hoped for, the evidence of things not seen.—Heb. 11:1.

Faith must be backed up by evidence. The difference between faith and superstition is that faith requires

evidence. To believe that seeing the new moon over the right shoulder brings good luck is superstition. Carrying a rabbit's left hind foot in the pocket is also a means of good fortune to those who do not require much evidence for what they believe. But faith demands evidence, and God has given us evidence for everything that He has promised. He has promised us life from the dead. He has given the resurrection of Jesus as a pledge (or earnest) of that promise. It is the earnest of the Spirit of God to that extent. He has promised that in that age when Christ reigns, there will be no blind nor deaf; no lame nor dumb, and that sickness cannot enter there. As an earnest, or visible pledge, He sent Jesus Christ into the world to demonstrate that He had power to do just that. That Jesus healed all manner of sickness and disease among the people, opened blind eyes and made the dumb to speak. The demonstration on the day of Pentecost was a pledge of this sort. The promise of God was to the effect that He would pour out His Spirit upon all flesh, and that "your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and handmaids in those days will I pour out my Spirit." Joel 2:28-29. A sample of this power was given on the day of Pentecost as an earnest of that self-same thing. God has promised an "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are living by the power of God through faith: unto salvation ready to be revealed in the last time." 1 Peter 1:4-5. He has given us an earnest of this in the gospel of our salvation. His promise is there and the means of attaining it are plainly written and in the exercising of ourselves in this gospel we have the evidence that there is an inheritance, such as described.

To the student of the Word there are so many things spoken of in Scripture that have been fulfilled to the letter that he is established in all other things which are yet unfulfilled, because the fulfilled Scriptures become an earnest of the things that are unfulfilled.

A COUPLE OF SAMPLES

Crime! Crime! Crime! everywhere! A daily paper that not filled with accounts of revolting crime in one form or another these days would not stay in circulation very long. And it is amazing how stealthily this spirit of crime lust (lust for crime news) grows upon the better class of people. Thinking people are astounded

at the amount of crime. Maricopa County, Arizona, in which Phoenix, a city of between 60,000 and 75,000 people, is located, has had fourteen murders within six months at this writing. In the last awful affair in which two women were murdered by another, we read an item in which there may be some enlightenment as to the cause for much of it. This item is from a participant in a party at the home of the murderer, given a few days before the tragedy happened. This participant said that the hostess was "drinking and having a great time kissing one of the men of the party." In an account of another shooting affair, wherein two men were riddled with bullets, the news account closed by saying, "The fight occurred during a drinking party."

While some find fault with this cause and others with that cause for this condition of affairs, there can be but one conclusion to which we may safely come, and that is that the spirit of the age is just what the prophets have pointed out to be the cause in this time of the world's history. God knew just what sin was capable of doing when it had borne its full fruitage, and for the sake of His people He pointed out by His prophets the sinful conditions that would obtain when sin had about finished its course. This criminal spirit will eventuate in the condition described by the Revelator in this language: "And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they would kill one another: and there was given to him a great sword." Rev. 6:4.

The murderers referred to in this article is the daughter of a retired minister who has now reached the age of 82 years. No doubt he did the best he could to rear the daughter in the way she should go, but upon leaving home to enter the world's affairs, this spirit caught her and finally plunged her to the depths that hundreds of others have reached. Young people find it a hard matter to take the advice of their elders, thinking them old fogies, until it is too late. Yet, as in this case, it is never too late for the "old fogies" to come to the rescue of their loved ones when they have reached the bottom of the pit. SIN, the deceiver, has been the same from the beginning. Its worst hurt comes to the innocent. The wife and the children suffer more than the drunkard. The father and mother will suffer far more than the wayward daughter can suffer. Jesus Christ suffered the torture of the cross while a guilty world wagged their heads and spit upon Him.

CHRISTIAN SCIENCE: vs. COMMON SENSE

He was a Christian Scientist with a mild, benignant air, And from unwary victims he set a cunning snare. From out the "rural district" an old backwoodsman come, His steps were slow and feeble, for he was old and lame. He heard of Christian Science, and, as he thought it o'er He said: "I guess I'll get some, my joints is stiff and sore." So, to the portly healer, who sat in self-content,

With plump hands idly folded, the good old farmer went— Said he, "Thy way of healin' is quare, I swan it is, 'N' I want a dose of science to cure my rheumatia." The great man eyed his caller, and sat in thought awhile, Then leant back in his arm-chair and smilet with placid smile— "My friend, there is no sufferin'—to think so is to sin, Remember you are God's child, and let his presence in. Since God is All, forever, what is there them to heal?

God surely cannot suffer, and matter cannot feel. With truth and goodness present, how then can sickness stay? For good is never evil, as night is never day.

So, when you think you're suffering (which really you are not), The cure is perfect harmony and discord quickly flee. Consider yourself painless—five dollars if you please."

The farmer stared in silence and slowly scratched his head; "So this is Christian Science! Wall, I'll be blest! he said. "Perhaps you call this healin'," but I don't just the same; My back is jes as crickey, my legs is jes as lame. Your lingo may be science, it kinder sounds that way, But where the Christian part is, I swow, is hard to say.

It sorter riles my temper and makes my sperit rise To hear you minin' sermons with scientific lies. It's lucky I ain't chipper, or you might have to hop; I'd turn things topsy-turvy in this old science chop. A sin to suffer, is it? (Of all the cranky stuff, I don't say it is, 'N' I don't say the Almighty has got my rheumatia. It is in my old body—and gives me many a jar! 'N' taint no make-believe nuther, for when it's thar, it's thar! I never had much larm'n, but still I let a brain-ache 'N' I 'cal'te! I know enough to ache when I'm in pain. I may not be an angel, I guess we all have sin, But I get an honest livin', and don't take poor folks in. 'N' I don't let a feller his pain is in his mind, 'N' gobble unto money for aysin' suthin kind. Now if my plaguey lameness-should disappear some day, Ef it was God as done it why should you want the pay? 'N' I should say five dollars was a little dear for sand, So I'm obliged to tell you your little bill must stand. 'N' if your thought's so mighty, just thank you've got your pay, I don't pay cash to shadders—so I'll jes say good-day."

—Selected.

WHAT IS YOUR INFLUENCE?
One may never know the full force of his influence or how one kind word or act may reflect upon him after long years in another's life. Many illustrations of this truth come before us from time to time. Occasions come to many in life where this truth shines out very strongly. From the sick room comes the evidence. Flowers and kindly inquiries and acts done without thought of being reimbursed. Now and then there comes to the old school teacher an echo after long years, telling of strength and encouragement imparted to youth. Said a young widow, who had not only lost husband, but father and mother as well, to the minister who had years ago pointed her to the way of life, "You have always been a father to me

and the only one I now have to go to for advice and help." Lay alongside such experiences all the gold you may, the one is LIFE and JOY which can never fail, while the other may bring a brief joy, but it will be cold and clanky by comparison. Let your life's influences be always for good. You need never ask, "Will it pay?" It always pays and never fails, and in paying brings a very high rate of interest. The unselfish life which always thinks of others can never fail. It will be rich. It is the kind of a life recommended by our Master and our Master knew.

A RELIGION FOR THE ELITE

So much is said about "modern scholarship" in the volume before us (Fosdick's) that we fear the modernist religion is not for unlearned people, but is meant only for the would-be intellectual aristocracy, the "intellectuals." It is not a very democratic affair—this self-styled new-thought religion. The plain man can understand the simple, clear statements of the Bible and its obvious "categories," but this needless, sublimated thing called Modernism he would have difficulty in comprehending.

Yet our Lord gave thanks to the Father because He had hidden the things of the kingdom "from the wise and prudent, and had revealed them unto babes." He also declared that men must become like little children in order to enter the kingdom of heaven. Paul is no less explicit and trenchant, saying: "For the wisdom of this world is foolishness with God; for it is written, He taketh the wise in their own craftiness."

However, it is perhaps vain to quote the Scriptures to a Modernist, for he will probably reply, "Such Bible texts are not authoritative! They are only outdated categories, and are not reducible to the experiences of the modern mind." Yet the Christian religion has always been regarded as a universal religion, intended for the learned and the unlearned alike.

—Keyser.

DOES ATHEISM PAY?

Let us hear the testimony of one who has tried both sides:

"Joseph Barker, a late president of the British National Secular society, says:

"To you who are beginning to entertain sceptical views, let me offer a word of warning and advice. I assure you, you know not what you are doing. The path which you are entering on may seem right to you in your present state of mind, but the end thereof is death. You are preparing for yourself matter for bitter repentance, I have tried the dread-

ful path from beginning to end. I know it all; it is a weary and a dismal road, and it leads to wretchedness and rain. I have seen the dreadful effects which infidelity produces on men's characters, I have had proof of its deteriorating influence in my own experience—the tendency to utter debasement. I have read and studied both sides, and, what is more, I have tried both; and the result is a full assurance that infidelity is madness, and that the religion of Christ is the perfection of wisdom and goodness."

—John H. Mitchell, London.

Since Atheism does away with a personal God, a Great First Cause, or anything that might be thought to take the place of God, he has denied himself the comfort that comes in time of trouble to the man who has implicit faith in God. No matter how sacred the love of dear ones may be to him, when he looks into their cold faces in the hour of death, he must realize that that ends it all. All of those kindnesses and sacrifices of the past for him have come to naught. When life conditions come to the point where he is in despair, not knowing which way to turn, he is left alone with his thoughts to torture him, for there can be no help from any force, divine, which, according to his understanding, does not exist. In the last conscious moments of his life, before death strikes the final blow, what can be offered to the living as a reward of a Godless life? The history of infidelity is that in such a moment there are but cries of despair. Again we ask, What has infidelity to offer its devotees who serve it ever so faithfully through a long life? Only this: discontent through life and despair in the end.

Jesus, A Good Man!

"A man tells me that Jesus of Nazareth was a good man; but then, there were other men just as good. He was a spiritual medium; but there are other mediums equally powerful in these days. To be sure, I do not remember any spiritual medium giving a public dinner, for nothing to five thousand hungry people! You may have heard of such a 'manifestation,' but it has not fallen under my notice. I have not heard of a spiritual medium hushing the winds or calming a storm at sea. I HAVE heard of dancing tables and similar operations. I prefer to have my table STAND STILL."—H. L. Hastings.

JONAH AND ISRAEL

We find in the brief history of Jonah a remarkable epitome of the history of the people of Israel, the

indestructible nation. God made Himself known to Israel. As "the Word of the Lord came to Jonah, the son of Amnatai," so the Word of the Lord was given to Israel; for "unto them were committed the Oracles of God" (Rom. 3:2). One purpose of this was that His name might be made known upon earth, His saving health among ALL nations. For God purposed from the beginning that, through the seed of Abraham ALL the families of the earth should be blessed (Gen. 12:3). But Israel, like Jonah, turned away from the mission upon which God had sent them. So that a like thing has befallen them to that which happened to Jonah. They have been cast into the stormy sea of the nations. They have been swallowed up. But, like Jonah, they will be turned again to the Lord. As it is written in the prophecy of Hosea: "After two days will He revive us; in the third day He will raise us up and we shall live in His sight." Hosea 6:2. That "third day" of Israel's scattering among the nations is now come. When the Lord's hour comes, He will speak to the nations that have swallowed up and afflicted His people; and they will deliver them up, and deposit them upon their own land (is this not actually going on at the present moment?)

So Israel will be re-born out of the waters of death, and will take their God-appointed place at the head of the nations. And then, as Jonah fulfilled God's commission to the Gentile city of Nineveh after he had been, so to speak, born again from the dead, so Israel will, in the coming age, make known the Name of Jehovah to the nation of the earth. "As many people and strong nations shall come to seek the Lord of hosts: in those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you." (Zech. 8:22, 23)—Phillip Mauro.

POPE RECOGNIZED AS A KING

Thirty-six countries have officially recognized the Pope as a king by sending ambassadors or legates to his court. They are Germany, Brazil, Poland, Belgium, Argentina, France, Italy, Spain, Chili, Peru, Bolivia, Columbia, Nicaragua, Bavaria, Prussia, Monaco, San Marino, Jugoslavia, Lithuania, Hungary, Austria, Tasmania, Ireland, Portugal, Louisiana, Venezuela, Haiti, Costa Rica, Liberia, Great Britain, Honduras, Santo Domingo, and the Island of Malta.—The Kourier Magazine.

MESSENGER OF TRUTH

Vol. 9

Tempe, Arizona, January 1, 1932

No. 3

ANNOUNCEMENT

The Messenger of Truth is published in the interests of all lovers of the truth. Each issue of the Messenger costs about \$23 to get it printed and mailed out. The work of the editor is gladly donated. We cannot lawfully charge a subscription price, hence the work must be carried on by free-will offerings. If our work and the statement of faith given below meet with your approval, we shall be glad for any assistance you may see fit to advance. Announcements and news items are gladly given space provided they are not too lengthy. We have but one object in the publication, and that is to do all the good we can.

S. J. Lindsay, Editor.

302 Ash Ave.

We Believe and Teach the establishment of the Kingdom of God on earth, with Jesus Christ, the only begotten Son of God, as King of Kings, and the immortalized saints as joint heirs with Him in the government of the nations; the literal resurrection of the dead; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance and immersion for the remission of sins, as prerequisites of the forgiveness of sins, and a holy life as essential to salvation. We believe and teach the restitution of all things, "which God hath spoken by the mouth of all His holy prophets since the world began."

The church in Tempe, Arizona, meets every Sunday morning and evening for worship in the Odd Fellows Hall, corner of Mill Ave., and Sixth St. If you are passing near us, we shall be glad to have you stop for a season to get acquainted and to enjoy the services with us.

The Pasadena brethren meet regularly at the home of Bro. and Sr. J. M. Reid, 901 N. Euclid Ave., each Sunday morning for Bible study and communion. All who are striving for the prize of life eternal are cordially invited to come and enjoy the meetings with us.

S. G. Eiton.

The brethren at the Blush church, near Fredericktown, Mo., meet each Sunday for Sunday School and Bible study. Bro. J. H. Anderson preaches for them on fifth Sundays. Any brethren

passing near by are cordially invited to stop over to enjoy the worship with them.

Sister (Mrs.) Anna Corbell of our membership gave a very interesting address to the Woman's Art Club of Peoria, Ariz., recently. We have heard much by the way of commendation. Sr. Corbell is an artist of note, finding little difficulty in getting a sale for her work.

It was a sorrowful service that we performed on Saturday, Nov 21st, in speaking words of comfort at the double funeral of Lloyd L. Rich and Henry H. Bowman, two of our young men who were victims of a serious accident when their auto ran into a freight train on Wednesday evening at Chandler, Ariz. Lloyd was killed outright and Henry died the next day. A companion at this writing is still in the hospital severely burned and with bones broken. It was a week of tragedy in which six were killed in such accidents in this locality. In deep sorrow a large company went with the sorrowing families to the Double Baette cemetery where the boys now await the will of the Father. The world is so full of sorrow and tragedy that one would think a sleeping world would awaken, but the seem to slumber on. There are still more sorrowful times ahead. May we all be alert to the warning.

NOTICE

From the Bible Advocate, Stanbury, Mo., Nov. 24th issue, we learn that Solomon Shwadyer of Denver, Colorado, the lawyer who started the movement to revive the Jewish Sanhedrin, that Jesus might be given a fair trial, died last July. This will probably put an end to the effort at least for the present. The advocates of the idea persist that it is according to God's plan to have the Sanhedrin correct its long standing error in condemning Christ better than 1900 years ago.

In the Question and Answer column of the Arizona Republic of Sunday, Nov. 24th, we read as follows:

"Please print the prayer by Plato used in the funeral service of Senator Morrow.—B. N. B.

"Answer: 'Beloved Pan, and all ye other gods who haunt this place, give me beauty in the inward soul; and may the outward and the inward man

be at one. May I reckon the wise to be wealthy, and may I have such a quantity of gold as a temperate man and he only can bear and carry.—Anything more? The prayer, I think, is enough for me.'"

Comment: And Senator Morrow was a "great man" of a "Christian nation."

From one of our home papers we learn of the death recently of Sister Viola Eaton Kuhns at Stockton, Illinois. Sister Kuhns had been a faithful follower of our Lord practically all the years of her life and one that could be counted on in every phase of the work. She was built upon the solid rock of God's truth and none could shake her. She had been for years a personal friend of our family and the loss to us is very great. But we sorrow not as those who have no hope. We shall see her again under far more pleasant surroundings in which death will never more be taken into consideration. May the comfort of the truth be with the members of her family and her friends.

Another holiday season is in the past and a New Year is upon us. The times are momentous. Great changes are due to take place, and while we wish all of our friends the best possible things to attend their temporal welfare, we urge upon them the plea to watch the signs of the times as never before. Don't let anything at this late day cause you to lose your crown.

In the last issue an article appeared under the title, "Can Morality Save Us?" which should have read, "Can Morality Save Us?" Strange how just one letter too much or too little can change the sense. Will try to do better next time.

We are sorry to learn that Sister Mollie Rogers, of Kingsport, Tenn., has recently passed through a very serious operation. The latest word from her was that she was coming along very nicely. For this we are thankful. She is the eldest daughter of Bro. J. H. Anderson of Indiana.

Word comes to us of the death of Clay Glatfelly, of Lanark, Ill. He was the son of our deceased Bro. J. M. Glatfelly, whom we remember only to love and respect. Clay was in the jewelry business in Lanark for many years and a man respected by all for

his strict integrity. It makes one lonesome as he hears of the passing of old friends.

Bro. J. H. Anderson of Indiana is to broadcast over WCMA at Culver City, Ind., on Sunday morning, Dec. 20th, between 6:30 and 7:30 A. M. 1400 kilocycles. This is in central standard time.

The article appearing some time ago in these columns, entitled, "Salvation," by Sr. Faye Wilson, of our membership in Tempe, was recently given space in *The Bible Advocate*, published at Stanbury, Mo.

Mr. L. E. Rich, of Long Beach, Calif., called here to attend the funeral of his grandson, Lloyd Rich, senior a week or so visiting his son, Forest, and daughter, Sr. Ray Saylor, and enjoying our services at the church.

Financial Report for the Month
Balance, Nov. 12th, \$17.21; Receipts, \$42.06; Total, \$59.21. Expenditures, Jan. Issue of Messenger of Truth, \$27.50; Postage, \$5.00; Express, \$1.67. Total expenditures, \$33.67. Balance, Dec. 12th, \$25.54. With many thanks to our friends.

BIBLE LESSON NO. 57

Miscellaneous

1. Is it right to do anything for the praise of men? Is anything we do, wrong because men praise it?
2. Can good work save us? Is there any merit in good work?
3. What does it mean to be filled with the Spirit of Christ?
4. Are there any who do not have unshy thoughts? Is it a sin to be tempted?
5. Are all mistakes sin?
6. 2 Tim. 3:6 speaks of "silly women." What religious cults of these days seem to have a special attraction for women?
7. Give two good reasons why we should study prophecy.
8. Show the relation between the scene of transfiguration (Matt. 17) and the coming and kingdom of Christ.
9. Who was Nimrod?
10. What other prophetic book of the Bible should be studied with the book of Revelation?

BIBLE LESSON NO. 58

The Spirit

1. We read of the "spirit of knowledge," of the "spirit of glory," of the "spirit of fear." May one person be possessed of these spirits? If the "spirit" is the real person, does the person possess three persons at one time?
2. When we speak of the Spirit of Christ, just what is meant?

3. Is the Holy Spirit of God a person, or the power of a person?

4. We are "kept by the power of God." Is this power the person, or the attribute of a person?

5. We are kept by God's Holy Spirit. Is the Spirit of God the person or the attribute of a person?

6. "The Spirit itself beareth witness with our spirit that we are the children of God." Explain.

7. All people are possessed of mind. Why do the minds of different people differ?

8. What was added to the newly formed Adam to make him a living soul? When that which was added is taken away, what is the result?

9. Which was Adam, that which was formed or that which was added? Was he still Adam after that which was added was taken away?

10. Was that which was added to Adam conscious before it was given him? Was it conscious after it was taken away?

BIBLE LESSON NO. 59

Punishment

1. Give texts showing that the wicked will be punished.
2. Where will they be punished? Isa. 24:21; Prov. 11-31.
3. Is hell a place of destruction, or a place of punishment? What was the purpose of Gehenna?
4. When will the wicked receive final punishment? 2 Pet. 2:9; Acts 17:31.
5. How will the wicked be punished? Psa. 145:20; Matt. 7:13; Psa. 92:7; Psa. 104:35.
6. "What will we do with the 'unquenchable fire' and the 'undying worm' of Isa. 66:24?"
7. Give a good reason why the incorrigible wicked should be destroyed.
8. Give a Bible definition of death. Isa. 38.
9. Are "eternal punishment" and eternal torture one and the same thing? Do the Scriptures speak of eternal torture or eternal suffering?
10. Show that the thought of everlasting torment is inconsistent with the mercy of God which endures forever. Psa. 136.

BIBLE LESSON NO. 60

Life, Etc.

1. "Fight the good fight of faith, lay hold on eternal life." Show from this text that we do not now possess eternal life.
2. From Luke 18:29, 30 show when we come to possess the life everlasting.
3. What meaning is conveyed to your mind by the expression "mortal man"? Job 4:17.
4. "He that believeth and is bap-

tized shall be saved." Just what does "saved" mean to you?

5. "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." John 6:54. Explain "hath eternal life."

6. Harmonize Titus 1:2 with the foregoing text.

7. In Gen. 2:7 the term, "living soul." In Gen. 1:21 we have the term "living creature." Both expressions come from "Nephesh chalyah" in the Hebrew text. Show that if one rendering means the addition of an immortal soul, so must the other.

8. Does the soul die? Num. 23:10. See margin. See Isa. 47:14 in the margin.

9. Matt. 22:32. God is not the God of the dead, but of the living. Does this prove that Abraham, Isaac, and Jacob are alive somewhere? What does it teach?

10. Are true science and truth in harmony with each other?

AN INTERPRETATION THAT

SPOILS A SONG

That, however, would not be a strange thing, for there are many songs which do not present truth. But this song is a beautiful one and one that we like to sing. It is the song in which occur the words, "I will look unto the hills, From which cometh my help." Recently our attention was called to the 121st Psalm in which occur the words: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." In these words David is made to declare that his help comes both from the Lord and from the hills. On second thought, the hills of Israel were accustomed to be places of idol worship; hence, if he is true to God, he could not draw his help from that source. Then our attention was called to the margin, where we read this suggestion: "Shall I lift up mine eyes to the hills?" Then he makes clear his position with regard to any help coming to him from the hills, by asking the question: "Whence should my help come?" Then he answers: "My help cometh from the Lord, which made heaven and earth." This interpretation seems to us to be in more perfect harmony with the facts. David received no help from the hills, nor from there, but from the God of heaven and earth, from which we all should get our help and from which we must get it if we really have any help from divine source.

WHY NOT?

"Says a headline in Sunday's Chi-

ago Tribune: 'Ohio State U. Plans System of Education.' "

Not a bad idea, that. And now that the football season is drawing to a close, who knows but what other universities may decide that education should have some small share in their activities?—Uncle Ambrose."

THE SMOKE OF THEIR TORMENT Rev. 14:11

What is smoke? wherever there is smoke, there is a consumption of a body, for smoke is simply the very small particles of the body that is being consumed. If the smoke is eternal, no must the body be eternal that is being consumed. Notice it is the smoke, not their torment that ascends up forever. If the smoke ascends forever, then the wicked is never consumed, yet the Psalmist says, "They shall consume, into smoke shall they consume AWAY. Psa. 37. "Forever and ever" sometimes has a limited sense. David says: "The Lord God . . . chose me . . . to be king over Israel for ever." 1 Chron. 28:4. "For ever" in this instance must mean that David was to be king as long as he lived. "Aion" and "aionios" are terms that are used in the Scriptures something like 200 times in a limited sense, although translated "for ever" and "ever (age) lasting." Not, too, that those whose smoke ascends these are people who have been tormented while they lived upon the earth and not after they were dead.

CHARITY

Paul taught the Corinthian brethren that of all the graces, charity was the greatest. That it is the mainspring that sets in motion all Christian virtues. It partakes of the divine nature, for God is love, and they who are the most charitable are in most Godlike. Charity reaches out and embraces all around about us. It embraces and involves our highest affections and directs those affections, first in an effort to serve God, and secondly it expands with an absolute continuance toward all other moral beings. Charity is the father and mother of all other virtues, because it contains all others. It being the "greatest" is the sum of them all.

Charity is humble, truthful and patient. It holds the reins of the temper and all evil passions. It possesses the spirit of forgiveness and every excellence that exalts, and every trait that adorns the Christian character and makes its possessor lovable. It is the sweet and salutary bond that binds all Christians into one great family. Without it the wealthy man is poor, with it the poor man is rich. Amidst adversities it is ever patient, always

patient in prosperity, strong while suffering grievous wrongs, and cheerful in all good works. It is given to hospitality. It is joyous among true brethren, and patient with the false. "It suffereth long and is kind." It holds anger in check, and is not hasty to punish or to revenge. It is active in dispensing benefits. Watches for the opportunity to help others in distress.

Charity "envieth not." Envy is the basest of all human passions. It is charity's strongest foe. Envy gives nothing and changes happiness into wormwood. "Charity is not puffed up" with pride. Every breach of love is more or less due to pride, a vain show outwardly while within all is deceit. "Charity seeketh not her own." Selfishness is the root of moral depravity. It is to love oneself supremely, to make self the center of all aspirations and thoughts.

"Charity thinketh no evil." It is ever opposing and counteracting the advice and influence of envy, revenge and greed. It would make the rich richer and give plenty to the poor. It would make the miserable happy, and the happy more so. Universal charity "breatheth all things, believeth all things, hopeth all things, endureth all things", and as a result will achieve a rich reward and blessing in all things.

"Charity never faileth," but abideth forever. It is eternal. All human achievements, intellectual mysteries, scientific and mechanical exploits, and earthly knowledge are passing away, they continue but a short time. The most eloquent voice is stilled, the keenest intellect ceases to act. They all fail, they cease. They are all only "in part" and done away until the coming of that which is perfect, when in the fulness of vision the charitable shall "see face to face," and in the sweet fragrance of that love that "passeth understanding," know as they are known.

—Lyman Booth.

PROPHECY CAN'T REST ON ZIONISM

North Western Christian Advocate,
Feb. 25, 1926

"The Bible student who sees fulfillment of prophecy in the return of the Jews to the Holy Land may shortly be compelled to revise his conclusions. The Zionist colonies are not getting along very well. They are anything but self-supporting.

"The returning Jews would like to deal with their ancestral home as though it were like the Northwest of fifty years ago—an unpopulated land awaiting settlement. But they can't. Since the days when it was a Jewish

land, Palestine has acquired a native population which has been there longer than the English have been in England.

"Some of the Zionists, finding that the land is occupied, think they have the right to do as Joshua did nearly 3,500 years ago, just because their forefathers lived there 2,000 years ago. But that method, however it may have been justified in Joshua's time, can't be used today. It is as unthinkable as that some Joshua of the American aborigines should announce his intention of recapturing Iowa for the descendants of those Indians who once roamed its prairies. "Somebody has defined Zionism as an adventure in which a rich Jew of Europe or America pays a poor Jew to live in Palestine.

"Just now the payments are becoming less lavish, and Zionism is facing the probability of that failure which, as history shows, attends all those schemes of colonization that depend on regular remittances from home. Besides, it has yet to be shown, in modern times, that the Jew can maintain himself in a completely Jewish society.

"At any rate, political Zionism is so far from being an assured success that it is of doubtful value; either as an economic experiment or as proof of prophecy fulfilled."

—Comment—

The foregoing was sent us by Bro. R. E. Anderson of Iowa. Whoever the author may be, we would like to have him read Ezek. 37 and Rom. 11 carefully, then report on these two chapters. If he can do so, and still maintain his blindness on this subject, we will be obliged to give him a prize for being thoroughly bound up in preconceived notions and in the inability to read and think for himself. Remember, this is God's plan, not the plan of the Jews. If your Indians had God back of them in the movement to recapture Iowa, they would surely accomplish it in the time appointed. What does the following language mean?

"And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they SHALL NO MORE BE PULLED UP OUT OF THEIR LAND, which I have given them, saith the Lord thy God." —Amos 9:14-15.

MAN "DEAD" NINE HOURS TELLS EXPERIENCE

(Oakland Enquirer, July 11, 1931)

Philadelphia, July 8 (US)—"Death is just oblivion—peaceful oblivion and a long sleep in which there are no dreams."

So declares Wm. Dugan, 28, and he should know.

He was "dead" for nine hours. He was "drowned" in a lake at Laurel Springs, N. J., late Saturday, and when fished out was to all appearances without the slightest spark of life.

Two doctors said he was dead. His pulse had stopped completely and his jaws had clamped. Nevertheless, Dr. Harold P. Coxton, of Stratford, N. J., decided to take him to the hospital of Dr. Frank F. Stone, nearby.

Both doctors knew that drowned persons sometimes can be brought "back to life" if enough effort is expended. They used strong hypodermics, trying to jolt his heart into action. They used a palmotor and wrapped him in blankets lined with hot water bags.

Nine hours later Dugan opened his eyes. That was early Sunday morning.

Today, at his home here, he described the experience of "death." He remembered nothing, he said. It was just oblivion and dreamless sleep. But he remembered "drowning."

He arose in his canoe to get a cigar and slipped. His head struck the side and he fell into the water.

"I felt a sharp pain and then saw millions of lights," Dugan said. "They kept flashing as I dropped into the water. I swam a few strokes, but my head and breath were in a whirl."

"Then I began sinking, sinking. Water covered me. I remember the very muddy bottom of the lake. I remember my brain began whirling faster and faster, and the lights flashed. Then they suddenly went out."

"I felt a sickening sensation, and then darkness, oblivion and sleep, without dreams."

THE KINGDOM OF GOD

It was in the plan of God from the very beginning.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

It is the subject of prophets and apostles and of Christ Himself, for

"He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God; and the twelve were with him." Luke 8:1.

"Then he called his twelve disciples together, and gave them power and authority over all devils, and to

cure disease. And he sent them to preach the kingdom of God, and to heal the sick." Luke 9:1-2. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psa. 2:8. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27.

When Jesus was about to go to the Father, He gave His disciples direction as to what they were to teach: "Go ye into the world, and preach the gospel to every creature." This gospel concerned the kingdom, unless the disciples misunderstood Him, for "Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Acts 28:30-31. Peter also, after speaking of the like precious faith of the saints, directs them to add to this faith the seven characteristics of true saints, declaring, "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Pet. 1:11-12.

The Psalmist sang about it. "He shall have dominion also from sea to sea, and from the rivers unto the ends of the earth." Ps. 72:8. Isaiah was the kingdom prophet and the one who spoke much of the King. "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and he hid as it were our faces from him; he was despised and we esteemed him not." Isa. 53:3. "For we are as a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this." Isa. 9:6-7.

RAVENING WOLVES

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. 7:15.

"A ravening wolf is a pretty bad wolf. It is one that is insane with hunger or anger. A warning that

calls for such a figure must be against some very great danger, and the more so because our Master uttered it. In verses 13 and 14 He has just been calling their attention to the narrow way and the broad way. He calls attention to the fact that many more will walk the broad way than will incline to the narrow way. Then he warns against false prophets (teachers) because they lead in the broad way which ends in destruction. The prospect of destruction is a very serious matter. It speaks of endless death. If, in this mortal life, we saw any friend taking a path that would surely end in his death by accident or otherwise, we would most surely make any sacrifice that such an end might be averted. Jesus must have had just such a care on this occasion. The prospect of everlasting destruction for any was such a His mind that He went the way of the cross that such an awful end should not come, through the provision which He made. In spite of this, He calmly acts as though unconcern about the matter. Why do they not realize the awfulness of their condition?

The strange thing about the whole matter, too, is that these ravening wolves are to be found right among the sheep. They are not sheep—they surely wear the garb of sheep. Their clothing used only to deceive. Perhaps we should observe carefully that they are NOT sheep all the while they try to make themselves appear to be sheep. Jesus speaks of them in another place (Matt. 24:24) saying that their deception is to be of such a nature that they will deceive even the very elect. Therefore, as we prize the hope of eternal life, we should be constantly on the guard against these false teachers. How may we discern them? Under the law we have them described (Ezek. 34:2-3), "Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed; but ye feed not the flock." It may be well, then, to note whether those who take the leadership are willing to make any sacrifice for the flock. Paul continually held up before his flock the fact of the sacrifices he had made for them as a testimony of his devotion. Then in Paul's letter to Timothy, he calls attention to the fact that the Lord people themselves, having itching ears, will attract to themselves the kind of teachers who are willing for filthy lucre to teach what is well pleasing to the hearers. Just for the sake of present comfort in earthly (carnal) things. There is but one way to discern these wolves, and that is to be well acquainted with God's Word that every onslaught of the wolves may be met with defeat.

THE FLESH HASNT CHANGED MUI

Ezekiel 31:1-3

And the word of the Lord came unto me saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flock? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock.

Isaiah 30:8-11

Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: That this is a rebellious people, lying children, children that will not hear the law of the Lord: Which say to the seers, See not, and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

Matt. 24:23-24

Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect.

Matt. 7:15

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

2 Peter 2:1-3

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you; whose judgment now a long time lieth hid, and their damnation slumbereth not.

2 Tim. 4:1-4

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.

Comment: It would seem from this teaching that it is a matter of sufficient importance to cause hungry souls to search out these false teachers that they may avoid them. Since it is a matter of life and death with us, why not?

THE SUN-CLAD WOMAN

Rev. 12:1

Who is this woman? Rev. 1 tells us of "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which MUST SHORTLY COME TO PASS." We capitalize that we may emphasize that what John saw in this vision was something that was to occur at a time yet future to the time at which he prophesied, and not to the birth of Jesus which occurred nearly a hundred years before.

We will give our interpretation rather than to spend time and space in telling what it, in our estimation, is not.

The woman regenerated Israel. She is in the birth pangs of the great tribulation. Out of her, after her trial is over, is to spring a nation which is no longer to be the tail of nations, but the head. (Deut. 28:13). It is with her that God determines to command the nations. Jer. 51:19-23. God has repented her in the sense of a woman. Jer. 3:14-20. He also has provided a place for her in the time of trouble.

In speaking of the terrible king of the last days, and in the time of trouble, Daniel says (11:31) "He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon." This territory lies south and southeast of Palestine, and in many points is almost inaccessible. It was the wilderness into which Christ went for forty days. We believe that Matt. 24:15-22 will then be fulfilled in its earliest sense. We are aware of the stress that has been placed upon the past fulfillment of this language, but it has never satisfied our mind. Verse 21 seems to settle all doubts as to the time to which it refers. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." There can be only ONE such time and all other scriptures in speaking of it, place it at the coming of the Lord.

This woman is crowned with twelve stars. The twelve tribes are to be judged in righteousness by the twelve apostles. She will walk in the light of the sun, the true light of God. The moon, the light which had guided her in the long period of darkness, is now trampled upon by her. This will be

her estate when she has passed through the fire. Mal. 3:1-6; Zech. 13:7-9.

To give this article its full weight, all these texts should have been quoted in it, but space forbids. Take your Bible and read and study the form of the God's loving care of His people is shown in the language of Deut. 32:9-13. As God fed and cared for His prophet Elijah, so will He care for and feed His people Israel when the antitypical Jezebel is trying to put an end to her in the last great struggle.

THE GIFT OF THE HOLY GHOST

"When Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 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,"—Acts 2:38-39.

The question arises upon reading this text, "What is the gift of the Holy Ghost?" Many of the holiness people would say at once that it is the gift of tongues, or the baptism of the Holy Spirit as on the day of Pentecost.

But here we ask the question, which is the matter of greater importance, the ability to heal the sick or to speak in other tongues on one hand, or the gift of eternal life on the other? Is baptism connected with the gift of tongues, or is it an ordinance connected with the plan of eternal life? The people on the day of Pentecost were not baptized as the result of a commandment to do so. It was the gift of God given upon whomsoever He would give it in answer to prayer, and pleased Him. From 1 Cor. 12:7-11 we learn that it was the work of the Spirit to divide to every man severally as he will. The recipients had little to do with it. It came upon them unawares. But in the text under consideration we have a commandment to be baptized. In the great commission our Lord said to the disciples, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Here we find a commandment to be baptized which is connected with life everlasting. In Rom. 6:23 we read, "For the wages of sin is death; but the gift of God shall call unto life through Jesus Christ our Lord. This is the promise that was made to all,—to you and to your children and to all that are afar off, even as many as the Lord our God shall call." The call is by means of the gospel. Have you heard the gospel call? Have you

been baptized? If so, then the gift of the Holy Spirit is yours, and it will be delivered to you at the appointed time.

The first thing of importance to human kind is deliverance from this state of sin and death. All other things are secondary to that. There can be little satisfaction in speaking with other tongues, or in the doing of any other miraculous thing, if it does not put an end to death and its sting. Remember this: There will be workers of miracles left on the outside when the door is shut. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, have we not prophesied in thy name? and in thy name have we CAST OUT devils? and in thy name done MANY WONDERFUL WORKS? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Matt. 7:21-23.

MAKING MERCHANDISE OF YOU 2 Peter 2:13

These words of Peter come to us as we read the papers, now that we are nearing Christmas time. As we look at the paper this morning we read: "Only 19 days more to do your Christmas shopping." In another place we find, "Be wise and do your Christmas shopping early to avoid the rush." And it is so all over this land of ours. Christmas is only a handle to fit into the tool of merchandising. No one knows the date of Jesus' birth. Who knows but that there was a divine purpose in its not being known? So not knowing, a date is manufactured, and for what purpose? That men may make money. The Jewish people, who have no use for Christ Jesus, make the greatest noise about it and Gentiles who heap insult upon Jesus in every way are not against booming the Christmas business, and taking advantage of the "Christmas" feature of it. At Easter time it is the same. Merchandise is found in connection with every sacred feature of the religion of Jesus Christ. Men belong to church because it gives them business advantages. Others join for social advantages. It is no strange thing to hear men who belong to the church taking God's name in vain and treating sacred things as a joke. The reason for this is not hid very deeply since in so many cases the church is used for purposes that are ulterior to the true purpose of God. There is perhaps no one more to blame than the church for this, since there is a feeling that in numbers there is a strength. All sorts of hocus pocus is

resorted to to get members. In the earliest part of our experience we were approached by three different denominations through certain of the membership to unite our forces with theirs and in giving a reason for the desire, not one of them said that he felt they had more spiritual force toward truth and right than any other, but each held up before us some social or other worldly advantage to us for so doing. We felt that there is great need of reform along these lines. The Church of God is no exception. Any inducement offered to people other than the truth of the gospel is at variance with God's plan. Let us sweep before our own doors.

WHO IS TO DRINK IT?

This is the report of an actual dialogue which took place between two American citizens—one of them a business man and the other a clergyman, to whom the business man spoke frankly, as one does to a good friend:

"Well," said the layman, with an air of finality, "prohibition is a failure, and we must get used to the idea of making America wet once again."

"But who is to drink the liquor?" queried his friend, "will you?"

"Why no," he replied; "you know I am a teetotaler."

"Will your son drink it?"

"No, that shall not be!"

"Would you want it to come back for the sake of your clerks?"

"No, it is my practice to discharge any clerk who drinks liquor."

"Do you want your customers to drink it?"

"Oh, I would much rather not; I am sure that those who use strong drink will not buy so much from me as their bill is so promptly."

"Will you want the engineer on your train to use it?"

"No, I admit I don't want to ride on a drunkard's train."

"Ah, then, you want this liquor for the men whom you meet driving cars on the public highways?"

"No, of course not; that is a danger to everybody."

"Well, then, who is to drink this liquor in America, pray tell me?"

"I am not so sure that anybody should drink it. I guess we're much better off without it."—Reformed Church Messenger.

THE DIRTY STORY

It advertises your ignorance; displays your lack of a sense of common decency; indicates the state of your inner character, and typifies the meagerness of your means of entertainment. It proclaims the coarseness of your ideas of humor and tells of the inadequacy of your means of expres-

sion. It reveals the depth of deficiency you have already reached; proves to your friends how greatly they may be disappointed in you, and justifies the testimony of those who had thought well of you. It soils the imagination of your hearers; hangs vulgar pictures on the inner chamber of the imagination of others, from which they cannot escape; disgusts those of finer sensitivities who care for the clean and wholesome things of life. It dishonors your parents, your children, your home, and your God.—Sel.

GOD'S CHALLENGE

At a time when idolatry was strong in Israel, God sent out a challenge to those who worshipped images made with hands, to try out their gods to see if they were of the same class as gods. His challenge is found in Isaiah 41:21-24 and reads as follows: "Produce your cause, saith the Lord; bring forth your strong reasons, said the King of Jacob. Let them bring them forth, and shew us what shall happen: let them shew the former things, what their things are, may consider them; or declare us things far to come. Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together. Behold, ye are of nothing, and your work of nought; an abomination is he that chooseth you."

It seems to us that God made a challenge to that which was the strongest that He could produce to the average finite mind. Fulfilled prophecy is conclusive evidence that He is God and He alone by this test.

Still other texts may be found that emphasize the foregoing. We find one such in Isaiah 42:8-9: "I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." Of course, no image, not even man himself, can tell future events with any assurance that they will ever come true. Only an all-seeing God can do that. Again in Isaiah 46:3-11 we read: "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: calling the ravens upon from the open sea, the men that execute my counsel from a far country; yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."

So strong an evidence is this that infidels and skeptics have striven with all their might to make it appear that the various prophecies were written at a much later date than that ascribed to them. Perhaps the hardest fight they have ever put up in this way is against the book of Daniel, trying to make it appear that the book was written by some person at as late a date as the birth of our Lord. Prophecy is so strong an evidence of God's knowledge and foresight that God must stand out before us as God unless this evidence can be destroyed.

CHRISTMAS AND THE JEW

Christmas comes but once a year, as they say, but still that is no reason for celebrating it in Jewish homes.

Jews who make a holiday of Christmas like to rationalize, "Oh, its symbolism is so lovely. It is a children's festival, a season of good will, and really has no sectarian meaning. It merely represents a beautiful ideal." But deeper in their consciousness is the desire to be like their neighbors. What will the neighbors think if no Christmas tree glitters in the windows?

It seldom occurs to such Jews to be themselves, to cultivate the lovely treasures of their own inheritance, to acquaint themselves with the glowing symbolism of which their own religion is full.

They are like the man who has gone for years hunting a certain treasure. After a long wandering he returned empty-handed to his home.

His children came running to him. "The treasure has been found. In our own field it was found."

Certain of our Jews like to fill their eyes with the glamor of Christmas candles but know nothing of Chanuka lights. They become effusive with the poetry of Christmas and are not aware of the poetry of Passover, or if they are aware, quite ignore it. They glow with the spiritual significance of a Christmas tree but the lofty spiritual meaning of Rosh Hashonah leaves them cold.

We have no quarrel with Christmas and respect the fine joy our neighbors derive from it, but even a non-Jew must wonder at a Jew celebrating the most sacred of non-Jewish holidays. Last year a certain non-Jewish dealer in a community inhabited by numbers of Jews had Christmas trees on sale on his side-walk.

"One wouldn't think that you'd do so well with Christmas trees in this neighborhood," we ventured.

"Well," he replied, "that's what I can't understand either. Jews buy

my largest Christmas trees."—B'nai B'rith Magazine (Jewish).

JEWISH NEWS

Samuel Levy has been re-elected president of the Borough of Manhattan, New York City, by a vote of 247,110, the largest plurality ever obtained by a candidate in that Borough.

Maurice Heuman has been elected mayor of Jackson, Mich., for a term of two years, by a record majority.

Salt Lake City has elected its first Jewish Mayor. He is Louis Marcus, wealthy retired motion picture exhibitor. He defeated the present incumbent by a vote of 26,364, which is overwhelming for Salt Lake City.

For the first time in the history of Connecticut, a Jew has been elevated to the highest Pythian office, that of Grand Chancellor for the domain of that state. He is Samuel C. Krene, of Hartford.

(Gleaned from the B'nai B'rith Magazine.)

EVIL

For this discussion a definition of Evil is necessary to make our point clear.

Evil is not sin. Sin is made out of evil. Good is also made out of evil. There could be neither good nor sin without appetite (lust). Can you think of any sin that does not come out of our appetites? Food is an evil. If used to satisfy our hunger to the point of meeting hunger's demands, it is good; but if we eat to the point of gluttony, we make sin of the evil. When we understand the matter in this light, it is easy to see that evil was necessary. That is why God made the evil. God says in Isa. 45:7, "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." James gives us the right philosophy of it as follows: "Let no man say when he is tempted, I am tempted of God for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."—James 1:13-15. God created the evil, but man creates sin by a misuse of the evil. There is no sin in a glass of rum. It is an evil. As long as men let it alone, no sin can come from it. If a man is tempted to drink it and overcomes that desire, good comes from it. Good is made from the same piece of cloth from which sin is made. The result depends upon what use we

make of the evil. This, properly understood, also answers the question of a personal devil. A proper understanding of this subject is necessary to show us where to place the blame when things go wrong. We must come to understand that we are at fault. Think it over.

LUCIFER, SON OF THE MORNING

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!—[Isa. 14:12.]

The foregoing is a text that forms the battle ground of those who believe that the Lucifer here referred to is Satan. They envision a battle in heaven between the forces of heaven on one hand and those of the rebellious angel, Satan (Lucifer), on the other with his angels, resulting in the casting of Lucifer down into the earth, etc.

Anyone who has ever studied ancient mythology will know that Lucifer was the heathen god of light, as Vulcan was the god of fire and Mars the god of war, to say nothing of a multitude of other gods held in esteem by them. In the language of Isaiah 14, the king of Babylon is under consideration, and as a king among kings, he shone above them all as the morning star excelled all other stars in brightness. But, the time came when he was cut down and became weak as other men. The verse which forms our introductory text is but the victorious cry of others over his downfall. He was high in the political heavens but now he is no more than any other weak human being. Probably his insanity is referred to by the language.

"But Dr. Henderson, who, in his "Isaiah" renders the line, "Illustrious son of the morning!" justly remarks in his annotation: "The application of this to Satan, and to the fall of the apostate angels, is one of those gross preservation of Sacred Writ which so extensively obtain, and which are to be traced to a proneness to seek for more in an obscure passage than it really contains, a disposition to be influenced by sound rather than sense, and an implicit faith in received interpretations. The scope and connection show that none but the king of Babylon is meant." In the figurative language of the Hebrew, a star signifies an illustrious king or prince than 24:17; Compare Rev. 2:28; 22:16. The monarch here referred to having surpassed all other kings in royal splendor, is compared to the harbinger of day, whose brilliancy surpasses that of the surrounding stars. Falling from heaven denotes a sudden political overthrow—a removal from the

position of high and conspicuous dignity formerly occupied (Compare Rev. 6:13; 8:10)."—The Popular and Critical Bible Encyclopedia.

There are many Bible texts referring in one way or another to Satan in his combative disposition. In Rev. 12:9 we believe that all the terms are given which are used to designate this force. They are the "great dragon," "that old serpent," "called the devil, and Satan," which deceiveth the whole world. As the words are used in the original tongues or first that they are applied to a class rather than to an individual. The great red dragon of Rev. 12 is identified as the great "beast" nation which at the time referred to will do all in its power to destroy all who oppose it.

IS IT NOTHING TO YOU, ALL YE THAT PASS BY?

Lam. 1:12

The question raised by Jeremiah after he had warned Israel of her mistakes, after pleading with his people to repent, seeing them pass by with only contempt for his warnings, "Is it nothing to you?" The question still applies in our day. In this time of unemployment, with millions in the world suffering from hunger, lack of clothing and shelter, "Is it nothing to you?" David says: "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble." Psa. 41:1. Some will say, "We remember the poor; we are sorry for them; but we can't do much for them." True, we cannot feed and clothe all who suffer, but each can help someone who is less fortunate, more helpless than ourselves. Let us consider James 2:15, 16: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" James does not teach us just to be sorry for the poor, but to show our sympathy by our acts. Then "Open your mouth, judge righteously and plead the cause of the poor and needy" Prov. 31:9. Can we follow the Master and do otherwise?

Brothers, is it nothing to you? that the world does not know the love of God and His Son. Is it nothing to you? that the Master said, "Go teach every creature and all nations." Matt. 28:19; Mark 16:15. "Why stand ye here all day idle?" (Matt. 23:23) the harvest is great but the laborers are few. True, Moses said, "Stand still and see the salvation of God" (Ex. 14:13), but when they saw they advanced. Is it nothing to you that "this gospel of the kingdom shall be preached in all the world for a wit-

ness to all nations, and then shall the end come?" Matt. 28:14. Note "shall be." It will be, and if we of the Church of God fail to obey, others will take up our work and we will lose the reward. Remember God's word respecting a people who will draw sight unto Him with their mouth, honor Him with their lips, but their hearts are far from Him. Isa. 29:13. To our friends who are not trying to follow our Lord, is it nothing to you that "God so loved the world that He gave his only begotten Son (for you?) John 3:16. Is it nothing that Jesus Christ gave His life in the most horrible manner known in the history of the world, the Roman cross? Is it nothing that the apostles suffered and gave their lives that the gospel should come to you? Is it nothing that all through the ages earnest men have suffered and labored to carry this hope to you? Does the word of God mean nothing to you? Do a few hours of pleasure mean more to you than the promises of God? Friend, Stop! Look! Listen! Read the signs. This age is ending. The Jew is returning to the homeland. Please read Luke 21:24; Jer. 31:10; Ezek. 34:13. Distress of nations is here. Luke 21:25, 26. Nothing the same as it was prior to 1914. Fathers, sons, mothers, daughters, husbands, wives are at strife one with another. Envy, deception, selfishness on every hand. Is it nothing to you, all ye that pass by?

D. G. Harvey, 907 S. Waugh,
Kokomo, Indiana.

ARE WE BANKRUPT?

H. I. Phillips, writing for "Elmer Twichell," says: It's still as hard as ever to find a place to park an automobile in a business street. One of the questions pretty generally asked by people renting a new house is, "Has it a one or two-car garage?" Suit presses still shake customers' pockets upside down for loose change and find the percentage good. A man with his bare toe showing through his shoe causes people to turn around and comment. Poker hasn't been abandoned as a national pastime and contract bridge for money reached a new peak in August. Hockshops are not employing extra help or opening newer or larger branches. The old-fashioned man who walked to work to save money is still a memory. People still tip a Pullman porter just for handing them their hats and asking: "Want your shoes wiped, Boss?" Most of the lower priced new houses are being built with at least two bathrooms, tiled kitchens and a little room called a solarium.—Arizona Republic. And we might add: Coliseum are

not large enough to entertain all who would attend prize fights, baseball games, or football scrimmages. Football may be poor, but they cannot be consistently poor until they begin to cut out the unnecessary pastimes that their families may have bread for which the baker is paid.

HORNED DOES

(Too good to pass up)

Williams, Arizona, Nov. 11, 1931
Editor Arizona Republic,
Phoenix, Arizona.

Dear Sir: In a recent issue of the Republic we noticed where some deer (females) were found in California wearing horns. I also stated that these poor, innocent does were roped and carried to a medical staff to have their heads examined.

Well, that sounds possible, but we are unable to understand why they should require a head examination. Why, in this day and time it is very common to find the female of the human race chasing around, smoking cigarettes, wearing men's uniform, tipping the sag, cussing, driving automobiles, and they only know what else. But so far we have never heard of anyone of the fair sex being roped and carried in for head examination.

Now would you kindly tell us why the little doe can't be a little maculine without causing a lot of disturbance as having its head examined?

Yours truly,

Cleo Anderson,
Murford Dodd.

The Bible

Where in all the world is there another book like the Bible? It is a store-house of wealth to which you may go any number of times and always come away loaded down with good things with never a fear that you will find it empty when you return. In fact, each succeeding load is far richer than the one before it, because by your repeated comings you have made yourself stronger to bear a greater burden of riches. Where is there another book that can show the fruitage that this Book does? It has soothed the sick and comforted the dying; it has changed the lion to a lamb, and given the world a hope without which it would be a dreary place in which to live.

"December is to have a Moslem World Congress in Jerusalem. This we view as the revival of the false prophet. Rev. 16:13. Along with it comes the announcement that the Egyptian King Ptolemy is to become ruler of Syria, which is probable."—Prophecy Age.

MESSENGER OF TRUTH

Vol. 9

Tempe, Arizona, February 1, 1932

No. 4

ANNOUNCEMENT

The Messenger of Truth is published in the interests of all lovers of the truth. Each issue of the Messenger costs about \$23 to get it printed and mailed out. The work of the editor is gladly donated. We cannot lawfully charge a subscription price, hence the work must be carried on by free-will offerings. If our work and the statement of faith given below meet with your approval, we shall be glad for any assistance you may see fit to advance. Announcements and news items are gladly given space provided they are not too lengthy. We have but one object in the publication, and that is to do all the good we can.

S. J. Lindsay, Editor.

502 Ash Ave.

We Believe and Teach

the establishment of the Kingdom of God on earth, with Jesus Christ, the only begotten Son of God, as King of Kings, and the immortalized saints as joint heirs with Him in the government of the nations; the liberal resurrection of the dead; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance and immersion for the remission of sins, as prerequisites of the forgiveness of sins, and a holy life as essential to salvation. We believe and teach the restitution of all things, "which God hath spoken by the mouth of all His holy prophets since the world began."

The church in Tempe, Arizona, meets every Sunday morning and evening for worship in the Odd Fellows Hall, corner of Mill Ave., and Sixth St. If you are passing near us, we shall be glad to have you stop for a season to get acquainted and to enjoy the services with us.

The Pasadena brethren meet regularly at the home of Bro. and Sr. J. M. Reid, 301 N. Euclid Ave., each Sunday morning for Bible study and communion. All who are striving for the prize of life eternal are cordially invited to come and enjoy the meetings with us.

S. G. Eiten.

The brethren at the Bishop church, near Fredericktown, Mo., meet each Sunday for Sunday School and Bible study. Bro. J. H. Anderson preaches for them on fifth Sundays. Any brethren

passing near by are cordially invited to stop over to enjoy the worship with them.

To all who in any way remembered us during the holiday season we take this means of expressing our thanks. No only did we receive many cards with the well-wishes of those who sent them, but also missives of a very substantial nature. For all these we are very thankful and we hope to prove ourselves worthy of the many confidences expressed in us. Kind words of encouragement are such a comfort in times when things look dark and gloomy. May God bless every one of you with His choicest blessings, not only for the coming year, but for all time until Jesus comes.

We were sorry that in our visit to the coast as holiday time we were obliged to miss seeing a number of our friends owing to lack of time and the nature of our work there. Let us hope for another time.

We deeply regret that our reference to Sister Flora Prior's death did not reach the printer in time for publication in the January issue.

In a recent conversation on the subject of the baptism of the Holy Spirit contrasted with being filled with the Holy Spirit this illustration came to mind: could there be any difference between being baptized with water or being filled with it?

Are we doing all that we can to promulgate the gospel? Please answer these questions and then ask yourself if you cannot do better. How long since I last handed out a tract to any one? When did I last invite any one to go to church? Have I lived in such a way as a Christian that my influence would invite any one? Why not try to make next year a better one than the last in this respect?

It can make little difference how much one may laud Jesus Christ in saying all that may be said of His ideal life, etc., it still remains a fact that if there be no resurrection and if He does not return according to His promises, there can be little of good come to the world out of His having lived in it.

Sometimes it is feared that we may work overtime in condemning the first

lie in the garden of Eden and some have even gone so far as to say that it might be spoken of in softer tones; BUT, we find that Christ spoke of it as a lie and called its author the father of lies. We find, too, that in the foundation of every error in religious thought that lie is deeply imbedded. It strikes death wherever it hits and Christians should be afraid to have anything to do with it.

In some particulars the devil is thought by some to be a pretty nice sort of devil after all; for does he not enter into and take part with our betterment movements, social uplift, temperance reform and all other reform movements? We have known men who proclaimed themselves infidels to be leaders in all these movements and we have heard those who call themselves Christians laud them for it. A little praise from Christians must do the devil a lot of good.

According to H. I. Phillips, the huzzerist, the American Association for the Advancement of Science has recently held another meeting. Prof. William Patton of Darmouth at that meeting advanced a new theory regarding man's origin. He says that Darwin was wrong and that man originated from the scorpion. The thing that pains us most is that these men holding down jobs with good salaries attached to them are in a position to make the people pay them for such foolishness.

Financial Statement for Month
Balance, Dec. 12th, 1931, \$25.04; Receipts for month \$26.10; Total receipts, \$51.64. Expenses, Postage, \$6.09; January issue, \$27.00; Total expenses, \$33.09. Balance, Jan. 12th, 1932, \$18.55.

Sister Flora E. Prior

The death of Sister Flora Harris Prior of Bensenville, Indiana, causes a deep gloom to settle down upon all who knew her and her work in the church. She fell asleep on Thursday evening, Dec. 17th, at 5:10 o'clock. To those of us who had not heard of her illness, the news came with a crash. She was just in the prime of life and so very useful in the spread of the truth that one is led to exclaim, Why must it be? Her home was so home like for any who chose to accept its hospitality. She was liberal to a fault in the matter of sup-

porting the work and she was loved by all who knew her good judgment and good common sense. Only recently her mother was taken in death and she wrote us so kindly of her and how she would be missed. But it was not for long. It is when such as have especially endeared themselves to us are taken that we are made to cry out and hunger for the coming of the Lord. He is our only hope and salvation. She sleeps but will be for a little while surely. How we shall miss her! The funeral discourse was preached by Bro. L. E. Conner, a life-long friend of the family, on Sunday afternoon, Dec. 20th. Our sympathy goes out especially to the husband who found in her a congenial companion, and to all other relatives. May God be the source of comfort for all.

Sister Sarah Ann Crites

Sister Sarah Ann Crites fell asleep in Jesus, Dec. 4, 1931. She was 82 years, 2 months and 14 days of age. She was married to George Plummer May 7, 1874. To this union six children were born. Her husband and two children preceded her in death. Those surviving are James of Knob Lick, Mo., George of Bonne Terre, Mo., and Mrs. Bertha Pritchett and Mrs. Jane Hanson of St. Louis, Mo. Bro. and Sister Plummer were charter members of our Blush church. Sister Plummer went among her neighbors doing all the good possible. She was strong in the faith. A short funeral service was conducted from the 15th chapter of 1 Cor. and the 4th chapter of 1 Thes.

W. S. Cooper.

BIBLE LESSON 61

Miscellaneous Questions

1. Arrange the following names in the order in which they come chronologically: Moses, Enoch, Methuselah, Samuel, Elijah, Nehemiah, Jacob, Huzzah, Saul, Solomon.
2. Name a lake of the Bible and relate two incidents that occurred in connection therewith.
3. Name four mountains given in the Bible. Name two mentioned in connection with Moses.
4. Name three trees mentioned in the Bible. Give incident in connection with one.
5. Be able to tell incidents in connection with the courts of two great kings.
6. Where do we find anything about "three wise men from the east" who came to worship the young child Jesus?
7. Relate three incidents of the Bible in which fish are mentioned.
8. Name three unusual inflictions of punishment upon people of God in which God miraculously saved them

from their doom.

9. What was the swiftest mode of travel in Bible days? What was the popular mode of travel?
10. What were the chief weapons of warfare in Bible times?

BIBLE LESSON 62

Prophecy and the Prophets

1. Name the minor prophets from Daniel to Malachi in the order in which they come in the Bible.
2. Relate three prophecies spoken by these.
3. Which of the minor prophets seems to express the greater amount of prophecy?
4. Compare Joel 3 with Zechariah 14 and show the harmony.
5. What line of prophecy characterizes Isaiah's writings?
6. What is perhaps the most notable prophecy uttered by Ezekiel?
7. Select a prophecy from the Psalms.
8. Name a New Testament prophet. Was Paul a prophet?
9. What does the word "prophet" mean? Use a good dictionary.
10. A prophet is an inspired person. What is meant by "inspired"?

BIBLE LESSON 63

The Life of Jesus

1. At what different points of time do the Evangelists begin their accounts of the life of Christ?
2. Had the Jewish people any Old Testament reasons for expecting a Messiah? See Gen. 49:10; Num. 24:17; Deut. 18:15; Isa. 9:6-7; Micah 5:2.
3. What is the meaning of the terms "Messiah" and "Christ"?
4. What gospel writer begins his narrative by quoting largely from one of the prophets? Who is the prophet and what the substance of the prophecy?
5. Relate the incidents connected with the birth of John the Baptist.
6. In the birth of another great Bible character the incidents were much the same. Tell about it.
7. Is it to be presumed that Mary, the mother of Jesus, had had any instructions from a Bible standpoint relative to the angel's message which came to her?
8. What errand called Joseph and Mary to Bethlehem at the time of the birth? Luke 2.
9. What eminent ancestor of Jesus was born at Bethlehem? 1 Sam. 16:10.
10. Why was Herod so anxious to get hold of Jesus?

BIBLE LESSON 64

Gen. 37

Read the chapter with a view to harmonizing the life of Joseph with the life of Christ as to its type value. Select from the chapter so many ex-

pressions as you can that were repeated in the life of Christ.

To illustrate, take Gen. 37:4, "And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him." Compare with John 15:25.

The object in this lesson is to see which member of the class can find the greater number of such parallels as found in this chapter.

A VACATION TRIP

Circumstances were such that it was deemed advisable for the editor to take a little vacation trip to Long Beach and Los Angeles for the holiday period. A cent-a-mile excursion rate helped somewhat in coming to the conclusion. Our objective was the L. E. Rich home in Long Beach where some were awaiting baptism. A faithful sister of our congregation, Sister Ione Saylor deserves great credit for the work that was done there on this occasion, for she was the means of keeping up an interest in the study of the Bible, which indirectly, at least, led to the baptism of four adults, her father, mother, and sister, and a friend of her sister. Those whom we wish thus to introduce now are Bro. L. E. Rich, Sister Mary E. Rich, Sister Lavina Juden and Sister Ruby H. Easton, all of Long Beach. In all, four Bible lessons were conducted in the Rich home. On Sunday we spent the day with friends and brethren in Pasadena where we spoke in the home of Bro. and Sister Hanson to nice audiences both morning and afternoon. What a treat it was to meet those of like faith whom we have loved so long. To look into their faces just makes the old heart throb. A man is extremely rich who can look into the faces of such and know that there is resting in them the full confidence of the truest kind of friendship known to man, the friendship that is begotten by the knowledge of the truth. One was unable to attend who in health was never known to miss. We refer to sister Agnes Murray who has been a great sufferer so long. We fear we may never see her face again in this life. Always faithful and always with a smile was her greeting on all occasions. Sister Kimball, who has many years upon her and who has been so faithful through them all, was there to meet us at the morning service although she can scarcely speak readily. Her happy smile told volumes. Not less faithful are they who have given so great care to these. God will reward all these in their time. Pray for them all. Tears of love and good will are worth far more than diamonds. Tears

of joy greeted us in our Sunday morning service at home as the news was broken. We all rejoice with Sister Ione in her joy of knowing that this work has been done. May God give help to us all that we may overcome to the point of acceptance with Him when He comes.

The trip was a very pleasant one from every standpoint. The many homes visited, with visiting and dining and fellowship, makes it one long to be remembered by the writer. Whatever of sacrifices may have been made in times past, they are more than met by the joy of the occasion.

REPORT FOR HECTOR, MINN.

Bro Adams arrived on Sunday, Nov. 8th, to begin his annual meetings at Hector. His nieces from Minneapolis, also some of their friends, came with him. We met at the home of the Johnson Bros. and enjoyed three very interesting and instructive sermons. One of his nieces also favored us with several songs. We continued our meetings every evening throughout the week, having three sermons on Sunday again. The following Sunday, Nov. 22, we met with the Minneapolis brethren. Here Bro Adams scattered the seed which should germinate in eternal life and an entrance into the kingdom of God. After this, Bro Adams returned to Hector for a few days, closing our meetings here on Dec. 2nd. That we were refreshed and cheered onward is putting it mildly. We are already looking forward to our next annual meeting, which, the Lord willing, will be held next fall.

A. R. Johnson.

REPORT FOR NOVEMBER

The month of Nov. has been a very busy one. I left home the 5th and arrived in Minneapolis the 6th. Visited for a few days at the hospitable homes of Bro. and Sr. Lawrence and my two nieces who reside there. They all seemed to be interested in the signs of the times and requested me to give them a lesson on the signs, the cause and remedy. Quite an interest was aroused. I had an appointment at Hector, 80 miles west, and two carloads drove there for an all day meeting. They were so much interested they came back the next Sunday. My nieces then invited all to come to Minneapolis the next Sunday, which they did. She invited some friends in and her commodious home was well filled with a very interesting congregation. One man and his wife, wealthy people, who are said to be very active in the Methodist church, were very much interested and asked many questions. The lady said, "I

have been in the church many years and I have learned things today I never knew before," and the strange thing about it was that she accepted it as Bible truth without any apparent antagonism, and others did the same. We can now only wait and pray that the seed sown will germinate and ultimately bear fruit. As usual, we had a splendid time with the Hector brethren. Some outsiders came in and seemed to be interested. Bro. and Sr. Roy Johnson drove me to Letcher, S. D., 230 miles, and on the way ran into some icy roads and went in the ditch twice and got out of it both times without damage to occupants or car. We were to eat dinner with Sister Renner of Madison, S. D., but instead ate supper. They insisted on our staying all night, which we did. Many of your readers no doubt will remember Sr. Renner who used to live near Marshalltown, Iowa. Her mother stays with her. Sister Hilsabeck, an old timer in the faith, is now 82, but still sound in the faith, she has loved and contended for for so many years. "Watchman, what of the night?" We are no doubt in the watch period. Are we on the alert?

Almus Adams.

EVANGELIST'S FINANCIAL REPORT FOR NOV.

Money received: Bro. J. D. Lawrence, \$7.00; Hector, Minn., Church, \$40.00; Treasurer, \$9.00. Total received, \$56.00.

Expenses: Omaha to Minneapolis, \$8.46; Minneapolis to Hector, \$1.90. Total expense, \$10.36.

A month less expense, \$45.64. Amount due, \$54.36.

Sermons: Minneapolis, Nov. 6, 1; Hector, Nov. 8-19, 16; Minneapolis, 22-25, 5; Hector, 28-30, 7. Total sermons, 29.

Almus Adams.

EVANGELIST'S REPORT FOR DEC.

Sermons: Letcher, So. Dak., 3; Omaha, 1. Total 4.

Money received: R. E. Zeller, \$3.00; Hector, Minn., \$30.00; Esther Peterson, \$5.00; Dr. Chapman, \$10.00; Treasurer, \$5.00; E. A. Shaw, \$2.00; A. Friend, \$50.00; A. Friend, \$4.00; Emily Mason, \$4.00; R. E. Anderson, \$5.00; Sister Robinson, \$1.00; A. C. Kjargaard, \$3.00; Goldie Appleby, \$2.45; Emma Sisale, \$1.00; Frank Harper, \$10.00. Total \$135.45. Expense to So. Dak., \$5.84. Amount less expense, \$129.61.

The year 1931 with all its sorrows (which have been many), trials and vicissitudes of fortune, its crime and depression, has gone into history and I could hardly know who would or

could consistently mourn its passing.

It is agreed by all classes of writers and public speakers that so much suffering never before was crowded into one year. Suffering and want have existed locally at all times. "The poor ye have always with you," Jesus said, which is true, but this is world wide all at one time. How easy it is for man to hope. Just now the world is being rocked into a sounder slumber by that loud sounding term "hope." But we must not sleep as others. Jesus said, In a day when ye think not, the Son of man cometh. So we must watch and not allow ourselves to be rocked to sleep by promises that are based on nothing.

The world is trying its best to build up a hope, and world leaders are trying their best to get a liberal dose of this soothing potion down every human being. Nothing calms us so easily or completely as hope. It brings smiles to the lips and cheer to the countenance and brightens the eyes. "Hope deferred maketh the heart sick." But do they tell us what they are basing their hope on? Why certainly! On a Norris, a Berah, a Johnson; but others say on Roosevelt or Al Smith is our sure hope. But when it is discovered that this is a false hope and hope once more deferred don't you think their hearts will be sick? Then, dear ones, where is our hope? Blessed is the man whose hope is in the Lord. Then let us labor and hope in the Lord who will repay a blessed hope.

Almus Adams.

THE WORD MADE FLESH

In a discussion recently our mind was called to this text found in John 1:14. The chapter begins with the expression, "In the beginning was the Word, and the Word was with God, and the Word was God." For some reason, people oftentimes begin to read this text, reading into it the thought that this Word was Christ from the very beginning, and reading the thought of Jesus in connection with the Christ.

Please do not lose sight of the fact that the great motive force that has ever moved the world is the WORD of GOD. In Gen. 1, we find the expression, "And God said," used eight times. Turn back to read it carefully and when you read where it says that God said, ask yourself the question, Just what does the language mean? Do you not get the thought that Almighty God, the Great Creator, is the speaker and commander? Then follow down through the ages from that time on to the very present. In every movement where anything was accomplished, God's Word is the

vehicle through which He makes known to men His wishes. He spoke by the mouth of angels. He spoke through the burning bush to Moses. He spoke to Israel by Moses. Later men heard from Him through the prophets, and later on He spoke through the Man Christ Jesus. BUT, in all these, the Word of God was the power. Strip any one of these agencies of the Word power of God and you have destroyed their usefulness. Jesus Christ was the power He was because the Word of God was perfectly manifested in Him. He Himself admits that He was dependent upon the Father for all that He was. He was not co-equal with the Father from the beginning, and while the Father has given all things into His hands for the world to come, yet at the end of that time He will restore all things to the Father that the Father again may be all in all. Let us read what Jesus has said as to the relation existing between Him and His Father.

John 5:16: "Then answered Jesus and said unto the Jews, Verily, I say unto you, The Son can do nothing of himself, but that he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise."

Verse 30. "I can of myself do nothing: as I hear, I judge; and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

These, and many other texts agree that the Son was wholly dependent upon the Father for His wisdom and strength.

John 17:5 is the text that troubles one the most in taking this view of the matter. And yet, there should be little trouble in understanding this properly when we take in the whole truth of God's Word as relates to the plan of the ages.

God is the Great Architect of the universe. In His dealing with the earth He had a definite plan and He has revealed it to man, the inhabitant of the earth. He was able to see the end from the beginning. No matter how much man may oppose that plan, it will be carried through. The result will be an earth cleansed from sin and made habitable for righteous man. This He purposed to accomplish in the Christ that He before-hand determined upon. He has Christ in His mind from the very beginning and according to the early part of the first chapter to the Ephesians. He also had us in mind in Christ. God purposed to reveal Himself in Christ from the very foundation of the world. He planned from the very first to glorify that Son when He should accom-

plish the purpose for which He came into the world. When Jesus could say in truth, "I have finished the work thou gavest me to do," as He does in John 17:4, then He could lay claim to the glory that the Father purposed to give to the One who should do His will so perfectly. That you may get our thought, we will paraphrase the text: And now, O Father, glorify thou me with thine own self with the glory which thou purposed in me before the world was.

This leads us away from the encouragement otherwise given to those who believe in the transmigration of souls. In the far east and among heathen men and women there is a belief that at death the souls of dead human beings enter into the newly born forms of other animals, and it is said to be a common thing to see heathen mothers seeking into the faces of the newly born creatures to see if there can be found any trace of the soul of a recently lost child or friend. It is upon this interpretation of thought that the Mormon Church declares that we are pre-existent. It is just as easy to think that souls came "unclothed" into the world as it is to think that they go out that way.

Relative to the pre-existence of Christ we once asked an old friend who was advocating the theory whether in leaving the throne of God in heaven Christ forgot all and was in the same state of unconsciousness during the period immediately preceding birth as other children are, and whether after He was born He was obliged to learn as other children do, etc. His retort was that we shouldn't ask questions that were none of our business. Some say that Jesus was the very God. If so, we have a God that was dead for three days and three nights. If the answer is that the God part didn't die, then we have no Savior. We believe that we should get this error out of our systems entirely. Jesus was not unlike Adam in His origin. Each came into the world free from the penalty of death. Adam wrought death by sin. Jesus Christ overcame sin and death by leading before God a perfect life of obedience. In other words, Jesus through death and resurrection, restores who Adam lost by transgression. Think on these things.

THE CHURCH AND THE WORLD
An Extract
Would the church, for one moment, allow the world to dictate her doctrines or direct her policies? No! Forever, No! We must obey God rather than man." Then, with all candor, I ask, if the world cannot dictate to the church, under what right can

the church dictate to the world? The believer can pray for rulers and be subject to ordinances, but he cannot place an unregenerate world under the government of a regenerate church. The church is formed of the regenerate. They are "Sons of God." They possess not the Spirit, a new life created in righteousness and true holiness.

The world is formed of the unregenerate. They are "children of wrath," dominated by the flesh and ruled by Satan. They are "censual, having not the Spirit," possessing only the old nature, which is "corrupt according to the deceitful lusts."

Therefore, the regenerate cannot enforce upon the unregenerate their ideals of living while they leave the unregenerate without the "new heart" and without the Holy Spirit.

To live the life of the Bible one must possess the Christ of the Bible.

The mission of the church toward the unsaved is to call out of the nations a people for His name. It is to turn people from darkness unto light, and from the powers of Satan unto God.

The mission of the church toward the saved is to call saints to a separation unto God, to live soberly, righteously and godly in this present age, looking for that blessed hope, and the glorious appearing of the Great God, and our Saviour Jesus Christ.

The mission of the church is not to make this a better world in which to house sinners, but to call sinners to a better world; not to improve social conditions here, but to call the people out of present social conditions.

After twenty centuries of church activities the world still trembles under the curse of sin. Social conditions in the great city centers are becoming more and more a vexing problem; vice and crime still grow with increasing bounds; sorrow and suffering multiply.

Poverty and disease still pursue the helpless masses with their fruitage of wasted bodies, blasted minds and broken hearts.

Luxurious living still follows the wealthy classes, as with their gold and silver cankered, they oppress the poor, turn a deaf ear to the cry of the needy and nourish their hearts as in a day of slaughter.

The church has failed to pierce the shadows. Light has shone into the darkness but the darkness has comprehended it not.—The Church and the World by R. E. Neighbor.

The object of the church is to call out of the world a people for His name.—Ed.

READ JAMES FIVE

In the December 12th issue of the Literary Digest, on page 7, there is an article well worth reading. We will give the language in part and let it speak for itself:

"What is the average income of cotton growers?"

"I'd say about \$300 a year."

"And you as a representative of those poor devils, are drawing down \$75,000 a year."

The exclamation escaped from the lips of Senator Burton Wheeler of Montana, as he questioned E. F. Creamore, president and general manager of the American Cotton Co-operative Association. Mr. Creamore was a witness before the Senate Agricultural Committee's investigation of Farm Board activities."

Then the article goes on to state that other salaries under the same responsibility range from \$35,000 to \$75,000 per year. It is barely possible that a man, an unusual man, may be worth a large amount of money to the class he serves, but we make a random guess that there are many who are riding high for the simple reason that they have a pull, who could scarce make good in any other line of endeavor. The principal stock in trade with such is a wise look and plenty of gall to carry through. The common people today are burdened with excessive taxation for the purpose of carrying a heavy payroll made up of favorites who would have a hard time making a living if they were driven from the public crib. But it has always been so. The house of Israel was divided, and remained so to this day, for the same reason; and it has been the curse of Gentile governments ever since Nebuchadnezzar began to reign. There is but one thing for the Christian to do and that is to follow James' advice to be patient unto the coming of the Lord.

THE UNMERCIFUL SERVANT

Duty of Forgiveness

Then came Peter to him, and said, Lord, shall my brother sin against me and I forgive him till seven times? Jesus saith unto him, I say not unto thee, until seven times; but, until seventy times seven.

The rabbi limited it to three repetitions of an offense. But Peter seemed to think the rule should be enlarged to seven as the limit. Christ's reply, "seventy times seven," refuses to give any limit. While living under grace one should exercise it as we depend upon it, without limitation.

Peter's question embodied a fundamental error; for when he proposed a limit beyond which forgiveness should not extend, he implied the idea,

that a person in forgiving gave up a right which he might exercise under other circumstances. Our Lord's reply made it clear that when God requires one to forgive, he does not surrender a right, but that he has no right in the matter to exercise, because in asking for forgiveness he has virtually bound himself to forgive and to show mercy. God never grants anything but full pardon; he forgives the greatest as well as the least debt.

The duty of forgiving injuries has no limit. No matter how frequently one is injured, if real penitence and contrition follow the offense, a Christian is always bound to forgive. Though our Lord bade his followers to forgive their enemies "seventy times seven," the Christian has hitherto suffered very little by too much forgiveness.

Where the spirit of forgiveness is lacking, there can be no harmony, no unity of action, and the spirit of brotherly love will wither and die. In this beautiful parable it is presupposed that God's mercy toward us and his forgiveness of us go before our forgiveness of each other. The description as given in Matt. 25:14-30 of the servant who owed the talents, does not properly apply to a true child of God, but only to a professing Christian. In this parable our Lord sought to teach, not merely the duty of forgiveness, but that forgiveness which springs from the heart. It shows ones utter want of love in not forgiving the offending party, and represent such an one as ungracious and insensible of the benefits he receives from the Master.

L. Booth.

A RECIPE TO PRESERVE CHILDREN

Take one large grassy field,
One half dozen children,
Two or three small dogs,
A brook, and some pebbles;
Mix the children and the dogs well together
And put them in the field, stirring constantly;
Pour the brook over the pebbles;
Sprinkle the field with flowers;
Spread over all a deep blue sky
And bake in a hot sun.
When brown, remove and set away to cool—in a bath tub.

—The Bible Standard.

RESURRECTION

By H. Temple Will.

The resurrection is presented as the one hope to which those who have lost their dear ones should look forward, both by our Lord and by Paul.

When the Lord met Martha and was reproached by her for her brother's

death, He did not seek to comfort her as modern Christians would have done by assuring her that Lazarus was then in glory rejoicing in the conscious presence of God. He was so intensely grieved, and withal such a kind, loving friend of the family, that we cannot conceive of Him playing with the feelings of His loved ones for a moment. If He could have given them the comfort of the glory-life in heaven, can we think that He would not have given it? It was a splendid opportunity, for if anyone knew that His words would reach millions of sorrowing ones through the centuries, it was our blessed Lord. But He does nothing of the kind. On the contrary He at once tells Martha that her brother shall rise again. He refers her to the resurrection. This is clearly the first thing, the only thing, in His thoughts. In His answer to the Sadducees, so now, resurrection is the one hope that He knows of for man to look forward to, since there can be no return to conscious life without it. Lazarus was not in heaven, as it has been, would it have been any real benefit to the part of Christ to have summoned him back from the glory of the very Presence-chamber to another spell of this imperfect dying life on earth?

Would we wish our poor suffering friends to return if they have reached their rest? Surely not! We look forward to going to rejoin them, but however sad we may be at their absence, we could not be so cruel and selfish as to want them to exchange their rest and relief from suffering for this world's life. It was at its best. Where then was Lazarus? In the grave, Hades, or Sheol, the land of unconsciousness (Eccl. 9:10; Isa. 38:18). "Where have you laid him?" Jesus asks; himself, not his "mortal remains." And at His bidding, the very man who had been dead, "asleep," and in the grave there in Bethany for four days by earth-reckoning, came forth. Our Lord does not give the slightest hint that He believeth that there was one Lazarus in the grave and another Lazarus in heaven, as our current philosophy would have us believe to our endless confusion. Do we not sing at the graveside in perfect harmony with Scripture teaching,

"Earth to earth and dust to dust,"

Calmly now the words we say,

Leaving him to sleep in trust

Till the Resurrection Day.

Father, in Thy gracious keeping,

Leave us here Thy servant sleeping,—(Ellerton).

and then immediately speak of him as in the glory. Where is the consistency?

Again, Paul, writing to those at Thessalonica who had been sorely bereaved, says (1 Thes. 4), "We would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as those who have no hope," and then goes on to tell them of the resurrection and the coming of Christ. This is to be their consolation; not the platitudes of the Platonic philosophy which they knew so well. Is it possible that Paul, face to face as he was with that philosophy in its very home, would not have referred to Plato's arguments if he had had the least sympathy with them? Remember he had been brought up in a Greek town, and from his childhood would be accustomed to hear these arguments discussed and elaborated by the people about him. Besides he was in the habit of talking to Greeks and on their terms, just as a Christian missionary today would talk to Hindus. He could not possibly have been ignorant of all that Plato could advance on the subject of death and the after-life. Yet he deliberately sets it all aside, and that, too, when it was not popular to run counter to established customs and prejudices. Neither our Lord nor Paul breathe a word that would give even a hint of the doctrine that the dead are now consciously enjoying a glorious life apart from their bodies in another world, or are even conscious at all in whatever state they may be. It is all clearly foreign to them. And this means that, however attractive the idea may be to anyone, it simply is not true.

A CHRISTIAN ATTITUDE

"What killed Jesus?" asks President Henry Sinsler, *Chancellor of Union Theological Seminary, New York*, in his new book, "The Meaning of the Cross."

He answers: "The influences which killed Jesus are the very sins we find in society today—religious intolerance, commercial greed, political expediency, pleasure-loving irresponsibility, unfaithfulness, the mob spirit, militarism, public apathy."

"This is the enlightenment of a fair mind. It does not ask 'Who Killed Jesus?' nor answer with a timeless indictment against a people. The faces of condemnation; it heaps its reproach on all humanity, on human nature, on the sins of mankind."

For crucifixions go on to this day and the horizons of the world are silhouetted with crosses bearing living sacrifices. Crosses of bigotry. Crosses of hate. Crosses of prejudice and envy. And if we look on the faces of the victims, we discern that most of them are Jews. Jews in Poland.

Jews in Rumania. Jews in Hungary. Jews in Germany. Jews in Mexico.

Already long the crucified dead of the late war have been buried, but the crosses of hate and greed on which they perished still stand, while mankind fashions new and more powerful and more numerous weapons of destruction. — B'nai B'rith Magazine (Jewish).

The foregoing strikes us as being the truth. It is a common thing for Gentiles to speak of the Jews as "Christ Killers," forgetting that political intrigue and hypocrisy on the part of Gentile rulers had as much to do with taking the life of Jesus as did the religious hatred on the part of the Jews. While through religious frenzy the Jews demanded the life of Jesus, it was the Roman spear that pierced His side after nailing Him to the cross. And the same political and economic situation exists to this day. Many who today acknowledge Christ in a sentimental way, would join the out-and-out forces of His enemies if they found that Christianity in any way acted contrary to their greed, their lust or social position. The same causes that killed Jesus are in the world today heaping together treasure to make besotted creatures on the one hand and forcing starvation, emaciation and death on the other. May the Lord of heaven soon appear to put an end to His enemies and to bring in everlasting righteousness.

The Nature of Man

Nothing is more common than to hear it assumed that the "soul" is the real self. Yet nothing can be more clear upon reflection than that the "soul" of which we are conscious is made up of soul and body. The workings of these two are absolutely inseparable. We cannot contemplate the independent action of either for an instant.—The Gospel of the Resurrection, by Westcott.

MOUNT MORIAH

When God would test Abraham's faith, and at the same time give a picture of His own great love in not withholding His Son, His only Son, He directs him to a certain mountain, "the place of which God had told him as it is twice called (Gen. 22:3, 9). The altar on which Isaac was to be bound, and the ram offered, must be erected on one particular spot which God alone could point out. No other hill in all Palestine would have been so appropriate, for the scene is thus linked with two other altars.

The Lord appeared to David at the threshing floor of Araunah the Jebusite on Mount Moriah (2 Chron. 3:1); and thus the angel was commanded

to sheathe his sword, and God said, "It is enough," where he had before told Abraham to stay his uplifted hand. There is in many respects a wonderful resemblance between these two scenes, both telling of the sacrifice which God had provided. David gratefully erected his altar; God sent down the fire, and we read that "David said that the Lord had answered him." The words in Gen. 22 were still true, "As it is said to this day, in the moment of the Lord it shall be seen." Was it by accident that these two incidents took place at the same spot? David at once saw that this was the place for the Temple. "This is the house of the Lord God, and this is the altar of the burnt-offering of Israel." Here God had pardoned his sin on the ground of grace, and had accepted him in "the person of his burnt-offering; and he immediately began to build an altar for the building, having purchased not only the threshing floor, as in 2 Sam. 24:24, but the whole place, as in 1 Chron. 21:25.

The Temple was actually built by Solomon, in Mount Moriah, where the Lord appeared unto David "his father" (2 Chron. 3:1); and where Jehovah-Jireh revealed Himself to Abraham. There the altar of burnt-offering was placed and innumerable sacrifices offered. As Abraham and Isaac went "both of them together" up the slopes of Mount Moriah, Isaac said, "Behold the fire and the wood; but where is the lamb for the burnt-offering?" That question seems to cover the whole of the Old Testament times. On the opening page of the gospel we have John saying, "Behold the Lamb" and as we look back to Calvary, we must ask "Where was the fire?" It has expended itself; it is said, "It is enough" (Prov. 30:17).

When this greatest of all burnt-offerings was offered, God once more answered from heaven; this time not by actual fire, or by a voice, but by re-rendering the veil in the Temple.

We find linked with Mount Moriah, three examples of costly giving; Abraham spared not his only son; David at great expense purchased the whole place, and all it contained, saying, "Neither will I offer burnt-offerings unto the Lord, say that of that which doth cost me nothing"; and the Lord sitting over against the treasury noted the widow's gift, how "she of her want did cast in all that she had, even all her living"—Ada R. Habershon.

FUNDAMENTAL PRINCIPALS OF TRUTH

The promises of God.
2 Pet. 1:1-11. Study this text care-

fully to see that faith in the promises is necessary if we would enter the kingdom of God. Faith in God's promises is the first requisite. To find out what the promises are, study carefully the following texts:

Gen. 17:7-8. Psa. 37:9, 11, 22, 29, 34. Prov. 10:30. Prov. 11:31. Matt. 5:5. Rev. 2:29-27. Rev. 5:8-10. God's kingdom is "under the whole heaven," not up in heaven. The kingdom is to come, we are not to go to it (Matt. 6:10). No man but Christ has ever gone to heaven. John 3:13. Acts 2:29, 34. After death, our only chance of having life again is by a resurrection from the dead. Read 1 Cor. 15:12-18 carefully. The whole chapter deals with the doctrine of resurrection. There is no consciousness in death. See Psa. 146:3-4. Eccl. 9:4-6. In so far as death is concerned we are like the beasts. Eccl. 3:19-20. We have hope of a resurrection which the beasts have not. Abraham gave the promise of the resurrection to the gift of his son Isaac when he was past age. Rom. 4:18-20. Paul says the gospel was preached to Abraham. Gal. 3-8. The promises were to Abraham and his seed. Paul says that seed was Christ. Gal. 3:16. The promise to them was on the promise of the resurrection. Rom. 4-13. Paul says again that the chief element of the gospel is the death, burial and resurrection of Christ. 1 Cor. 15:1-4. The gospel includes the doctrine of the resurrection of the dead to an eternal inheritance in the earth made new. Belief in these items is necessary to salvation. Rom. 1:16. Belief in the gospel must be followed by baptism in water. Mark 16:15-16. The Eunuch was not ready for baptism until he confessed that he believed Christ to be the long promised Son of God. Acts 8:26-38.

We are saved by God's grace (favor) through faith. Eph. 2:8. Belief in the gospel is followed by a determination to live for Christ, which works a change in our lives, then baptism in the likeness of Christ's death, burial and resurrection (Rom. 6:3-6) to arise to walk in newness of life. After baptism our work is found in our first text, 2 Pet. 1:5-10.

Many other texts might be given on these points, but these cover the fundamental principles of the gospel. We believe that according to the teaching of the Scriptures, the coming of the Lord is drawing near, very near, and all who hope for life at His coming should be making themselves ready. The editor stands ready to give any further individual help at any time it may be sought. Write us.

THE DEPRESSION

Much is being written and said about the depression as to its cause, etc. In our way of thinking we should not spend much time thinking about its cause, and all we can do to remedy it will be a matter of small consequence. There can be little question but that there is a great deal of undue emphasis placed upon the extent of it. When we were children at home on the old farm, there was no other diet was simple but enough to satisfy our needs and we were happy. But as the years rolled on we came to know luxury, and finally luxury began to be regarded as a necessity, and now that these things are harder to obtain, we feel justified in making an uproar about it. Money being plentiful, we became spendthrift in our habits. Having formed the habit of spending freely, we now feel cramped because we cannot get so much to spend. Had you ever stopped to think just how little we are actually in need of? The best and quickest way for us to arrive at a satisfactory solution of the problem, so far as we are concerned, is to study carefully our actual needs, meet their requirements, and be content.

On the road a few days ago we passed an old rickety Ford with a man, woman, several children, and perhaps all the household goods they possessed in this world. They were going somewhere. We know of others who possess cars and who can scarcely meet their rent problems and who have much to say about hard times. In meeting the many foot travelers who claim to be hunting work, we have asked them why they rove to find work when it is a known fact that work is just about as scarce in one place as another. We have said to them: "If we were looking for work with a hope that I would find it, I would rather take my chances with people with whom I am acquainted and stay home. One who said his home was in the east made the remark that there were more people in the east for the jobs." We replied by saying that there were jobs in proportion. In the west the jobs are correspondingly scarce. The trouble is that the people through luxury have formed habits that are hard to break. The big job for Christians is to study how to break these habits and get themselves into the habit of living within their means. This can be done and have a good living at that. There is plenty of food for all and it can be had by honest means. The world has become a spendthrift world. We are not of the world. The Psalmist said, "Once I was young, but now am I old, yet have I never seen the righteous forsaken nor his

seed being bread. Let us keep this in mind.

BELIEF OF THE TRUTH

2 Thes. 2

Not until you get right out and mingle and talk with the religious world can you understand how great is the importance of keeping before the people the message of a living, some definite thing which is known as the truth of God. It is amazing how careless the rank and file of religiously inclined people really is with regard to what they believe. In fact, some are so indifferent that their belief amounts to almost nothing. While their ministers rage at the Jews and their law, yet the fact is that their own faith carries them back to the idea of law keeping, for their argument is, "If you live right, that is all that is required." In this "live right" idea, each is a law unto himself. With many, the church is but a social center with its rounds of entertainment. They are always the leaders in such things but they are seldom found at the meetings intended to be the more spiritual and uplifting.

So we declare that it is the business of each person to keep the belief of the truth before the people. Whether they like it or not, it can make no difference. Paul speaks of that class who are to perish because they received not the love of the truth. Further along in the chapter he speaks on this wise: "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." He tells us further that it is by means of the truth that the truth is made known. In Luke 1, the first four verses, the writer says that he will write of the things "that are most surely believed among us." Paul tells us in the Thessalonian letter already referred to, that it is because the people love lies rather than the truth that this evil comes upon them. Jesus told the Pharisees that they were the children of the devil; that he was a liar from the beginning and thus the father of lies. What was the initial lie told by that agency? By referring to Gen. 1 it will not be hard to find out. Belief of that lie caused death then, will it do less now? It is the truth that makes us free (John 8:32) and we are told to worship in spirit and in truth (John 4:23-24). Any other worship is idolatry. Therefore, the so-called Christian world is today polluted by the doctrine upon which the basest idolatrous practices are built. Without the doctrine of the im-

mortality of the soul, all idolatry would go out of existence for the want of a principle about which to build. Protestantism has much to say against the images of Catholicism, yet Protestants for the greater part support them in the very doctrine which makes their images consistent with their views to say the least.

Brethren, let us insist that people believe the TRUTH.

EVOLUTION

The many conflicting statements that have been made by geological professors is vouched for by the eminent geologist, Professor Charles Lyell. "In the year 1806," he says, "the French Institute concentrated not less than eighty geological theories which were hostile to the Scriptures; but not one of those theories is held today." —Boyer.

Metamorphosis has also been forced to pay tribute to evolution. The so-called evolution of the yolk into the embryo chicken, then into the full formed, or hatched chicken; the so-called evolution of the tadpole into a frog; the development of the ovum into the larva, then into the pupa, then into a perfect insect, have been used as evidence of nature's power to transform one thing into another.

But at this late day no scientist who cares anything for his reputation will make any such plea. From a biological point of view the fecundated yolk and the chicken, the tadpole and the frog, the larva and the butterfly, are in each instance one and the same thing. In these developments there is no more of an evolution than when a bud becomes a full-blown rose.—Boyer.

There are millions of protoplasmic vegetable cells everywhere about us, each one capable of receiving a life principle, but only from its own peculiar source, and then its potency is confined to development only along its own peculiar line. The protoplasmic cells on an incipient corn cob cannot be fertilized by pollen of the rose. They must be fertilized by pollen from the corn tassel and then they will appropriate the nutriment brought to them by the parent plant and develop into corn and into nothing else. Other flora will receive their life principle from other sources, but each from its own and exclusive source and will develop along its own line and no other.—A. L. Greely, A. M.

Comment:—We remember once upon a time planting some muck melons in a patch of sandy soil thinking to raise our own melons for once. Someone had given us some good

seed and these we planted along the fence at the edge of the muck patch. They were small gourds with handles to them. The vines grew on the fence where it made things look beautiful. There were some gourds on the vine and these we appropriated as ornaments. But the muck-melons were neither gourds nor melons. We couldn't eat them. They had the flavor of the gourds. They had crossed. They belong to the same family. Had we planted popcorn alongside the melons, there would have been no such trouble for they do not belong to the same family. Thus nature protects itself from the very thing of which it is accused by the wise men of today.

A TOOL THE DEVIL WANTS TO KEEP

It was once announced that the Devil was going out of business and would offer all of his tools for sale to anyone who would pay the price. On the night of the sale they were all attractively displayed, and a bad looking lot they were.

Malice, hatred, envy, jealousy, sensuality, deceit, and all other implements of evil were attractively spread out, each one marked with its price. Apart from the rest lay a harmless looking wedge-shaped tool—much worn—and priced much higher than any of the others.

Someone asked the Devil what it was.

"That's Discouragement," was the reply.

"Why have you priced it so high?"

"Because," replied the Devil, "it is more useful to me than any of the others. I can pry open and get inside a man's consciousness with that when I could not get near him with any of the others—and when once inside, I can use him in whatever way suits me best. It is much worn because I've used it on nearly everyone and very few know it belongs to me."

It hardly need be added that the Devil's price for Discouragement was so high it was never sold.

He still owns it—and is still using it. Is he using it in your business now that summer is over and most all of us have had our day? Let's forget this tool and get to work. The business is here if we work for it. Will you get yours or will you let the people of some other city get all the trade? . . . —Journal-Hominy, Okla.

Comment: While the foregoing was written with a view to stimulating the heart for trade yet we find it quite as applicable to Christian work. Had you ever thought that Discouragement shows distrust of God and His promises? When Discouragement takes hold of us with a strong hold,

we are prepared for all the other tools of the devil to get their work in. How watchful we need to be!

PIG-RAISING IN RUSSIA

What energies have been spent by the Communists to destroy Judaism as well as other religions in Russia. They have hoped for a generation that would abhor the religious customs of its Jewish fathers.

"These customs," they have taught, "are benighted, unworthy of this new civilization we are building. These practices are superstitious."

Under such teaching a new generation grew up and was put to work at the task of building a Communist order. And some went into factories and others into a college of animal husbandry specializing in the raising of pigs.

"Henceforth," they announced at a convocation of students, "we shall devote our energies to pigs. In pigs is the meat of which we have so little in this land where we have been degrading ourselves so much to grain. We shall populate the land with pigs."

The Jewish students revolted in disgust. Pigs, indeed! They should raise pigs! They who were Jews should have to do with pigs!

Their teachers argued. This abhorrence of pigs was one of the religious prejudices from which all young Jews are supposed to have been freed, they said. The teachers were embarrassed. After all the years of anti-religious teaching, these young men still reviled pigs.

"No," said the young Jews, "we will have nothing to do with pigs. Rather than raise pigs we will quit school."

And, in fact, throughout Russia the pig-raising campaign has met with the active opposition of Jews, young Jews, who were supposed to have been educated away from kashruth; and some Jewish directors of collectives have threatened to resign rather than to have to do with pigs. And such is the abhorrence of pigs that in some strictly Jewish farm territory, where pig-raising has been attempted, 97 per cent of the pigs have died in infancy.

The Communist leaders are puzzled. After thirteen years of zealous trying they haven't made Jews over and the sense of Judaism persists even in the young whose education has been against religion from their infancy. —B'nai B'rith Magazine (Jewish).

Nero was the last of the imperial family; but thereafter Cusar became a title of dignity. From the name were derived the German Kaiser and the Russian Czar.—Sel.

MESSENGER OF TRUTH

Vol. 9

Tempe, Arizona, March 1, 1932

No. 5

ANNOUNCEMENT

The Messenger of Truth is published in the interests of all lovers of the truth. Each issue of the Messenger costs about \$23 to get it printed and mailed out. The work of the editor is gladly donated. We cannot lawfully charge a subscription price, hence the work must be carried on by free-will offerings. If our work and the statement of faith given below meet with your approval, we shall be glad for any assistance you may see fit to advance. Announcements and news items are gladly given space provided they are not too lengthy. We have but one object in the publication, and that is to do all the good we can.

S. J. Lindsey, Editor.

502 Ash Ave.

We Believe and Teach

the establishment of the Kingdom of God on earth, with Jesus Christ, the only begotten Son of God, as King of Kings, and the immortal saints as joint heirs with Him in the government of the nation; the literal resurrection of the dead; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance and immersion for the remission of sins, as prerequisites of the forgiveness of sins, and a holy life as essential to salvation. We believe and teach the restitution of all things, "which God hath spoken by the mouth of all His holy prophets since the world began."

The church in Tempe, Arizona, meets every Sunday morning and evening for worship in the Odd Fellows Hall, corner of Mill Ave., and Sixth St. If you are passing near us, we shall be glad to have you stop for a season to get acquainted and to enjoy the services with us.

The Pasadena brethren meet regularly at the home of Bro. and Sr. J. M. Reid, 301 N. Euclid Ave., each Sunday morning for Bible study and communion. All who are striving for the prize of life eternal are cordially invited to come and enjoy the meetings with us.

S. G. Elton.

The brethren at the Blush church, near Fredericktown, Mo., meet each Sunday for Sunday School and Bible study. Bro. J. H. Anderson preaches for them on fifth Sundays. Any brethren

passing near by are cordially invited to stop over to enjoy the worship with them.

In a very suggestive little announcement we have received the following news: "Mr. and Mrs. Norman John McLeod announce the arrival of Norman John McLeod, Jr., on Jan. 21, 1932. Eight and three-fourths pounds."

We congratulate Norman John, Jr. on his selection of a birthday since it happens to be the anniversary on which we were born. Congratulations all around.

The Dixon, Ill., church has been enjoying a two or three weeks protracted meeting, Bro. Conner doing the preaching. A good attendance and good interest are reported.

The members of the Bible class worked off a pretty neat surprise on the editor on the event of his recent birthday anniversary. Another twenty minutes would have found us in bed and there is no question but that there would have been something of delight on their part had they found us there. The evening was spent in social converse and as the sisters had brought along some very tempting cakes, we enjoyed helping eat it. A pair of leather house slippers were left to remind us that another milestone had been passed. We appreciate the loyalty of the church here, both to the truth and to us as their leader in the study of truth. May God bless them all.

We have received the January issue of the Church of God Bulletin, sent out from the church at Mansuetown, Va., by Bro. H. A. Sheets. It is very nicely gotten up and very neatly done for a stencil wrought missioner. Bro. Sheets' address is Woodstock, Va., Rt. 1, Box 56.

We wish we had room for the full report that Bro. E. E. Warren sends from Rensselaer, Ind., concerning the recent meetings held there by Bro. Anderson. In all six were baptized and two others have applied for baptism which service will be attended at Bro. Anderson's next visit in March. Those baptized are Sr. Janie Halstead, Bro. and Sr. Eldridge, Sr. Paul Magnus, Bro. Blackford Newton, and Bro. Howard Parks. How nice it is that this church should have such success

so soon after the severe hurt that came to it in the loss of Sr. Harris and Sr. Flo Prior. Our esteem for Bro. Anderson's faithfulness is strengthened in this success.

The choir from the church at Rensselaer have been assisting Bro. Anderson in his service over the radio WCMA, 1400 K, Calver City, Ind., as he speaks there from time to time. It is a great thing to thus broadcast the truth. We are sorry that distance forbids us the privilege of listening in even though it would be quite early in the morning for us.

We do not believe that any mistake will be made by our people in subscribing for the B'nai B'rith Magazine, 70 Electric Building, Cincinnati, Ohio. It is a monthly magazine which will cost you a dollar. It is ably edited and will give you a fund of information regarding the Jewish people that you can get no where else. You will be surprised in reading it to find out the extent of Jewish activity along all lines of endeavor. You will get the Jewish view of things. Reading it helps one to get a picture of God's hand at work with His people.

It was our pleasure on Tuesday noon, Feb. 24th, to talk to the Rotary Club of Tempe on matters pertaining to the present depression. Preceding the program a very splendid dinner was served, a pleasant spirit prevailed and an enjoyable time was had by all present. We appreciated very much the splendid reception given our remarks.

Bro. J. H. Anderson has issued a tract on "The Great Sabbath; or, What Will Jesus Do When He Comes and Restitution Begins." Write him at Michigantown, Indiana, for particulars.

We received from Bro. Ora Werley of Tippecanoe City, Ohio, the sad news that Sister Deborah Pearson died the evening of the 8th of Feb., as a result of a fall received earlier in the day. This means the passing of one of the pioneers of the faith in Ohio. It was our pleasure to be entertained in her home when at the Brush Creek meeting in June last. She expressed gratitude that she was able to be of that kind of service for the truth. She was well up in years and from the truth for which she had stood so many

years. We will be glad to publish a fuller account of her life if some friend will send it to us.

Sister Jessie Kauffman of Riverside, Calif., has just informed us of the death of Sister Jessie Fish of Springfield, Ohio, on Nov. 14th. The funeral service was conducted by Bro. S. E. Magaw of Tippecanoe City, Ohio. Sister Fish had been in the truth for a good many years, having been baptized by Bro. Robinson some years ago. She had always been one of the stalwarts in the faith. She awaits the resurrection from the dead with the rest of the faithful. She will be missed by a large circle of friends and brethren.

Financial Statement

Receipts: Balance, Jan 12, \$18.55; received since, \$32.50; total \$41.05.
Expenditures: Postage, \$3.00; for March issue, \$27.00; total \$30.00.
Balance, Feb. 12, 1932, \$11.05.

BIBLE LESSON NO. 65

The Nation of Israel

1. "Israel hath not obtained that which he seeketh for." Rom. 11:7. Will Israel as a nation obtain anything else?
2. In Rom. 11:14 we find the word "save." We find it also in verse 26 in its past form. Is the same salvation referred to in each case?
3. Has Ezekiel 37:22 yet been fulfilled? How do you determine?
4. When they are found in their land as promised in Ezek. 37:25 and Amos 9:15, will they be in an immortal condition or otherwise?
5. What reason does God give for showing favor to Israel? Ezek. 36:22.
6. What evidences can you give to show that this restoration has begun?
7. What conclusions do you draw from reading Zech. 8:20-23 and Jer. 31:19-24?
8. What feature of the vision of Ezek. 37 has been reached so far? Explain the meaning of the two sticks mentioned in verses 15-19.
9. Will the people of Israel have changed hearts when this language is fulfilled? Ezek. 36:25-31.
10. Explain Jer. 30:1-9 with special reference to the time of Jacob's trouble.

BIBLE LESSON NO. 66

Texts of Prophecy

1. Explain "many shall run to and fro, and knowledge shall be increased," Dan. 12:4.
2. Malachi 4. Read carefully. When is it to be fulfilled or is it fulfilled? To what people directly spoken?
3. Zech. 14:20. "In that day."

What day? What people are to worship in Jerusalem in that day?

4. Read Zech. 5:5-8 and apply it to the language of Ezek. 36:23-29.
5. Read Exodus 19:5-6 and explain the covenant therein related. Did Israel obtain it?
6. Explain how hell is the common lot of mankind. Can people escape it? How?
7. Explain Matt. 10:28. What hell did Jesus refer to here and for what purpose?
8. Give a full description of Cornelius as revealed in Acts 10. As described in the first part of the chapter, was he in need of salvation? See Acts 11:14.
9. Compare Acts 8:5 and Acts 8:12 and show what it means to preach Christ.
10. Who was Festus? Agrippa? Onesimus? Eunice? Lois?

BIBLE LESSON NO. 67

The Strait Gate

1. Read Matt. 7:13-14. Regard the two ways as ways of religion. In which of the two ways will we find the false prophets spoken of in verse 15?
2. To which "way" do those spoken of in 2 Tim. 3:1-5 belong? 2 Thes. 2:9-12. Rev. 3:14-18.
3. What do the following terms mean? Destruction, Matt. 7:13. Perish, 2 Thes. 2:10.
4. Matt. 5:20. Were the Pharisees religious? To which "way" did they belong? What their end?
5. Is being just religious all that is necessary? Is it necessary to make that the first thing in life?
6. What sacrifices are necessary to a truly religious life? See Rom. 12:7.
7. Draw a lesson from Mark 12:41-44.
8. Draw a lesson from Matt. 6:19-21.
9. Explain Matt. 6:33.
10. Explain 2 Tim. 2:4.

BIBLE LESSON NO. 68

Supply names for the following descriptions.

A mighty hunter. A prophet who ran away from a woman. A woman who became feed for dogs. A great man who wanted to dictate the terms of his own healing. A man who had more pity for a gourd than for a whole city. A man who made a pillow of rocks. A man to whom fire talked. A man swallowed up by the earth. A woman who saved herself by being a traitor. What woman hid the spies under the flax on the roof of her house? Who made an ax swim? Who discovered poison in the pot? What man made bitter water sweet by throwing branches into it? What

man gave away his estate for a mess of greens? What leader was successful in battle as long as he could hold his hands up? On what occasion was a dead limb made to bud and bring forth fruit? What kind of fruit? What man murdered one-fourth of the known population of the earth? What man desiring to be king, killed seventy of his brothers? What prophet led a blinded army into a trap and then refused to kill any of them?

HE SHALL SPEAK PEACE UNTO THE NATIONS

(Zech. 9:10)

A stormy Waves dashing high!
The frail boat rocks upon the deep.
How can the Lord unconscious lie,
Head pillowed in the stern—(asleep?)
The winds sweep down on Galilee
And fiercer grows the storm, until
Strong men cry out in fear; Then He
In conscious power, speaks, "Peace,
be still."

A world war-wrecked! In fury tossed
By storms of rage and jealous hate!
(The Lord unmindful of the cost;
Unheeding—till it be too late!)

Yet, say not so! He hears the cry—
And still, "He maketh wars to cease."

The crucible is "neath His eye.
In His own time "He shall speak
peace."—Selected from "The
World's Best Loved Poems," by Sister
Jessie Kauffman.

Agnes R. Murray

Agnes R. Murray was born in Douglas, Lanarkshire, Scotland, July 13, 1855, and died in Pasadena, Calif., Jan. 12, 1932, aged 76 years, 6 mos. Taught in early youth by parents who held the truth concerning life only through Christ Jesus our Lord, she was baptized when a young woman. Through her long life she has been comforted and strengthened by the blessed hope of the gospel.

She had suffered a long illness and on our recent visit to her she spoke of her suffering and her desire for rest. She now sleeps till the Lord of Life shall appear to call to Himself His own. 1 Thes. 4:13-18.

The funeral was held on Saturday, Jan. 16, from the funeral parlors of Reynolds and Eberly, after which she was laid away in her earth bed by kind and loving friends in Mosmount View cemetery, Pasadena, there to await the Master's call.

Eliza A. Rahe-Oliver

We have just been informed of the death of Sister Oliver at Blackwell, Okla., Dec. 24th. Sister Oliver was

well along in years and had been in bad condition of health for some time. She made her home with her daughter, Sister Carrie W. Chambers, who had given her whole self to the care of her mother for some years. Sister Oliver was one of the long-standing stalwarts for the truth. Our first knowledge of her was when she attended the Illinois Bible school and conference now a good many years ago. She was one of those persons who could not be moved from the truth. She was so well rooted that she was not carried about by every wind of doctrine. We last saw her in Lynwood, Calif., where she was visiting at the home of her son. She was still firm in the faith. In the absence of Bro. Luman, who could not attend on account of sickness in his family, the Christian minister, a friend of the family, spoke the words of comfort. Sister Chambers is now left in the home alone and her stay will be a lonely one. But she sorrows not as others which have no hope. In these dark hours of sadness we have one to whom we can go with assurance of hope. May God sustain those who are left to sorrow.

Evangelist's Report for January

Money received: Bro. Huron, \$10.00; Dr. Chapman, \$10.00. Carried over from Dec., \$25.61. Total \$45.61.

It seems very much like we are living in a period of extremes. This part of the country has had over two feet of snow during January, a record breaker. A brother made an appointment with me early in the month to to come take dinner with them and talk to some people they had interested, which had to be called off on account of storm, and that appointment is still standing. Anyone that has been as active in the work as I have for so many years, to be held up as we have in January, makes us nervous. But it has been said by those of old time, "It is an ill wind that blows no good to anyone." If we had had the most balmy weather I could not have gotten out much as the flu had me confined to the house a good part of the month.

I have received letters from the four points of the compass saying, "We missed your report in the last Messenger." Two things I note in these letters; 1st, The Messenger is read by these brethren. 2nd, My reports and comments are not entirely new. However, I do not think I could have added one thing to that number that would have made it any better. I think Bro. Lindsay will pardon me if I say just here that I think all who do not take the "Messenger" are missing a lot of good reading. It seems to be just

what is needed in these times. I wish every member in the body could read Bro. Lindsay's article in the February number on "Belief of the Truth," and then compare it with another one in a late issue of another paper, telling that this way of learning, to preach the Bible is no longer alive. People have to be entertained. Hence we must be able to get our sermons from novels and other places, and if not, these college bred people will go to sleep on us. The trouble is they are already asleep. That article could have been written for no one but our people, as the others have been doing that kind of preaching for many years. Just where in the Bible has God provided for a different method of preaching in the last days? With the present tendency, will Jesus find faith when He comes?

Look up the February number and read this article again.

Almus Adams.

TWO OR THREE WITNESSES

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses shall the matter be established.—Deut. 19:15.

This law was given of God to Israel to secure to any accused man the protection needed against the advantage that might be taken by a single witness who would seek to do a wrong to another. We find the principle employed by the Master as recorded by Matthew, as follows: (8:16) "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established."

Paul gives just a little change of thought to the idea in 2 Cor. 13:1 "This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established."

It is very evident that this principle is to be employed in searching out the truth of the Bible. No one of the writers in Scripture exhausts the subject upon which he writes. The four gospel writers give us different views of the same subject, each giving a different phase of the matter. The same writer may express himself differently on the same subject to different people, emphasizing one point above another as the case seems to demand it. To the Colossians Paul writes (3:20), "Children, obey your parents in all things: for this is well-pleasing unto the Lord," but to the Ephesians he writes (6:1), "Children, obey your parents in the Lord: for this is right." There is a sameness of

thought given in these two texts, yet there is a feature stressed in one that is not found in the other. One who ties himself to any single text to establish a doctrine on it without taking all other texts into consideration that treat upon the subject is unfair both to himself and to the Scriptures. To illustrate: "Verily, I say unto you, if a man keep my saying, he shall never see death." John 8:51. Suppose a man to tie himself to this text alone on the subject of life and death. What would it prove? Without the help of other texts on the subject, he could prove almost anything that his fancy should lead him to believe. But when we take into consideration the many other texts on the subject, we find this text to melt into harmony with the others to show the whole truth. There are too many one-text people today who seek to be leaders and this is the cause for much of the strife that exists in religious circles. Denominations are sometimes built up on just such one-text ideas. The world-burning Christians know 2 Pet. 3 perfectly but are shy on those texts that would modify and explain the text in harmony with all others. There is another text that is worked overtime. It is found in Acts 16:31. It is the answer of the disciples to the jailer. It reads "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Many relying upon this text alone, declare that just to believe is all that needs to be done. Not until we have taken into account those texts which show what believing on Christ means do we get the real worth of the text. In the case Paul and Silas were about to TEACH the man and his house what to believe on Christ includes, as the next verse will show, "And they spake unto him the word of the Lord, and to all that were in his house." To believe on Jesus Christ requires instruction in those things that are related to Him.

Of times students of God's word are said to be "scrapping the Scriptures" when found searching out the statements of the different writers on any given subject. Yet this is what they do on any other line of thought in life. We have had people say to us: "I just take the Bible as it comes, chapter after chapter." Another said, "I have read the Bible through thirteen times." This last statement was calculated to amaze me with the thought of Bible knowledge the reader possessed by virtue of the fact of having "read it through" so many times. It could be read through thirteen times and little or no information received that would be of benefit to ones hope of salvation.

THE QUESTION OF MORALITY

Is it possible for a man out of Christ to be as good morally as a man in Christ?

We would like to have answers to the foregoing question. Because of our lack of space for long articles, we will confine our answers to 500 words. The best three answers will be published in our next issue if three are received. Study the question carefully to be sure you get the full worth of it, then give the best evidence you have as to the correctness of your position.

CHANGE IN PULPIT THEMES

"A great change has taken place in the character of pulpit themes and in the treatment of them in recent years. Subjects are introduced today which would not have been considered a generation ago. Dr. W. B. Riley, in his book, 'The Christ of the Church,' says, 'The Ladies' Home Journal of May, 1916, contained the analysis of 800 sermons: thirty-eight of them were Biblical, expository or textual; thirteen of them evangelistic, and the remainder of them had to do with such subjects as literature, plays, science, history, efficiency. Self-culture occupied the climax with 213.' This leads us to believe that there is a tendency on the part of ministers away from the consideration of the vital truths of God's Word; that more and more ministers, instead of being specialists in telling how eternal life may be obtained or retained, are giving themselves to discussions of matters of secondary importance and which are not vital to positive and regenerative truth.—Shontz.

REPORT FROM LETCHER, S. BAK.

Bro. Almas Adams arrived here Dec. 2nd. Bro. and Sr. Johnson of Hector, Minn., brought him by car. He preached three very interesting sermons while here which we and a few neighbors enjoyed very much. His stay was only a few days but we hope he can come again. Bro. Adams always puts forth the truth in a plain, forceful manner, never compromising with error. It was Bro. Johnson's first visit with us and it was all too short. We enjoyed very much having them come and hope they will come again sometime when roads and weather are more favorable.

Inez Titus.

Officialdom and paternalism in the government is receiving some rebuke from farmers, in places, who are raising a shout against the gangs of loafers in public offices, and capitalistic government paternalism, labor paternalism, religious paternalism en-

gineered by lawyer and office-holders, hypocrites and extortioners. The day of their doom is not far away. We just noticed in a paper of one, Mr. W. appointed to be a city manager, annual salary \$7,500 a year. The brutality of our nature against this inhumanity to man rises toward the makers and receiver of this disguised robbery."—The Prophetic Age.

Add to this the ridiculous fact that in one of the cities in which we once lived, the chairman of the Community Chest organization received \$10,000 a year for administering this benevolence. Is it any wonder that Communism is on the increase? These wrongs are multiplying and there seems to be no power to stop them. The appointment by both state and national governments of commissioners, large numbers of them, with highly paid commissioners, from which the people get little or no return for the money spent is only another form of abuse which will come to a very abrupt and disastrous end one of these days. Read James 5 and do a little thinking. It is for the people of God to be patient until the coming of Christ, when He will administer such a rebuke that these things will never get a look-in again on earth. It is sometimes hard for us to be patient, but there is only one course open to true Christians, and that is to be kind and patient until He comes. We are no part of such a government as is described above.

Treasures laid up in heaven are the best investment we may make. These are absolutely secure and the returns in interest will in times of several times the amount invested. This is not simply a sentiment or a theory, but it is an actual fact. Be careful where you place your treasures.

I GO TO PREPARE A PLACE FOR YOU

Recently, at a funeral, we listened to several versions of John 14:1-3. The minister who offered prayer attempted to quote, or did quote in part from it. He said: "I go to prepare a place for you, and if I go and prepare a place for you, I will come again—He has come to this sister." What puzzles us is how any man has been admitted to the ministry of any church that professes to accept the Bible as its guide; and who, it is assumed, makes a business of studying his Bible for the purpose of instructing others, can conscientiously read into that text any such an interpretation as that.

At the grave the service was in charge of the sisters of some organization, the deceased being a woman and a member of the order. From their

little hand-book the leader read: "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you, that where I am there ye may be also."

Here in this hand-book, prepared for such occasions we find this garbling of the truth. This can be nothing else than a wilful perversion of Scripture. The doctrine of the coming again of our Lord is so obnoxious to the popular idea that in the one case, the interpretation should be greatly strained to avoid the truth; in the other a wilful omission that it may be avoided.

Will not God's condemnation against such be the same as it was against the shepherds of Israel as found in Ezek. 34? Listen to it: "Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Wee be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, ye drink the milk, ye tread the wool, ye kill them that are fed; but ye feed not the flock."

The effect upon us upon hearing this misrepresentation of God's Word was one of sadness. Here were a couple of hundred people, many of whom sat and listened and thought that those who were responsible for breaking to them the word of life were giving them the truth, and they no doubt went away feeling that the spirit of the loved one was hovering near every one of them as they were laid. The fact that attached to the listeners was that they seem to be so little interested in matters affecting their eternal welfare that they are willing thus to be led astray rather than to put forth the effort to investigate for themselves. May God give us strength and opportunity to put the truth before the eyes of the people, and by "us" we mean you, and you, and you, whoever it may be that knows the truth of the gospel.

THE RESURRECTION THE TIME OF RECOMPENSE

Our Lord on one occasion said, "When thou makest a feast, call the poor, . . . and thou shalt be recompensed." When? When he died? This is the answer which would be given probably by the bulk of modern religious teachers; but our Lord says something quite different—"thou shalt be recompensed at the resurrection? of what? or, of whom? At the resurrection of the body? or, at the resurrection? No! He does not use such a phrase. Thou shalt be recompensed at the resurrection of the just." (Luke 14:13, 14.)

Paul said in his defense before Felix: "I have hope towards God . . . that there shall be a resurrection of the dead both of the just and the unjust." (Acts 24:15). And the same truth is taught in Daniel by divine inspiration. There is to be a resurrection to life eternal, and a resurrection to damnation; a resurrection of those "who sleep in Jesus," and of living saints who are watching for their Lord's return; and a resurrection at the end of "the thousand years" of "the rest of the dead." (Rev. 20). And there is no judgment until after the resurrection. It is at, or after, the coming of Christ for His people that the Judgment begins, and will take place. It is depicted in Matt. 25 will take place. It is then, and not till then, that rewards will be made, so that it is impossible that some will have received their reward in heaven, and others have been consigned to hell before then.—Selected.

Add to this the victorious declaration to be found in Rev. 11:15, 18, and it would seem that the controversy should end there. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever. . . ."

And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them that destroy the earth."

According to this language, the prophets and saints have not yet received their reward and will not until the time for the dead to be raised up shall come.

Upon due reflection on such texts it seems strange that minds should be led astray on such important teachings of the Scriptures. Those eyes must be greatly blinded that fail to see this light.

JEWISH OLYMPIC GAMES

From March 28 to 31 about 4,000 Jewish athletes from every corner of the globe will gather at Tel-Aviv, Palestine, and engage in the first world-wide Jewish Olympic Games. The events will take place in a specially constructed stadium on area of land donated by the Mandatory power for sports purposes. For the first time in the history of Palestine will the Jewish youth of the world virtually be in possession of the country. Not only will there be thousands of Jewish athletes participating, but there will be additional thousands of young

men who will come as tourists, apart from the thousands of adults who are expected to make a trip to Palestine for the purpose of witnessing the new phenomenon in Jewish life—a healthy, solid, Jewish sports movement.—E-mail World Magazine.

WAS JESUS VERY GOD?

Those who tell us that Jesus was very God must answer some questions for inquiring minds. If Jesus was God, how can Jesus be God's Son? Was He His own Father and His own Son?

Jesus said, "I go unto the Father, for the Father is greater than I." How can that be, if Jesus was God? Could they be equal in the so-called Trinity, if Jesus' statement here is true?

Jesus says in John 10:36, I am the Son of God. God says in Mark 1:1, How understand these texts if Jesus was very God?

Jesus could not be Christ (Messiah) without receiving authority from a source higher than Himself.

When Jesus prayed, did He pray to Himself? If He was God, why spend whole nights in prayer to Himself? There could be no sense in prayer unless we have someone greater than we are to pray to. God is immortal, and hence cannot die. If Jesus was God, how came He to die? Did death hold dominion over God for three days and three nights? If so, was not the power that broke that dominion stronger than God?

DO YOU READ THE BIBLE, OR STUDY IT?

A friend said to us recently, Why is the Bible written in such mysterious language? Why is it not understood it? Our answer was that even if it were written in the simplest kind of language, those who complain of it now would still complain of it, since they seldom look into its pages. If our children in school were to give reading, arithmetic, algebra and geometry no more candid study than many professed Christians give to the Bible, they would have the same right to complain against those studies that the nominal Christian makes against the Bible.

On the other hand, if the Bible could be mastered as spelling and the multiplication tables can be mastered, we would soon learn and forget. No matter how much of a student you are or how intensely you may apply yourself to its study, you can go to it and always come away enriched with some great truth with which you were not acquainted before and one which will make you feel rich indeed. This stamps it as the Book of God.

THE PRESENT DAY CHURCH

Is it engaged in calling sinners out of the Sodom of today, or is it spending its energies trying to reform Sodom?

Will it be caught away to meet the Master at His coming, or will it be the recruiting station for Armageddon?

Is it a body gathered for the purpose of exhortation, reproof, rebuke, encouragement to holiness and general spiritual growth, or is it a social center where elite sinners may gather for a general good time without interference from a lower order of sinners?

Are her discourses calculated to tickle the ear, or are they of a kind to make contrite and broken hearts?

Read the following and then determine whether the church of today deserves commendation or condemnation: "Now go, write it before them in a table, and note it in a book, that it may be for the time to come, for ever and ever: that this is a rebellious people, lying children, children that will not bear the law of the Lord; which say to the seers, See not, and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us."—Isa. 30:8-11.

Why does the church press the law on the gambler, while she winks at society's card tables?

"Civilization, with all its vaunted progress, with its culture and its arts, with its education and its medication, with its righteousness and its reforms, is fast rushing on to its overthrow. Judgment has been pronounced and judgment will soon be executed.

"Sodom must burn.

"Stop wasting your precious money, and more precious time, trying to clean up a wicked, unregenerate world. Twenty centuries have not found a hamlet, nor town nor city, cleansed.

"The so-called Christian cities of this earth are cesspools of corruption. New York and London, Chicago and Liverpool vie with each other in wickedness. They lie in the lap of the wicked one. The age is tending toward Sodom."—Neighbor.

"The Antichrist is to sum up all that men adore. He will not only lead nations, but he will head divine worship. He will federate the state and the church, he will unite politics and religions. That he will attempt to inaugurate a reign of peace without the Prince of Peace, and to bring in a millennium without the Christ, is quite as certain. He will make league with the Jew, he will cause men to worship himself, he will con-

summate the most colossal combines ever known on earth, until "no man can either buy or sell save he that hath the mark of the beast."

—Neighbor.

WHAT IS THE MATTER WITH THE CHURCH?

The matter is, the Word of God is not preached; or, when it is preached it is set forth with an apology or openly falsified and denied.

There can be no genuine revival till the written Word is exalted and made supreme.

You may make all the evangelistic plans in the world; so long as some of the men engaged in the movement are apostles of the Higher Criticism, are advocates of modern scholarship as the standard of Biblical interpretation and statement, there can be no revival. How is it possible for a revival to take place in a church where the preacher throws doubt on the virgin birth of Christ, the resurrection of the body and the integrity of the Holy Scripture?

The Spirit of God cannot work through a lie—and such preaching is a lie. If additions come to such a church, if there are reported conversions, they are fake conversions; they are simply the evolution of the natural righteousness in the individual. The Spirit of God cannot fellowship the denial of the person, the work and office of the Son of God.

Let a preacher once get bitten with this idea of modern scholarship in his preaching and teaching. Let him begin to make Herbert Spencer and the rest of the ilk his source of information and inspiration, and it is a dead certainty that he will, sooner or later, end in repudiating the Christianity of the New Testament and the Bible as the complete and infallible Word of God.

Let a church get under the spell of such teaching and eventually, but easily and unconsciously, it will begin to break down the standards and repudiate one by one the fundamentals of the faith.

And this is the ultimate to which that preaching leads which exalts human wisdom above the written Word of God.

And I charge those who preach in this fashion with being sappers and miners in the Church of Christ. They turn the pulpit into the wooden horse of Troy. It was a smart trick on the part of those Greeks to get inside the besieged city and overthrow its gallant defenders at the walls. These preachers come into the pulpit in the name of the higher reason and the sanity of the hour, and then let loose a whole body of armed infidelity to

knock down and destroy, if possible, the walls of salvation.

The Apostle Paul has given an earnest warning concerning this preaching. He declares that in the last days Satan will be transformed into an angel of light and his ministers into ministers of righteousness—a devil's righteousness—a righteousness without blood. The men who preach this sweetness and light may be the most honest men in the world, but their message is a lie and its outcome is an attempt of the devil to destroy the truth of God.

And this sort of preaching is a sign of the last times.—Haldeman.

BUT IS IT SO?

"The Hebrew word for grave, a burial place, is 'queber,' used thirty-four times in the Old Testament. 'Sheol' is used about thirty-one times, and never means what our English word 'grave' indicates. According to the Word, there is 'jealousy' in 'sheol' (Song of Solomon 8:6); it also has gates (Isa. 38:10, and the souls therein have consciousness. The fall of the Assyrian (the first death) is thus described: 'Hell (sheol) from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth. . . . All they shall speak and say unto thee, Art thou also become weak as we? Art thou become like unto us?' (Isa. 14:9-10).—George W. Davis.

Comment: The foregoing is an effort on the part of the author of "The Patmos Vision" to establish eternal torment in sheol, hades, or the bottomless pit.

Please turn to the Song of Solomon 8:6. Read it. "Set me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death; jealousy is cruel as the grave (sheol); the fire thereof is coals of fire, which hath a most vehement flame."

Does this text teach that there is jealousy IN the grave? or is the language meant to convey a comparison between the two? Is the flame of jealousy a literal flame of fire or is the language used by way of comparison? Is the flame of the grave (sheol) a literal flame, or does the grave consume the corpses that are placed in it as fire consumes?

If, as the writer says, the term sheol never means what our English word grave means, why did the King James translators translate it grave so many times. It is translated grave 51 times in the Old Testament. He refers to the Hebrew word "queber" as referring to the grave, which is true. The question may be asked, then, why the need of the two words? If we have the correct understanding of the words,

sheol is used in a general sense of the grave, including the resting place of all the dead, whether in the sea, the grave, or having been consumed by fire or some other agency, while queber refers to the individual grave.

His reference to Isa. 14:9-10 is almost childish in its ability to interpret thought. Inanimate things are often made to speak in parables or proverbs. It is plainly stated in verse 4 that this language is a proverb. He says, "It also has gates," and refers to Hezekiah's language in Isa. 38:10 to prove it. Sure the grave has gates. How could we plant our dead in the grave without an opening. It is surprising that with the enlightenment of the present day, people should still be endeavoring to foist upon God such a diabolical and dishonoring thing as eternal torment?

UNSEEN PROTECTION

A lady was awakened one morning by a strange noise pecking at the window, and when she sat up she saw a butterfly flying backwards and forwards inside the window in a great fright, because outside was a sparrow, pecking at the glass wanting to reach the butterfly.

The butterfly did not see the glass, but it saw the sparrow, and evidently expected every moment to be eaten. Neither did the sparrow see the glass, though it saw the butterfly, and made sure of catching it. Yet, all the while the butterfly, because of that thin, invisible sheet of glass, was actually as safe as if it had been miles away from the sparrow. It is when we forget our Protector that our hearts fail us. Elisha's servant was in great fear when he awoke the morning he saw the city of Dothan encompassed with horses and chariots, and a great host; but when his eyes were opened at the prayer of the prophet, his fears vanished, for he beheld the mountain full of horses and chariots of fire. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusted in thee."—5a.

AN EFFECT OF THE DEPRESSION

"A word of caution by Emperor Thebrius, who reigned in the time of Christ, when a young patrician of Rome had squandered all his money and had applied to the Senate for relief: 'If a man is not to rely on himself in his hopes and fears, all energy will be sapped, a premium will be placed on lethargy, men will look calmly for help to others, throwing on the government the burden which they have not the spirit to bear themselves.'—Literary Digest.

The greatest danger we face in this time of depression is that there are

many people who stand ready to become willing dependents, using the cry of depression as an excuse to make it respectable. One thing we have always observed as we have gone along in life is that there are always to be found people who cannot find work while there are others who are never out of work. There are always those who are complaining of their lot regardless of the times. The trouble lies not so much in outside conditions as with the conditions that reign within the mentality of those who regard themselves so much abused. There are those who would feel deeply humiliated if asked to do work of a more menial nature to tide them over until more favorable conditions prevail, who seem to have no compunctions of conscience in becoming entirely dependent upon the charity of others. Who is to blame for the depression? All of us, rich and poor alike, in some measure. How end the depression? Let each examine to find his own part in it, then strive to correct self.

IS CHRISTIANITY A FAILURE?

It all depends upon the standard by which it is measured. If it is measured by the standard of men which says that the world is to be won for Christ by the gospel, then it is a failure. If, as James says, it is to be measured by the standard of FAITH to take out from the Gentiles a people for Christ's name, then it is a success. We raise much head lettuce in this country. There is a standard by which the crop is measured. And that standard does not have for its purpose the object of saving every head of lettuce for the market, but its object is to select for the market only such heads as shall come up to the standard prescribed for salable lettuce. Not one head of the lettuce that does not come up to the standard is destroyed, but only that which measures up to the standard is sent to the eastern markets. We who live here make use of the culls, some is fed to the chickens and some is plowed under.

Much is made of the fact that after two thousand years of endeavor, Christianity is still third in the religions of the world in point of numbers, and if Christianity were called out to the actual number of Christians, it might fall far below that. Christianity was not calculated to take in large groups, was not designed to collect great numbers, but rather it was designed to "take out" a select group, a little flock, comparatively. Jesus said to the apostles, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Again in answer to their question as to the number that should be saved,

He replied that few would be saved by the gospel call; that is, few by comparison to those that would fail of meeting its requirements. Jesus Himself predicted that when He comes again into the earth He will scarcely find faith in the earth. God is making no effort to save the world by the gospel; rather, He is by the gospel TAKING OUT from the world a people that have measured up to His faith standard.

Sometimes we get discouraged because great numbers do not come flocking to the sound of the gospel. Rather the discouragement should be when we see those who have accepted it, failing in the effort. We are told that as the end of the age nears, evil men and seducers shall wax worse and worse, deceiving and being deceived. Jesus told of false Christs that should arise who would deceive many, and their deceptions of so serious a nature that they will deceive the very elect if it were possible. When a Judas appears, people are inclined to say that Christianity has failed. The Book declares that Judas failed. Paul wrote (2 Tim. 4:10) that Demas had forsaken him, his love for the world being greater than his love for the gospel. Demas failed, but the standard was only made more sure by its having rejected him. The failures of men but strengthen the standard. The gospel is the same powerful instrument it was when Paul wrote that it is the power of God unto salvation to all who believe it.

MENTAL EXERCISE, AT LEAST

"Now They Must Pray For Food" Kendallville, Ind., Dec. 25. — It's either pray or go hungry in Kendallville, so far as Lawson Brickley, restaurant owner, is concerned.

He announced that "seaters must recite Lewis' prayer from memory at my place from now on or go without food. I feed a dozen or more every morning gratis and the ungrateful ones today never even said thanks."—Exchange.

CIVIC BETTERMENT AND SOCIAL UPLIFT

Recently there came to our attention through the kindness of a friend the following clipping from our Tempe paper:

"This afternoon Marshal Harry Pearl arrested an automobile driver for flagrant violation of the city's speed limit. When taken before Judge C. W. Mills, the offender turned out to be a prominent club woman of Phoenix, who incidentally is making a tour of the valley delivering lectures before school assemblies and club meetings upon the need of

the proper observance of speed and traffic regulations. She did not deny the charge preferred by the marshal, and the Judge, to show that his heart is in the right place and to prove that he is no respecter of persons de-livered a lecture himself, and after he fined the lady \$1.00 told her to go and sin no more, or words to that effect."

Comment: A part of the account which does not appear here states that her subject before a woman's club that afternoon was to be, "Safety First For Children," yet she was speeding through school zones in our town at the rate of 55 miles an hour. Much of this social uplift and civic betterment stuff is just for the social uplift of the individual who is advocating it. It is much like too much of the religion of today. It is practiced ON the other fellow. Too many times the flesh is willing to be good because it pays in filthy lucre or vanity. It is done to be seen of men.

MANHOOD, HOME, LIFE—GONE

A tramp entered a saloon and asked for a drink. His request was granted. While in the act of drinking the liquor one of the young men present exclaimed:

"Stop! make us a speech. It is poor liquor that doesn't unloose a man's tongue."

The tramp continued drinking. Having finished the glass he straightened himself and revealed his once natural grace and dignity that all his rage and dirt could not hide.

"Gentlemen," he said, "I look tonight at you and myself, and it seems to me that I look upon a picture of my blighted manhood. This bloated face was once as handsome as yours. This shambling figure once walked as proudly as yours, for I was a man in the world of men. I, too, once had a home and friends and position. I had a wife as beautiful as an artist's dream, but I dropped the priceless pearl of her honor and respect into a cup of wine, and, like Cleopatra, saw it dissolve, then quaffed it down in the brimming draught. I had children sweet and pure as the flowers of spring, and saw them fade and die under the blighting curse of a drunk-en father. I had a home where love lit its flame upon the altar and ministered before it, but I put out the holy fire, and darkness and desolation reigned in its stead. I had aspirations and ambitions that soared as high as the morning star, but I broke and bruised those beautiful forms and strangled them that I might hear their cries no more. I am a husband without a wife, a father without a child, a tramp without a home and a man in whom every good impulse is

dead. All have been swallowed up in drink."

He stopped speaking. The glass fell from his trembling hand to a thousand pieces upon the floor. The swing doors opened and shut. When the young men looked up, the tramp was gone.—Selected.

HORSES' TOES

A recent writer on evolution claims that "the five toes of the horse have been reduced to one great toe, with its armature of toe nail, which we call hoof." This statement, if true, is an argument which is fatal to his theory. The primary definition of evolution is "the act of unfolding or unrolling." Hence if the primeval horse decided to roll all of his toes up into one, he was practicing involution, which is the very opposite of evolution. The only possible theory for the pseudo-scientist to advocate is, that as primeval horses approximated mankind, they became disgusted with their prospects, and decided to obliterate all traces of similarity by rolling up their toes and growing their own ready-made boots! If the work of "development" is fatal to feet and toes, our modern scientist (?) is liable to wake up some morning with hoofs, and one naturally wonders whether in the ascending scale he will become a horse or a mule.

—Elizabeth A. Reed (deceased).

A MODERN RED SEA EXPERIENCE

Bro. Almus Adams has sent us a clipping from a local paper, which is as follows:

RED SEA SCENE AT LOCAL LAKE AS THE WINDS SWEEP WATER AS
A curious phenomenon was observed at Storm Lake—the lake, not the town—as the storm swept over the waters Saturday afternoon.

Witnesses declare that the wind converted the water into a wall and blew it in a north-easterly direction, leaving the bottom so bare that thousands of fish were exposed. This condition existed for 300 feet or so.

Lozis Gruber, who reached the inlet several minutes after the worst of the blow, declares that the water was still receding. A woman witness stated that her youngster had waded out and caught two fish, as the latter lay helpless on the bottom.

Walter Bruce, who arrived at Chautauque Park about the time the storm struck, declares he saw the water coming from the southwest and that it appeared to be a wall carried along by the terrific wind.

Some of those who reside on the lake shores, say that the water was carried up onto their yards and porches and even under the doors.

"It seemed as if a tremendous sheet of water" was dashed right into my front door," one lake dweller said.

Those who witnessed the night now say they have no doubt that the Red Sea fell in twain when Moses stretched his rod over it and divided the waves so that the children of Israel walked through on dry land.

PROPHETIC STUDY

Along with the urge to prophetic study there goes the danger of too much "wildcatting". In every locality where oil has been discovered there follows a class of people who sink wells at random outside the field where oil is known to be, in the hope that oil may accidentally be found. These are called "wildcaters." They follow no particularly scientific principle, but depend largely upon making a good guess. There is the same danger in the study of prophecy, especially prophecy that is not yet fulfilled. There is a law governing all prophecy and when that law is carefully observed, one is not so likely to be mistaken. When we combine the thought of all the prophets on any given subject, we are likely to get all the truth on any line of prophetic thought. Revelation will become clearer to us just in proportion as we know the earlier prophecies of the Bible.

THE POPE'S INVITATION

The recent invitation of the pope for all churches to come back into the fold is quite the topic of conversation in church circles. There are those who predict that it will have the tendency to turn many minds to Catholicism while others say that it is a very clever effort on the pope's part to halt the march that is going on from the papacy toward protestantism. In some circles it is thought that the papacy is on the wane. However, this may be, if we have the matter rightly analyzed. We believe that MYSTERY, BABYLON THE GREAT, will be a great factor in the forthcoming time of trouble, riding the beast in its onslaught against the forces of right until the beast, seeing that he has been deceived by her, turns upon her and sends her to death. We believe that Catholicism is fast becoming the ideal of protestants who enjoy form and prominence in religious worship. As far as a complete union of churches with Rome is concerned, that is out of the question, because there will be a remnant of believers left in the earth when the Lord comes, though it may be small. There is one thing we call to the attention of our brethren. At the conclusion of this age there will be a form of deception in religious matters that will deceive the very elect if it were possible. Our

advice is to make yourselves so acquainted with your Bibles that this deception can have no bad effect on you and keep your lives unspotted from the world.

ATHEISTS AS CRIMINALS

Atheism is to be punished as a crime in Germany.

Prosecuting attorneys, news dispatches inform us, have been ordered to proceed severely against atheists and atheistic organizations.

But THE BAPTIST thinks this the wrong way to drive out "the cult of the godless," and says:

"It seems appropriate and sufficient to quote Roger Williams: 'It is the will of God that . . . permission of the most paganish, Jewish, Turkish, or anti-Christian consciences and worship be granted to all men in all nations and countries; and they are only to be fought against with that sword which is only the soul matters able to conquer, to wit, the sword of God's Spirit, the Word of God.'

"That creed is in a desperate, indeed a hopeless plight which must be sustained by threats of fine or imprisonment. It is a serious thing that to be brought face to face with the possibility that men may have to learn again in blood and tears what seemed to have been learned, once for all, in darker days, that the human conscience cannot be coerced."—The Literary Digest.

FOR REFLECTION

The best pasture is to be found in the valley, not on the mountain top. The Christian feeds never so well as when in the valley of humiliation.

David said to Araunah: "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." (2 Sam. 24:24). There can be little sacrifice in doing for others that which costs us nothing by way of labor or self-denial.

"When we see the ark of the covenant of the Lord your God, and the priests and the Levites bearing it, then ye shall remove from your place, and go after it." Josh 3:3. Just so with us, when we see our Ark of the covenant and the testimonies that bear it up, then we should remove from our places and go after it; but in humility, since Israel were commanded to remain at a reasonable distance that they might be sure of the path which they followed.

The Bible, God's mirror, is unlike the ordinary mirror where we can see but one face in that we can see two faces if we look earnestly—Christ's and our own. 2 Cor. 3:18.

MESSENGER OF TRUTH

Vol. 9

Tempe, Arizona, June 1, 1952

No. 8

ANNOUNCEMENT

The Messenger of Truth is published in the interests of all lovers of the truth. Each issue of the Messenger costs about \$23 to get it printed and mailed out. The work of the editor is gladly donated. We cannot lawfully charge a subscription price, hence the work must be carried on by free-will offerings. If our work and the statement of faith given below meet with your approval, we shall be glad for any assistance you may see fit to advance. Announcements and news items are gladly given space provided they are not too lengthy. We have but one object in the publication, and that is to do all the good we can.

S. J. Lindsay, Editor.

502 Ash Ave.

We Believe and Teach

the establishment of the Kingdom of God on earth, with Jesus Christ, the only begotten Son of God, as King of Kings, and the immortalized saints as joint heirs with Him in the government of the nations; the literal resurrection of the dead; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance and immersion for the remission of sins, as prerequisites of the forgiveness of sins, and a holy life as essential to salvation. We believe and teach the restitution of all things, "which God hath spoken by the mouth of all His holy prophets since the world began."

The church in Tempe, Arizona, meets every Sunday morning and evening for worship in the Odd Fellows Hall, corner of Mill Ave., and Sixth St. If you are passing near us, we shall be glad to have you stop for a season to get acquainted and to enjoy the services with us.

The Pasadena brethren meet regularly at the home of Bro. and Sr. J. M. Reid, 301 N. Euclid Ave., each Sunday morning for Bible study and communion. All who are striving for the prize of life eternal are cordially invited to come and enjoy the meetings with us.

S. G. Elton

The brethren at the Blush church, near Fredericktown, Mo., meet each Sunday for Sunday School and Bible study. Bro. J. H. Anderson preaches for them on fifth Sundays. Any brethren

passing near by are cordially invited to stop over to enjoy the worship with them.

We have learned indirectly of the marriage on April 6th of our esteemed Bro. Virgil Claypool of Robinson, Ill. We were privileged to meet this young man when he was only a day or two old, since we were then holding meetings at Salem Church, near Marshall, Ill. We have watched him develop all the way and we are proud to call him Brother. We wish for him and his companion the very best things in life and a home in the kingdom of God.

If any reader has a copy of the "Meemom Waterloo" by W. L. Crowe that he is willing to part with, we would like to purchase the same. Likewise, if anyone has a copy of J. M. Stephenson's book on the kingdom of God we would like to purchase that also. Address us at Oregon, Ill.

At the conclusion of the morning service on Sunday, May 1, and before the communion service, a very impressive service was held in which Sisters Etelle Babcock and Bernice Perry were given the right hand of fellowship. It is a very refreshing sight to see two young people of the youth and standing of these girls take a step in the direction of the coming kingdom, especially so when we consider the temptations that confront the young people in these days. May God direct their course until they are safe within His everlasting kingdom.

In the foregoing service one of the girls baptized has the distinction of having present both at her baptism and at the service at the place of meeting, her father and mother, grandfather and grandmother and her great-grandfather, Bro. Caleb Deming, all in the faith.

We are publishing in this issue a rather lengthy article from the pen of an esteemed brother who has passed far into the declining years of life and one who sees matters from an angle that differs with the view of others. We like his kindly, yet emphatic way of placing the matter before us, and while we may not fully agree with him in all points, yet we trust that the article may have the effect of putting the brakes on much of the liberal matter that is being stressed by our people in some quar-

ters. While God is merciful and loving, yet we must not overlook the fact that there are some things He cannot do. He cannot lie, neither can He repent. The fault does not lie with Him if men purposely reject Him and refuse His mercies. There is something that men must do if they would enjoy His benefits. Read the article carefully and then if you think it worth while, write him at Proctor, Montana, about it and we assure you that you will be treated in a very courteous manner by him.

When you receive this Messenger we will likely be in our home at Oregon, Illinois, enjoying our children and grandchildren. Consequently you will address us there until about the 10th of Sept., after which time we hope to be at our old address in Tempe, Arizona.

The death of Sister Mary Renner at the home in Oregon, Ill., recently, came to us bringing much sadness of heart. We have known Aunt Mary Renner since our childhood and she has ever been the same loving, faithful disciple of our Lord from our earliest knowledge of her. She lived to be nearly ninety years of age and from early life she devoted herself to her friends and the gospel. She has always been an influence for good with us. Her devotedness to the truth and her faithful work in the church will remain with us a cherished memory as long as life lasts. We believe that her rest in death will be short for the coming of the Lord is drawing near. May we all be faithful while she sleeps so that we may meet her at that day.

There will be no issue of the Messenger of Truth through July and August, but if the Lord wills we will issue it again bearing date of Sept. 1st. It will all depend upon whether we can get the necessary financial support. We are very thankful for past support and trust it may continue.

A REPORT

On Sunday evening, May 1st, we left for Long Beach, Calif., to conduct meetings for the week in the home of Bro. and Sister Rich at 3025 E. 7th St., where we held meetings during the holiday period. The attendance was all that we could hope for and on Friday night there were 38 present with the best of interest. Owing to

the size of the audience and feeling that the home would not be large enough to accommodate the Sunday audience, the brethren from Los Angeles insisted that we transfer our Sunday morning service to the church in Los Angeles which we did. On Saturday afternoon we went to the laudarium to baptize Bro. Roy Juden and his niece, Sister Doris Franke. Another had planned to be baptized but was sick with the flu. Her baptism will follow as soon as she is able to attend to it.

There is a good interest now in Long Beach and lovers of truth living near should see to it that this interest does not wither when the door will be shut and it is our duty to bring people to the love of the truth just as fast as we can.

While in Los Angeles we called upon Bro. E. E. Rogers whom we baptized in Cape Girardeau, Mo., in May, 1917, and whom we had not seen since that time. It was truly a pleasure to visit with him and to find that he is still strong in the hope that he then expressed in his baptism. The week was pretty heavy for us with preaching each evening, visiting, eating and staying up late nights.

Financial Statement:	
Balance April 12,	\$ 6.81
Received during mo.,	27.00
Total received	\$33.81
Expenditures:	
Postage	\$ 4.66
Pub. June issue,	27.00
Total	\$31.66

Balance May 15

Added to this will be the expense of mailing out the June issue which will amount to between \$3 and \$4. The next issue will bear date of Sept 1st if means are at hand.

BIBLE LESSON NO. 77

1. What is the difference between material things and spiritual things? Is it possible for material things to dwell with spiritual things?
2. Name some of the differences existing between the old heavens and the old earth and the new heavens and the new earth.
3. Was the curse created when the earth was created, or did it follow the creation? Why?
4. Is there any difference between man as he was created and the man as he is now?
5. What was the curse? Have we any promise that this curse will ever be removed? Give Scripture.
6. Were the animals created before man entered?
7. Read Acts 3:21. According to

this text, where must we go to find out about restitution?

8. Give one Bible reason for believing that the coming kingdom will be just as literal as the kingdoms of today.

9. Give texts that show the saints to be heirs of the kingdom and joint-heirs with Christ.

10. Gen. 7:4. Did Noah have positive knowledge as to when to expect the flood? Was there anyone in Sodom and Gomorrah who knew that the angels were to rain fire and brimstone upon those cities? Gen. 19.

BIBLE LESSON NO. 78

1. Read Zech. 8 very carefully. In verse 19 the text begins with "For these days." What days? before these days? What days? What does verse 10 mean?

2. 2 Tim. 3:13. What evidence have we that this language is being fulfilled now?

3. Give text for each item of faith that makes up your hope.

4. What great truth is taught by 2 Tim. 4:1?

5. Quote that clause in the Lord's prayer which expresses the Christian's hope.

6. Give two texts showing when the saints will enter upon their reward.

7. 2 Pet. 3:4. Do things continue as they were from the beginning?

8. State whether the following texts refer to the church or to Israel: Ezek. 36:24; Jer. 30:3; Amos 9:14-15; Rev. 3:21; 1 Tim. 4:1-2; 2 Tim. 4:3.

9. Upon what texts do you rely for your faith that Jesus will come again in bodily form?

10. What Scriptures point out that the church will wander away from God before Christ comes.

BIBLE LESSON NO. 79

1. Find one text where it is taught that it is the business of the church to entertain the world.

2. Give two texts showing God's purpose in the church.

3. What does "fire" mean in Mal. 3:1-5? In 1 Pet. 4:12? In 1 Cor. 3:13?

4. Will certain nations retain their natural identity in the kingdom of God? See Dan. 7:27 and Zech. 14:16-19.

5. Isa. 26:9. Does this text include more than Israel?

6. Are the new heavens and the new earth of Isa. 65:17 the same as those spoken of in 2 Pet. 3:13 and Rev. 21:1-4?

7. Point out four promises to Israel in Isa. 65:17-25 that have never been fulfilled.

8. Isa. 11:1-9. Compare with Isa. 35:9. Explain the apparent lack of harmony.

9. May a nation be destroyed and

preserved at the same time? A drunkard?

10. To what class will the first resurrection be limited? Give text.

BIBLE LESSON NO. 80

1. Abraham and others (Heb. 11:13) confessed that they were pilgrims and strangers on the earth. Does this mean that they expected to go to heaven? What does it mean?

2. Isa. 32:1. Who are the princes? Give text.

3. Show from the Scriptures that the end of this age will be characterized by unbelief, covetousness, scornfulness, etc.

4. Titus 2:13. Explain what the "blessed hope" means to you.

5. Show from the Bible that wars will not cease until Jesus comes.

6. In James 5:3, what does "heap-treasures" mean? Is it wrong to save that we may have something ahead for a "rainy day"?

7. Will the resurrection of unbelievers be one of hope?

8. Give Bible reasons can you give for believing that the coming of Christ is near?

9. Acts 2:6-8. "The hope of the father-promise made of God unto the fathers." What was the hope of Abraham? See also Job 14:15; 19:26; Psalms 17:14; 71:29; Hosea 13:14.

10. Is the Christian's hope something definitely described in the Bible, or is it hard to understand? Why should there be so many "hopes"?

HEIRS

Our attention has been called to a statement often uttered by people who are considered scholarly and which is commonly accepted as truth. It is the expression, "The Fatherhood of God and the brotherhood of man." The language would imply that in the sight of God all men are brothers and He the Father of all regardless of their religious inclinations. We do not believe that the Bible will support such an idea. God is the Father only of such as He accepts as children. They are His heirs. God had but two sons of His own, Adam, who lost estate. The one was through transgression; the other through redemption. Adam and Jesus who redeemed the estate from the usurper. And these are the only ones who ever had any right to the estate that the Father had to give. They were the direct heirs. By transgression, Adam and his posterity alienated themselves and were no longer heirs. But God in His mercy, longer heirs. And having a desire to the work of His hands, evolved a plan whereby they who were no longer sons because of sin, might become sons by adoption. Being sons by adoption, they become joint-heirs with the true Son.

Only children are heirs. Unless men of the world become sons by adoption, they must have someone else for their father. Jesus said to the scribes and Pharisees, "Ye are the children of your father, the devil." Surely the sons of God and the sons of the devil are not heirs to the same estate. God is the Father only of the children that life claims as His. All others have an inheritance elsewhere.

Just another thought as to heirs. As long as they are heirs, they are not in possession of the estate. The Bible teaches us that we are heirs to salvation. Then we have not yet received salvation. It is a matter of hope and we wait for it. We are the heirs of promise. The promises have not yet been fulfilled to us, else we would not be heirs. We are still heirs of the kingdom, hence the kingdom has not yet come. We do not hope for things we possess them. A little searching of the Scriptures will convince you of the truth of these propositions. Look them up.

Communism

The Literary Digest of the last week in April presents a line of argument going to show that both Protestantism and Catholicism have need to bear upon the world by Sovietism. We will add to this the thought that Scripture foretells that this very situation will menace the world in these closing days of this age. There must be a general uprising of the world against Christ and God before the closing day comes, else the nations would not be angry (Psa. 2) with Him at His coming.

MORTAL MAN OBJECTIONS EXPLODED

Francis D. Nichol in The Bible Advocate.

How do you harmonize with your belief in the unconsciousness of man in death the Bible account of the witch of Endor, who brought forth Samuel to talk with King Saul? See 1-Sam. 28:7-19.

How do those who believe that at death the righteous go up to heaven and the wicked down to hell harmonize this Bible narrative with their belief? Let us examine the story: Saul commanded his servants: "Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her." Verse 7. They found such a woman at Endor. The woman inquires, "Whom shall I bring up unto thee?" And he (Saul) said, "Bring me up Samuel." Verse 11. A moment later the woman declared: "I saw gods ascending out of the earth. . . . An old man cometh up; and he,

is covered with a mantle." Verse 13, 14. "And Samuel said to Saul, Why hast thou disquieted me, to bring me up?" Moreover the Lord will also deliver Israel with thee into the hands of the Philistines; and tomorrow shalt thou and thy sons be with me."

This narrative says nothing about the prophet Samuel's coming down from heaven for this occasion. Saul uses the words "Bring up." The witch uses the same and similar expressions, "Bring up," ascending out of the earth, "cometh up." And to Samuel are attributed equivalent words, "Bring me up." If anyone might claim this weird, tragic story, it would be we who believe that when the dead return to the earth they "come up" out of the earth. But in seeking evidence regarding the state of man in death, we do not consider it safe to rely on the events and conversations of a devil-infested, God-reviling. However, inasmuch as the believers in the immortality of the soul appeals to this scene we would inquire of them how they harmonize all these statements with their belief. Can "up" mean "down"?

No Resurrection of Samuel

Again, the narrative thus describes "Samuel": "an old man . . . covered with a mantle." Is this the way an immortal spirit would appear? Does it actually take on a body? If so, where does it obtain the body? If it be answered that there was a resurrection, we would reply that such a confessor spoils the whole case, for we, too, believe that the dead may be resurrected. But we do not believe that the devil has power to raise the dead; and certainly God was not at the bidding of this witch who was under the divine death edict for practicing this very art of sorcery. Thus, to say that a resurrection took place creates only the worse embarrassment. (See the following texts regarding the attitude of God toward witchcraft: Lev. 20:27; Deut. 18:10, 11. The spirit that thus controlled them was thus not of God, but of the devil.)

Now the record tells us later that Saul climaxed his sinful course by committing suicide. (1 Sam. 31:4). But "Samuel," foretelling Saul's death declares: "Tomorrow shalt thou and thy sons be with me." Pray tell, where did Samuel dwell, if the suicide was to be with him? Really, we marvel that those who believe the doctrine of the natural immortality ever bring up this Bible story, for by so doing they "bring up" Samuel from the "earth," when, according to their view, he is supposed to be in heaven; and they have the wicked Saul going to "be with" the holy Samuel, when

he is supposed instead to go to be with the devils in hell.

Whom Did Saul See?

But why does the story speak of Samuel if he really was not there? The record does not say that Saul saw Samuel, for what the witch cried out he inquires, "What sawest thou?" And a moment later, "What form is he of?" If Samuel had really been there, why would not Saul have seen him? Were only the hag's eyes keen enough to discern "an old man; . . . covered with a mantle"? We read that "Saul perceived that it was Samuel." The word "perceived" is from a different Hebrew word than "saw." The meaning is that Saul understood, or concluded, as a result of the description given by the witch, that Samuel was present.

The devil was the inspiration of the witch's activities, and the devil is the archdeceiver. We conclude, therefore, that this woman was practicing a deception on Saul. She, deceived also by the devil, probably thought that she saw Samuel. Saul in turn accepted her explanation. The Bible narrative, then simply describes the spiritistic seance in terms of the suggestion of the witch and Saul. This is a literary rule known as the language of appearance. When the story says "Samuel," we may understand it to mean simply the devil-generated apparition which doubtless appeared, and which the witch and Saul supposed was Samuel.

Comment: We believe the foregoing exposition of this narrative should open the eyes of any who are in any sense inclined toward witchery; or, as it is known today, spiritism. We believe that the whole thing was faked by the woman, just as we believe that present day spiritists are fakes pure and simple. If there is any superhuman power about them, why did not some medium today in pity make known to the Lindberghs where their baby was? The most that can be said of Spiritualism is that its mediums are only fairly good guessers. Recently in England one of the greatest mediums of the day, after spending the best of his life at the game, came out bluntly and said that the whole thing was a fake, that he had been a deceiver all the time. Yet the world likes to be humbugged and in spite of all to be humbugged and has been done, they will persist in running after the witches just as Saul did. It surely would be a strange thing that after God had refused to treat any further with Saul, He would allow the devil to bring up one of His saints to tell Saul what God didn't want him to know.—Editor.

THE THUNDER STORM

Few people really like a thunder storm. As a boy on the farm we trembled at the approach of such a storm. The dashing of the lightning and the pranks of the wind were just so many possibilities of harm to us. To this day we like clear weather best of all. Yet we know that where such storms predominate the atmosphere is always made better after the storm. Who has not stepped out after such a storm to fill his lungs with the pure air which always follows? For days the air has been heavy, seeming to have no life-giving quality in it. It is oppressive and sweating. The clouds gather slowly, quietly; then with mutterings of distant thunder. The wind blows and swirls, then just before the storm the quiet. Suddenly the storm bursts and we look for each fresh stroke to do us harm. When the storm clears, all nature is happy.

The whole world stands today where we stood just before the storm broke. We can see the clouds gathering and we can hear the distant rumblings of the coming storm. While representatives from civilized nations are at Geneva doing what they can to avert the storm, the storm keeps gathering. Wars and rumors of wars, murder, suicide, general lawlessness, social and political rottenness, etc., represent the sultriness of the atmosphere just before the storm breaks. And while we fear the storm, yet we know that it will be the best for all concerned after it is over. Men are crying "peace". They are trying to evade the storm which must surely come; but it will come. Wise men see it and do not deny it.

Mussolini says "All the world is arming."

H. G. Wells: "Destruction is not threatening civilization; it is happening to civilization before our eyes. The ship of civilization is not going to sink in five years time nor in fifty years. It is sinking now."

David Lloyd George: "The international situation is bad. We are building up barriers against each other, putting up fences against each other, and restrictions against each other. We are blockading and trying to starve each other. . . . The atmosphere is poisoned with suspicion and distrust."

Rev. A. Sims in "The World's Desperate Cry for a Superman": Europe today is an armed camp, under military laws and dictators, having more men under arms, better equipped and possessing greater qualities of war munitions, and more disastrous engines of destruction and devastation than ever before."

D. M. Pantton: "There are 10,000,000 more trained soldiers today than in 1914, and weapons of destruction five times more slanting."

The prospect is one that we humbly wish could be averted, yet we know it is unavoidable. It is the "time of trouble, such as never was since there was a nation even to that same time." Dan. 12:1. It is "the great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Matt. 24:21. True Christians need not fear this storm for God will hide them in His pavilion while the storm lasts. His people will enter into their chambers and shut the doors about them. Then when great Armageddon is past and the storm has done its work, we may look for an atmosphere that is altogether pleasing. Then the people of the land shall not say, I am sick. "As the days of a tree are the days of my people," will then become a fact. "Thy people shall be all righteous," is another promise. There will be no King to all people then and He will so far excel all other kings that there is no comparison. "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." And for the called out ones of this age, "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."

"For when they shall say, Peace and safety; then sudden destruction cometh upon them, as a travail upon a woman with child; and they shall not see." 1 Thes. 5:3. But, "A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world," so will it be when the time of trouble is past. The former things will not be remembered in the enjoyment of the better things that have come to the world with the clearing of the storm. The world is in the throes of the birth pangs now and is about to bring in upon the world a new age wherein dwelleth righteousness.

Of that we may be accounted worthy to escape all these things that are coming upon the world and to stand before the Son of man! To this end let us pray fervently, losing sight of all things else if by so doing we may win that prize.

"NO HIRE FOR MAN"

For these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbor, as such, 8:10.

The foregoing Scripture cannot mean much to us until we determine what days are meant in the introduction of the verse, "For before these DAYS." We believe that the context of the chapter will tell us.

In verse 2, God tells us of His rejection of Zion, but in the 3rd verse He speaks of the time (days) when He has "returned to Zion," days when He will dwell in Jerusalem, days when Jerusalem shall be called a city of truth and the mountain of the Lord of hosts, the holy mountain.

Verses 4 to 8 inclusive point out the same condition that is to rule Jerusalem at that time that we find described in Isa. 65, beginning with the 17th verse. We conclude, then, that the DAYS mentioned in our text relate to the days of Jerusalem when her people have returned to God's favor and they are once more established in their own land.

Returning to our initial text, verse 10, we find that just before these days a condition has existed when "there was no hire for man, nor any hire for beast."

Placing two very noteworthy facts together, the present trend of Israel toward Palestine and Jerusalem and the fact that the world depression sees more men and animals out of employment than the world has ever known before, what are we to conclude? Are we in the very closing days when God's favor is returning to Zion? We have been reading reports from two men who are now visiting Jerusalem and whose accounts are much more favorable to the restoration than many of the secular reports would lead us to believe. One writer speaks of the houses that are being built on every hand and of the industry at every turn in the way, and of the enthusiasm that attends. Men speak of the impossibility of things, but when God takes hold, things do move and they oftentimes move in a hurry. Brethren, we are living in wonderful times! We must be within a very short time of the coming of our Lord! What an encouragement to those who are faithfully watching for their great Leader! We know that nations are crumbling and crumble they must when Jesus comes to demand His kingdom. In the United States today we have the spectacle of man's government being taunted by hi-jackers, racketeers, kidnapers, booze-runners, murderers, and the

like, until it would seem that there is no power to help. The hearts of honest and honorable men failing them for fear for those things that are upon them. May these things teach us to learn more heavily upon the everlasting arms.

IS FUTURE PROBATION PROMISED THE DEAD?

By S. H. Thomas

What art thou, O man, that dares to question the wisdom and justice of God? Thou wast but dust and ashes yesterday, and perchance may return to the same tomorrow. What folly for thee to raise thy weak and puny voice in opposition to the decrees of Almighty God. Without His bounty you would not live a moment. He can, of the dust of the earth, create millions like thee in a day, and tomorrow turn them to dust as they were, to have no further part forever in anything that is done under the sun.

"Wilt thou say to Him, it is unjust? "Thou shalt not do it." "Who art thou, that repliest against God?" Shall the thing formed, say to Him that formed it. Why hast thou made me thus?" Shall He enquire of thee, when He would create a world, and speak into existence the inhabitants thereof? If of the dust of the earth He fashions a man, and of the same dust a hog, and gives to each the breath of lives, and they live; and if neither learn anything of God, nor seek to know His purpose; if they eat and fight, and lie down to sleep and rise up to eat, and fight and sleep again; if a few short, profitless months thus they live, and then return to dust from whence they came; why should God love and regard the one more than the other? The material in the one is no more costly than that in the other; the effort to create no greater. Who will dare assert that God is under obligations to the man, but not to the hog? and if so, why?

But, should the man develop love for, and faith in, his Creator, and learn to trust and obey Him, behold God loves the man and sets the hog, because of the Godly and obedient character which he has developed. But still, notwithstanding the fact of the man's virtues which he has developed, and God's love in consequence of them, God is not yet under any obligations to the man. As his Creator, and the Author of his being, He can blot him out of existence, if He so wills, without any injustice. But because of the virtues and Godly character which the man has developed, God loves him and mercifully condescends to enter into covenant relations with him, and by that act each be-

comes a party to obligations which neither can break or set aside without injustice to the other, which covenant was made by God to Abraham and his seed, and is by man ratified by faith and baptism. Therefore the following conclusions seem unavoidable:

1st. That it is not the creature that God loves but the character and virtues which he the creature develops.

2nd. God is under no obligations to man to prolong his existence in this age, nor continue it in the next, unless covenant relations are entered into during this life.

The Scriptures teach conclusively, however, in many places that there will be probation in the age to come for Israel and the nations which exist at that time. For example, "Many people, and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." (Zech. 8:22). ". . . they shall take hold of the skirt of him that is a Jew, saying we will go with you; for we have heard that God is with you." (Zech. 8:23). But no where do we read that any portions of the vast multitude of the wicked, or irresponsible dead of this gospel age, will be resurrected and mingle with those who go up to Jerusalem to seek the Lord of hosts. If that be God's purpose, contend, He has forgotten to mention it in His Word; for a careful consideration of all that is written in the Word descriptive of the thousand years' reign of Jesus and His saints, fail to reveal any mention of the resurrection of any portion of the wicked, or irresponsible dead of this age until the end of that period, when "the rest of the dead" will be raised for judgment; not to be placed on probation: it will then be too late in the day for that.

The larger hog advocate stumbles and falls over the fallacy that man is by nature higher than other creatures of God; that God is in some way under obligations to man; to give each individual a fair and equal chance for life in the age to come. They forget that they themselves are other. All go unto one place, all are of the dust, and all turn to dust again; so that a man hath no pre-eminence above a beast, for all is in this life as handicapped in any way. If man were created to Him less than nothing, and vanity;" and likewise that, "as for man, his days are as grass, and as a flower of the field he flourisheth. For the wind passeth over it and it is gone, and the place thereof shall know it no more;" but the mercy of the Lord is from ever-

lasting, to everlasting (on whom?) upon them that fear Him (but no others), to such as keep His covenant, to those that keep His commandments to do them. (Psa. 103). Lord, hope asks, How can God in justice, break up the foundations of the great deep and open windows of heaven, upon the inhabitants of the world with their innocent hearts, their irreparable incontinencies, and other human monstrosities? How can God, in justice rain down fire and brimstone on mighty cities, and include young and old, sick and feeble, in the general destruction? How can God, in justice, destroy in one night, the arm of a mighty nation, because of the sin of the elders and rulers, over whom they had no control? How can God, in justice, command the complete destruction of the great city of Jericho and all that are therein; and likewise thirty-one other nations, and kingdoms, with their towns and cities, and all the inhabitants thereof, men, women, and children; the blind, the sick, the feeble and aged, leaving none alive to breathe, and taking possession of their land and territory, deliver it over to a nation of fierce invaders from beyond the great wilderness and the Red Sea.

God Himself answers: Because "the earth is the Lord's and the fulness thereof; the world, and they that dwell therein." (Psa. 24:1). And as for this breath of life which His creatures enjoy for a few brief days, "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord." (Job 1:21). Foolish, vain, shortsighted man! Surely his thoughts are vanity and his dream folly! Why should God, by exercising His marvelous powers of creation, place Himself under mountains of obligations to His creatures? To whom shall He, out of whom are all things, render account? May not He who can create a world in a day, with the inhabitants thereof, without privilege or obligation, blot it out at pleasure, without privilege or obligation, if in His infinite wisdom He deems it best? Shall man say to His Creator, "You consulted me not before forming me; you gave me no voice in the matter; therefore, Thou art under obligations to perpetuate that life which Thou hast given throughout eternity; and if in this life I am handicapped in any way, if my environments are such that my chance to learn and obey is not equal to my neighbor, and I in consequence fail to measure up to the required standard of belief and obedience; then I demand that Thou restore to me the place and time and equal chance in the age to come. Those who take this position, fail to

comprehend the vast gulf that lies between the uncreated Creator of all things, and the weak and puny creature, and presume to question the righteous acts of God; they reject the God of Israel, who destroys cities, and even mighty nations, or inhabitants of a world if they rebel against Him, and refuse to believe His word, and set up in their hearts a more perfect, just, and merciful God; one who loves every individual of that animal called man, no matter how cruel, beastly, or corrupt, with an intense love altogether unquenchable; but for all other animals and living creatures which He has made, manifests no love. This favored animal (man) may be rebellious and disobedient, he may curse, and blaspheme the God that made him; he may possess all the beastly instincts of the lowest, the filthiest brute; he may also cruel and blood-thirsty beyond description, yet if his environment, over which he has no control, were in any way inferior to those of others of his kind, the love of God is so great, and His obligations for creating him such, that He must, and will, restore the thread of that filthy life where it was broken, and in the age to come give that beastly character a fair and equal chance.

These, and a multitude of other improbable and unprofitable dreams and vain imaginings have their root in the almost universal fallacy that man is by virtue of some difference in creation superior to other animals and lovable in God's eyes, while the other animals are not. Mankind forgets that it is character that God loves. He can by a word create in a moment countless millions of animal frames and endow them with life; but unless such love, reverence, worship, and obey their creator, and so develop voluntarily a Godly character, they have no claim to the love of God, nor does He assume any obligations when He creates them, neither if He blots them out and returns them to dust as they were. Before mankind can understand the purpose of God, he must cast aside his false and exalted notions of his own importance, and see himself as God sees him. Here is a glass, O man: behold thyself! "Lord, what is man that thou takest knowledge of him? or the son of man that thou makest account of him? Man is like to vanity; his days are as a shadow that passeth away." (Psa. 144:3-5). "Behold the nations are as a drop of a bucket, and are counted (by God) as the small dust of the balance . . . All nations before him are as nothing; and they are counted to him less than nothing and vanity." (Isa. 40:15-17). Such is the measure of importance in the sight of God, of man, or

nations of men, who for any cause whatever, have failed by faith and obedience, to enter into covenant relations with Him. All such are "aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God in the world." (Eph. 2:12.) "They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited them, and made all their memory to perish." (Isa. 26:14). "They shall sleep a perpetual sleep, and not awake, saith the Lord." (Jer. 51:39). "They shall remain in the congregation of the dead." (Prov. 21:16). "They are like the beasts that perish." (Psa. 45:20). "They shall not rise; they are extinct." (Isa. 43:17). "As though they had not been." (Obad. 16).

Dear ones, it has been said we all wear glasses, and perhaps no two pair give exactly the same impressions, but through these given me it is impossible to see in the foregoing Scriptures any room for the wicked dead in the age to come. Let us beware what we teach, either by voice or pen, in the name of the Lord; for He will not hold us guiltless if we teach error. Better, a thousand times better, to conclude that God is just and holy, and that the dead may safely be left in His hands; for surely the Creator of all things will do right.

"Everlasting Burnings"

Tempe has been passing through a season of revival services at various of the churches and in one case in particular a discourse on hell made it pretty hot for sinners. Many of the old time mental pictures of hell were reproduced so vividly that the matter in some cases was overdone. How strange that people who are professing Bible students still cling to such meaningless old tales to scare sinners into being good when the Bible is so teeming full of God's love, the real drawing power. A love that would torment one who rejects it is not love but lust.

On the other hand it may be shown from Scripture that in so far as fire is concerned, it is the man of God who is required to pass through the fire. And in some instances the fire is so hot that the wicked are instantly destroyed by it while the saint passes through it.

Isaiah, the prophet of God, asks a question: "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? The uninformed would say instantly, "The wicked, of course." But Isaiah answers: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppres-

sions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." Isa. 33:14-15.

A type of this same great truth lies in the account of the three Hebrew children in the 3rd chapter of Daniel. They were the people of God and because they refused to worship the golden image set up by the wicked king, they were cast into a burning fiery furnace heated seven times hotter than common. So hot was the fire that it instantly destroyed (not tormented) those wicked men who cast the Godly men into the furnace. But God's people lost only the bonds with which they were bound.

The people of Israel who are God's people by His own selection are the burning bush which is on fire but never consumed. The nations that have afflicted them have been consumed, many of them, long ago; but the children of Israel are marching through the furnace of affliction; and when the time comes for them to come out of that furnace they will be indeed a free people. They are the only people on earth that have passed through the most burning trials and have drawn nations. Like afflictions have driven others out of existence. Today, after centuries of severe trial, Israel is stronger than at any time since their dispersion. A word from Isaiah's prophecy is in place here: "For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." Isa. 48:9-10.

The fires of God are cleansed to refine and burn out the dross found in His chosen ones. Peter calls attention to his trials when he says (1 Pet. 4:12), "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings"; etc. In the first chapter of this letter he calls attention to the fact that this fire is made up of the trials through which Christians are called to pass. Paul stresses the same idea in the figure to be found in 1 Cor. 3:9-15. Turn to it and read it.

On the other hand God promises destruction to the wicked (Psa. 145:20). They are to be ashes under the soles of the righteous (Mal. 4). They shall consume, into smoke shall they consume away. Psa. 37:20.

The great commission was "Go ye into all the world and preach the gospel" (good news). I find no commission given to anyone to preach hell-

fire and damnation. God's love is ample. If anyone sees destruction, it will be because he has chosen it and not because God takes any pleasure in it. Much less will He take any pleasure in tormenting the wicked throughout the endless ages. God is LOVE and not a monster.

IF CHRIST CAME BACK NOW

(The following is taken from *The Literary Digest* of issue April 23, 1932)

HE WOULD BE A RABBIT—AND be barred at Ellis Island if He attempted to enter the United States.

He would not belong to any political party, and the essence of His teaching would be as it was 2,000 years ago—"love one another."

He would be a general nuisance and run afoul of the authorities, and finally be committed to an insane asylum as a person of unseemly mind.

He would preach revolution—upset the Order of Things as they Are.

His would be a humanistic philosophy, God being outmoded by science.

He would make everybody a capitalist—with a small "c".

So, variously, as nine people—religious leaders, writers, a former rabbi, a birth-control advocate, and a non-Christian scientist answer the question put by Hearst's Magazine: "If Christ Should Come Today."

Perhaps each is straining after his or her heart's desire. At any rate, each commands a following in the reading public, and the symposium shows what they would do themselves if they could.

"Christ would not be a political agitator or the leader of a national rising against the Romans." He would not be a social reformer," says Dean W. R. Inge—the "Gloomy Dean" of St. Paul's Cathedral, who now and then acknowledges a trace of optimism.

"The Socialist creed is incompatible with Christianity, and Christ would not be a Socialist," says Dean Inge. "He would keep free from political agitation, and would tell both sides (capitalists and Socialists) that their standard of values is wrong." More:

"He calls the acquisitive man 'thou fool,' not 'thou thief,' and He would have said the same to the embittered wage earner. Get your values right; seek first the Kingdom of God and His righteousness, and men will be able to live happily together. This is the social message of Christ, and the churches ought to preach it faithfully. A church which goes into politics always comes out badly smirched."

"He belonged to no political party and opposed none," writes Dr. Henry van Dyke, preacher, poet, and essayist.

"His test was 'by their fruits ye shall know them,'" and "if the church today is to speak for Him, it must follow His example. Keep out of politics. Serve the souls of men. Repeat His own words: 'Let not your heart be troubled: ye believe in God, believe also in me.'"

PROFANITY

While profanity is quite common, yet we meet a case now and then that makes us regret that we were within hearing of such terrible oaths. Recently on a fishing trip to one of the lakes there was a man not yet middle aged who used an oath for every word he spoke that was right. While he talked we philosophized. We concluded that a man who uses profanity to such an extent as he did proved himself to be both a coward and a liar. His use of by-words was an evidence that he felt people would not believe him without lots of backing by the Almighty. This of itself was evidence that much of what he was saying was not so. Brave men do not need to use profanity to show that they are brave. If only such men could see themselves as others see them, we wonder what effect it would have on them. The question arises, is it in place for a Christian to rebuke such? Then comes the text: "that reproveh a scorner getteth to himself shame; and he that rebeketh a wicked man getteth himself a blot. Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee." Prov. 9:7-8.

There was placed at our door recently a scurrilous sheet, filled with profanity and vulgarity, the contents of which were calculated to stir up things in a political way. The editor announces that he is in such a situation financially that no judgment for libel could be collected from him and his language is such that we wonder that it is privileged to go through the mails. Any cause supported by such means is sure of defeat. It is strange that such men have gone so far that they conclude that the mass of humanity are willing to fall for their cheap view of things.

Profanity, loose talk, or by-words of any kind do not strengthen ones speech nor add to the character in the estimation of others. The Scriptures suggest to us that character should so predominate us that our yea or nay should suffice, and where there is character these will suffice.

THE RACKETEER TAX

(Prophetic Age, April 1932)
A writer says District Attorney Crain of New York recently began an investigation into rackets in that city. He emerged from it the other day

with disgust saying that "there's a racket in everything from babies' milk to funeral coaches," and spoke of a few of the more obnoxious rackets.

For example: the district attorney is told that every ton of freight that arrives in New York must pay its toll to some racketeer. Every professional musician has to pay a dollar a night to some other racketeer; if he does not, his instrument will be smashed. Dry cleaners and laundries contribute millions of dollars a year; if they refuse, their delivery wagons are wrecked, their drivers are slugged or acid is smuggled into their shops and poured on the customers' clothing. Other racketeers have organized "protective associations" for merchants, promising each member that watchmen will look out for his store at night; if a merchant refuses to enter, his store windows are smashed.

And so it goes. That paragraph lists only a few of the rackets that affect, not only New York and Chicago, but every other large city and small ones.

The spectacle is dismaying beyond words. As long as the racketeer thrives, the ordinary guarantee of peace and order supposed to exist in a civilized state are utterly worthless. The racketeers symbolize invisible government at its worst. It simply cannot be tolerated if American civilization is to survive.

THE DEAD SEA

"The tremendous wealth of the Dead Sea almost staggers our imaginations. Palestine was considered a very poor prize for any nation, but now we know it will be one worth fighting for because of the astonishing riches of this small body of water.

"Dr. Thos. H. Norton, editor of chemicals," states that a "modest estimate" is twelve hundred and sixty-seven thousand billions of dollars—\$1,267,000,000,000,000. This is more than the wealth of the world.

"When the plains of Megiddo are drenched with blood, to the victor then will go the wealth of the Dead Sea. A concession to exploit these resources has recently been granted to Imperial Chemical Industries, Ltd., London, England. The head of this company is a Jew, Sir Alfred Mond."
—Arthur I. Brown, in "What of the Night?"

NEW HEAVENS AND NEW EARTH

But though a man use of SENSE, it will not be paradise of SPIRITUALITY. Though not so unlike the present world as many apprehend it, there will be one point of total dissimilarity betwixt them. It is not the entire substitution of spirit for matter, that will distinguish the future

economy from the present. But it will be the entire substitution of righteousness for sin. It is this which signals the Christian from the Mohammedan paradise—not that sense, and substance, and splendid imagery, and the glories of a visible creation seen with bodily eyes, are excluded from it,—but that all which is vile in principle, or voluptuous in impurity, WILL BE utterly excluded from it. There will be a firm earth, as we have at present, and a heaven stretched over it, as we have at present; and it is not by the absence of these, but by the absence of sin, that the abodes of immortality will be characterized. There will both be heavens and earth, it would appear, in the next great administration—and with this speciality to mark it from the present one, that it will be a heavens and an earth, "wherein dwelleth righteousness."—Dr. Thomas Chalmers, on 2 Pet. 3:13.

Students of prophecy are too inclined to rush things for God. To those who are acquainted with prophecy, there can be no question about fulfillment when it finally comes. We need more patience. One never needs to guess at fulfilled prophecy, and yet today we see much guessing going on with old guesses thrown aside. No one guesses at the fulfillment of Isa. 2:6 or Luke 1:31-33. Prophecy is not calculated to make prophets out of us; it is given to make watchers of us.

The true church of God. Where it is? Is there any TRUE church of God? Yes, there is. But if you are looking for it as a visible unit, you will be disappointed. It is in the earth, but it has no head but Christ and no meeting place excepting where two or three are gathered together in Christ's name. When they are thus met, the Head will be with them. All they who worship in Spirit and Truth are of that membership.

A sanctimonious countenance, long prayers and loud professions of religion can never take the place of doing the will of the Lord humbly. Street corner prayers can never bring the comfort or peace of mind that a deed done in kindness and in secret will bring. How strange it is that after our Lord taught us these secrets, so many have fallen right back into the ways of the scribes and Pharisees!

We are living in a time of testing and many seem to be weakening in their trust in God. God has promised to take care of those who are faithful, saying that He will allow no temptation to overtake you above that you

are able to bear. Is the financial sky dark before you? Just labor on to the best of your ability and TRUST. Try God out. He will not fail. But be sure that you are right before Him. He cannot help you if you are of the wavering kind.

Besides striking at other things that are holy, Communism seems to be trying to do away with the home and home life. A debate was held recently, according to the Literary Digest, in which Bernard Russell of England argued that children would be better off in the hands of the state rather than in the hands of the mother; while Sherwood Anderson advocated the negative view. The home was instituted by God and any interference by man will end in disaster. But a great many people will never know what fire is until they have been scorched by it.

It is a source of grief and deep regret that many of our worldly-great scholars are disbelieving the Bible because they cannot explain it by their natural philosophy or reasoning. In their vain efforts to explain God's higher laws they are plunging our youth into a bog that is heavy with the mists of doubt, unbelief, supposition and unreality. Their paths lead to destruction. They have no solid foundation on which to stand.—N. A. H. in The Bible Advocate.

KEEP THESE IN MIND

There are two things that we ought to keep in mind about the conscience: (1) Along with other parts of your being, it must be kept upon the altar of the Lord, educated by the Word of God. (2) It must be kept tender by never being ignored, if it is to be of service in keeping us in right paths.—Sel.

BE HUMBLE

Always take a low place and be willing to be "nobody!" Don't think you lose influence by owning yourself in the wrong. Put God first always, others next, and yourself last.—Sel.

SOULS UNDER THE ALTAR

If, as some say, these were the immortal souls of the martyrs who were slain hundreds of years ago, had not those died who martyred them, and were not they (the persecutors) at the time those words were spoken suffering eternal damnation in hell? Why then this impudent query?

If these were the souls of martyrs, why had they not ascended into the clouds of heaven to meet their Master and to be among the elders and living creatures?

If by being martyred, they were

sent to heaven to enjoy bliss untold, why should they not the rather look with favor upon their persecutors?

Why were they peened up under an altar while others of less importance were privileged to enjoy heaven?

Why not rather believe that this expression corresponds with the thought of Abel's blood crying for vengeance?

THE HAPPINESS-MAKERS

There is no person in this world that so uniformly takes his pay as he goes along as he who does good at the expense of his own comfort and convenience.

There are persons going about whose souls are as a whole band of music to everybody that is near them, and one dwells in their presence in a bounty of gladness perpetually. If they go, it is with gladness; if they come, it is unalight.—H. W. Beecher.

THE SOUL

Dr. T. Spicer says:

"The soul exists wholly independent of the body, which it inhabits; although there are certain actions it cannot perform without using the body to which it belongs. It can neither see, hear, nor speak without using the body."
Then an immortal soul, when separated from the body, becomes deaf, dumb and blind. What a splendid prospect for those who believe in that sort of thing.—Ed.

A FAIR COMPARISON

Where was your daughter last night? You know, if you had a very valuable jewel, the mere possession of which made you rich beyond imagination, the price of your fellow man, happy with a happiness you had never known before, you would hesitate a long time before you handed it over to a comparative stranger, to take to a public dance and pass it about from one stranger to another to be pawed over and remarked about, and then brought home by way of lonely roads at midnight or after. Your daughter is more valuable, infinitely more precious than any jewel. Think it over.—Houston Post-Dispatch.

GUIDANCE

God guides by His word, he also guides by circumstances, and by the Spirit; there is no royal road to guidance; God's clarifier in guidance is waiting; sometimes it is extraordinary; guide a step at a time; it may be by steps as well as by steps; it is cumulative; beware of short cuts in guidance; and of flesh and blood guidance; guidance is sure for those who wait and pray.—Selected.

MESSENGER OF TRUTH

Vol. 9

Tempe, Arizona, September 1, 1932

No. 9

ANNOUNCEMENT

The Messenger of Truth is published in the interests of all lovers of the truth. Each issue of the Messenger costs about \$23 to get it printed and mailed out. The work of the editor is gladly donated. We cannot lawfully charge a subscription price, hence the work must be carried on by free-will offerings. If our work and the statement of faith given below meet with your approval, we shall be glad for any assistance you may see fit to advance. Announcements and news items are gladly given space provided they are not too lengthy. We have but one object in the publication, and that is to do all the good we can.

S. J. Lindsay, Editor.

502 Ash Ave.

We Believe and Teach

the establishment of the Kingdom of God on earth, with Jesus Christ, the only begotten Son of God, as King of Kings, and the immortalized saints as joint heirs with Him in the government of the nations; the literal resurrection of the dead; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance and immersion for the remission of sins, as prerequisites of the forgiveness of sins, and a holy life as essential to salvation. We believe and teach the restitution of all things, "which God hath spoken by the mouth of all His holy prophets since the world began."

The church in Tempe, Arizona, meets every Sunday morning and evening for worship in the Odd Fellows Hall, corner of Mill Ave., and Sixth St. If you are passing near us, we shall be glad to have you step for a season to get acquainted and to enjoy the services with us.

The Pasadena brethren meet regularly at the home of Bro. and Sr. J. M. Reid, 301 N. Euclid Ave., each Sunday morning for Bible study and communion. All who are striving for the prize of life eternal are cordially invited to come and enjoy the meetings with us.

S. G. Elton.

The brethren at the Blush church, near Fredericktown, Mo., meet each Sunday for Sunday School and Bible study. Bro. J. H. Anderson preaches

for them on fifth Sundays. Any brethren passing near by are cordially invited to stop over to enjoy the worship with them.

The article, 'The Coming and Kingdom of Christ, by 20,000 Baptists in 1669, appearing in this issue may be had in tract form by addressing us at 502 Ash Ave., Tempe, Arizona. If not sure of our address at any time, you may always be sure to find us by addressing us at Oregon, Illinois.

We would like to do a great deal of tract work but cannot bear the expense alone. Donations for this purpose, a small amount from each, could do a good work. We would like to hear from you as to what you think of the idea. Are you willing to join a systematic effort in this direction? The time is short.

Now that the government is asking higher postage, our business must be guided accordingly. Hereafter we expect to use more post cards than common in acknowledging the receipt of money, etc. Ten letters mailed out in a day is 30 cents, and we often have mailed out that many personal missives. To do that daily a month would amount to \$9. We can't afford it any longer.

Having the opportunity, we listened in upon both the Republican and Democratic Conventions held in Chicago this summer. In both cases there was a fine demonstration of the human way of doing things. In the most of it, that which was done in the open had been ordered in secret. Sugar-coated speeches were calculated to take the bad taste out of it. It seems bad enough when this sort of thing is done by the world, but when it comes to conducting church affairs by such methods, as is too often done, there needs to be administered a good dose of the Spirit of God.

The real virtue in baptism lies in the fact that it is the seal of God upon man once he has been made acquainted with the covenant of God and accepts it. To baptize a candidate who knows nothing about this covenant made with Abraham cannot possibly make any change in the relationship of such an one and his God. Just dipping a person in water doesn't constitute a valid baptism.

Weakening faith for the purpose of making strong organization with large numbers is a great mistake. The only increase of truth while in the God-given increase and the most successful factor in organization is love and obedience to God's laws.

A bit of history from a secular newspaper: "Ceremony of Baptism. Baptism by immersion prevailed in the Catholic Church until about the twelfth century. Immersion was the original method of baptism, the word 'baptism' being derived from the Greek 'bapto', meaning to immerse or wash."

On June 11, Bro. S. J. Lindsay came to Delta, Ohio, to attend the fifteenth anniversary of the Baker Union church house. Upon request Bro. Lindsay stayed over the following week and gave us a very instructive and interesting week's service. On Sunday, June 12th, the day of the anniversary there were some three hundred people in attendance. All-day meeting with basket dinner. In the morning the Sunday school lesson was conducted by Bro. Lindsay. In the evening the services were conducted in behalf of the young people. Bro. M. W. Lyon of Cleveland, Ohio, was present and favored us with a beautiful solo and a very interesting talk.

The Baker church is not of any one denomination but is a Union Church house. A special fellowship and community spirit exists. During the week's meeting conducted by Bro. Lindsay, the attendance was splendid. Bro. Lindsay has won himself a warm place in the hearts of the Baker people. The visible results of the meeting were six baptisms which are as follows, Mr. and Mrs. Ira Berry, Mrs. Dale Dunbar, Pauline, Lucille and Francisco Krauss. These are all young people and add great strength to our church. May we hope and pray that they may remain faithful unto the soon returning of our Savior.

Your sister in Christ,

Mrs. Renose Dunbar.

This item is written at Dana, N. C., where Bro. Anderson and I are holding services daily. At our meeting in Guthrie Grove, S. C., last week it was estimated that at some services there were as many as 500 present. As a result of that meeting nineteen ap-

pled for baptism. It was a wonderful meeting. More later.

Financial Statement:

Balance, May 12, \$2.15. Received, \$30.00. Total, \$32.15.

Expenditures: Postage, printing, etc., \$32.65. In the red, \$10.53.

This means we shall have to have some further support if we issue the Oct. number on time.

Bro. Adams' Report (abated)

When I last reported I had a meeting in progress at Hemingford, Nebraska. The interest increased from the beginning and the attendance as well. And in all, it was the nearest to an old time meeting I have held for some time. The result was that five decided to accept the call of the gospel and put on Christ. I introduce to the household of faith Mrs. Luvilla Zeller. Miss Lila Myers, Philip Myers, Mrs. Edna Reindel, Mark Myers and Carol Dimmick. The latter was baptized at Fort Morgan, Colo., at the close of the meeting at Hemingford. We set the church in order with the following officers: Bro. Russel Zeller and T. O. Myers, elders; Bro. H. T. Zeller and J. Paustian, deacons; Miss Lila Myers, Sec. and Treas. A Sunday School was organized and the brethren there are now in active service. Our stay there with the brethren is a pleasant memory. The congregation there have no excuse for a state of lethargy, as they have the ability both morally and intellectually to keep them alive and well in the front as a model body. I finally, after a three weeks stay, had to say reluctantly good bye and headed for Fort Morgan, Colo., where I put up with Bro. Almus Dimmick, a namesake. Only four of the household of faith remain there. But on Friday Bro. Dimmick and wife and two sons came to us from Colorado Springs and what an old time visit we did have. On Sunday Bro. Clarence Dimmick with Sister Dimmick and daughter Irene drove down from Denver, 80 miles, and attended the all day meeting. Bro. and Sister Smith and son and lady friend came from 20 miles north, and Bro. E. E. Thompson of Brush, whom I had not met before for several years. So we had a house full, and like the old lady Bro. Lindsay tells about who was bragging about what a good meeting they had at prayer meeting said she spoke three times; so I spoke three times. Just here I must mention an incident that I am inclined to think is a record. If anyone can beat it, would be glad if they would send the facts to Bro. Lindsay. Bro. Carol Dimmick demanded baptism after the

afternoon service, which makes twelve of Bro. Dimmick's children I have baptized. Besides these twelve children, the father and mother, grandfather and grandmother, two aunts and an uncle, making a clean sweep of the Dimmick family from the grandparents down. I have officiated at the burial of one of these twelve children; also the grandmother and one aunt and one aunt by marriage. My connection with this family started at Tracy, Kansas, many years ago, and both families have grown up under my ministry. From Fort Morgan I went to Wray, Colo., where I met the Minton family. My connection with this family has been a little longer than with the Dimmicks, and I have made a clean sweep of that family from old Grandpa and Grandma Minton down to the last grandchild and not one has escaped the power of the gospel. We had a good meeting here for a week. My next stop was at McCook, Neb., where I met Bro. and Sister Larrington, son and daughter, all having been baptized in former visits. Here I spoke only once and the people urged me to stay longer, but I had other arrangements and could only promise to return at a later date. I stopped off between trains at Bartley and visited my old friend and Bro. J. W. Gamble who is just out of the hospital, having undergone a major operation. He is quite feeble. He would appreciate your prayers. He and I called on Sister Moore who had just returned from California. The time was taken up talking on the kingdom and its close proximity. I then hurried on to Holbrook where I visited as many families as I could in so brief a time. I arrived home Sunday morning, May 1st, after an absence of six weeks and two days. I spoke 47 times. I find the brethren more willing to listen and act than for some time and some of the world ready to listen. At Hemingford I had several Methodists in my audience and they were quite attentive and one openly denounced the Catholics after listening for a time. May the Lord heal their blindness. Pray that that end.

Almus Adams.

Financial Report

Sermons: Hemingford, Neb., 12; Ft. Morgan, Colo., 8; Wray, Colo., 9; Box Elder, Neb., 1. Total, 30.

Money Received: Bro. Morris Zeller, \$5.00; Bro. Myers, \$6.00; Russel Zeller, \$1.50; C. W. Zeller, \$2.00; Bro. Z. Zeller, \$12.00; Bro. A. Dimmick, \$5.00; Bro. C. Dimmick, \$5.00; Wray, Colo. collection, \$6.87; Bro. R. Larrington, \$5.00; Dr. Chapman, \$10.00; Bro. Robt. Johns, \$1.20; Treasurer, \$3.00; Bro. K. Zeller, \$10.00; Bro. J. W.

Gamble, \$10.00; C. B. Hammel, \$1.00. Total, \$88.50; Expenses, \$15.21. Amount less expenses, \$73.29. Baptized six.

REPORT OF WORK

On Monday evening, June 13th, we began a series of meetings at the Raker Church near Delta, Ohio. On Sunday, the 12th, it was our privilege to attend the 50th anniversary of the dedication of this church. Here we find one of the best Sunday Schools that we have ever found in a rural community. The day we closed our meeting there were 122 present in Sunday school. The attendance at our midweek services were very good considering the busy season of the year. As a result of this meeting six were baptized. They are Bro. and Sister Ira Biery, of Toledo, Ohio; Sister Dale Denbar, Sisters Pauline and Lucile and Bro. Francisco Krauss, of the Raker neighborhood. These are all young people and will make a splendid addition to the company already in the truth at this point. We pray that they may be successful in their endeavor to reach the kingdom of God. Our meeting closed on Sunday, June 19th. On Monday following we were called to preach the funeral of Virginia Ruth Deck, grand granddaughter of Sister O. L. Miller whose name is well known to the readers of our various papers. Virginia, a beautiful little child of sixteen months, came to her untimely death by falling from the window of her home on the fourth floor in Detroit. Being the first and only child made the sorrow the greater. She was laid to rest in the cemetery at Delta to await the will of God.

We have determined to make our report of farther work during our visit east in our next issue, since to hold publication back for the full report now would make it come to you too late in September. Our plans are to leave Oregon for an over Sunday stay with the brethren at Rensselaer, Ind., the last Sunday in July. J. H. Anderson in a trip to the Carolinas for meetings in those states. From there we go to the annual meeting at Blush, near Fredericktown, Mo. There Bro. Richard LeCrone and his sister Lucile plan to meet us. At the close of that meeting we expect to join the LeCrones "overland limited" for Omaha where we will close the round of meetings before our start back to the work in Tempe, Arizona. During our stay at home we have done odds and ends about the property we have here, doing some painting and a little loafing. More anon.

BIBLE LESSON NO. 81

Miscellaneous

1. Read Gal. 1:4. What information is there revealed with regard to this present world or age?
2. Read John 15:18-19. To whom was Jesus speaking? If the world were righteous and virtuous would Christ need to take people out of it?
3. Matt. 10:34. I came not to send peace but a sword. What did Jesus mean?
4. Is there a difference between "religion" and "Christianity"? If so, what?
5. Analyze James 1:27. What is the worth of the word "visit"?
6. Explain "the peace of God" as spoken of in Phil. 4:7.
7. Who caused the crucifixion of Jesus? From whence comes our crucifixion?
8. On what occasion was a prayer offered from the depths of the sea?
9. Where may we find the ten commandments? The beatitudes? The Lord's prayer? The first conference in Jerusalem?
10. Gather together all the facts concerning the Brazen Serpent that you can.

BIBLE LESSON NO. 82

SIN

1. What is sin? 1 John 3:4. Rom. 4:15.
2. Is the breaking of law always sin? Acts 5:27-29.
3. What law did Adam and Eve break? Did the breaking of this law bring death? Rom. 6:23. 1 Cor. 15:21.
4. Is Adam charged in Scripture with the transgression of God's law? Rom. 5:14. Do the Scriptures teach that death came by sin? Rom. 5:12.
5. Was Adam created mortal or immortal? What does mortal mean?
6. If he was created mortal, was death sure to follow in time?
7. In Rev. 22:2 we read of the healing of the nations. Why the need of healing?
8. Did Adam have anything to compare with the "leaves of the trees" of Rev. 22:2?
9. Was Jesus born mortal or immortal? What did Jesus mean by the language of John 10:18?
10. Where did you get your death nature? Where did Jesus get His?

BIBLE LESSON NO. 83

Creation of Man

1. Be able to quote the creation text, Gen. 2:7.
2. This relates that God created man of the dust of earth. To make man a living soul, what was added? Anything more?

3. In dissolution (death) what takes place? See Eccl. 12:7; Psa. 146:4.
4. In what respects, then, are creation and a resurrection alike? Is the one just as possible as the other?
5. What do you understand by the following texts: Gen. 1:26; 5:1; Heb. 1:3; Job 33:8?
6. Can anything called immaterial be created? Can it have form? Did breathing the breath of life into the creature change its form? Was it created before it had life?
7. What evidence can you produce that man was created a free moral agent? What evidence that man is held responsible for his conduct before God?
8. If the "soul" is a part of God (as we are told), and becomes sinful, to what conclusion must we come with regard to eternal torment in relation to God?
9. Give evidences that the later Bible writers recognized the Bible account of creation as truth.
10. Psa. 104:29-30. Does this language include both man and beast?

BIBLE LESSON NO. 84

Miscellaneous

1. Phil. 3:19. Whose end is destruction. Does destruction mean continuance?
2. Rom. 6:23. Are the wages of sin and the gift of God in any sense the same thing?
3. 1 John 3:15. If the murderer has an immortal soul, can this text be true?
4. Explain John 6:47.
5. What is the office of prayer? Does the Word of God encourage public prayer?
6. Psa. 8:5. When was man created a little lower than the angels? Is Christ anywhere called the "Second Adam"?
8. What was the significance of the sacrifices in the Jewish religious services?
9. What is the "Gift of God" spoken of in John 4:10; Rom. 6:23; Acts 2:38?
10. Explain John 6:27.

THE COMING AND KINGDOM OF CHRIST

By 20,000 Baptists in 1660

The following confession of faith, signed by John Bunyan and forty other elders, deacons and brethren, and approved by more than 20,000 others, was presented to King Charles II, in London, in 1660. They declared, "We are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same." Where are the Baptists of 1660?

Art. 22. "We believe that the same

Lord Jesus who showed himself alive after his passion, by many infallible proofs (Acts 1:3), which was taken up into heaven (Luke 24:51), shall so come in like manner as he was seen to go into heaven (Acts 1:9, 11); 'And when Christ, who is our life shall appear, we also shall appear with him in glory' (Col. 3:4). 'For the kingdom is his, and he is the governor among the nations' (Psa. 22:23), and 'King over all the earth' (Zech. 14:9), 'and we shall reign with him on earth' (Rev. 5:10). 'The kingdoms of this world (which men strive after so mightily here to enjoy) shall become the kingdoms of our Lord and of his Christ' (Rev. 11:15). 'For all is yours' (ye that overcome this world,) for ye are Christ's and Christ is God's' (1 Cor. 3:23, 24). 'For unto the saints shall be given the kingdom, and the greatness of the kingdom, under the whole heaven' (Dan. 7:27). Though, alas! how many men be scarce content that the saints should have so much as a being among them, but when Christ shall appear, then shall be their day, then shall be given unto them power over the nations, to rule them with a rod of iron (Rev. 2:25, 27). They shall they receive a crown of life, which no man shall take from them, nor they by any means be turned or overturned from; for the oppressors shall be broken in pieces (Psa. 72:4), and their vain rejoicings be turned into mourning and lamentations, as it is written (Job 20:5, 7).

"We believe that there will be an order in the resurrection; Christ is the first fruits, and then next, or after, they that are Christ's at his coming; then, or afterwards, cometh the end. Concerning the kingdom and reign of our Lord Jesus Christ, as we do believe that he is now in heaven at his Father's right hand, so we do believe, that at the time appointed of the Father, he shall come again in power and great glory; and that at or after his coming the second time, he will not only raise the dead, and judge and restore the world, but will also take to himself his kingdom, and will, according to the Scriptures, reign on the throne of his father David, on Mount Zion, in Jerusalem, forever.

"We believe that the kingdom of our Lord will be an universal kingdom, and that in this kingdom the Lord Jesus Christ himself will be alone, visible, supreme King of the whole earth.

"We believe that as this kingdom will be universal, so it will also be an everlasting kingdom that shall have no end, that cannot be shaken, in which kingdom the saints and faithful in Christ Jesus shall receive the end of the faith, even the salvation

of their souls; where the Lord is they shall be also.

"We believe that the New Jerusalem that shall come down from God out of heaven, when the tabernacle of God shall be with them, and he will dwell among them, will be the metropolitan city of this kingdom, and will be the glorious place of residence of both Churches forever, and shall be so situated as that the kingly palace will be on Mount Zion, the holy hill of David, where his throne was."—Crosby's History of Baptists, Vol. 2, App. 58.

Let Baptists, and other professors of religion, read the foregoing noble and Scriptural confession of faith, and compare the same with the Creeds and Confessions of Faith of the present day. Reader, who is right? The Baptists of 1660, or the professors of the present day? The Scriptures are the same now as then. Search to see if these things are so.

POWER

The Bible speaks a great deal about power. Paul speaks of coming to the brethren not in the excellency of speech but with the demonstration of the Spirit and with Power. The followers of our Lord are empowered to do things they could not naturally do. God gave them the power to do miracles. We still hear a great deal said about power in connection with the work of the gospel. We have seen that which was said to be the power of the Spirit — work in these days, but the fact was that what was called "power" seemed to take away all power from the one who professed to have it. We have seen people under religious fervor and strain lying for hours without moving a muscle. Their friends said they were under the "power." This "power" took away from them the ability to do anything. If we have the right understanding of the matter, the power that comes from God gives us the power to do things which we ourselves alone cannot do. As in the days of the apostles, no one was given ALL power; that is, one could do one kind of thing while another could do another, so in these days the Spirit operates upon different people in a different way just as each has need. But, the Spirit operates today in a different direction. In those days men could do miracles yet failed in their ability to tell the truth, as in the case of Ananias and Sapphira. They might heal the sick, yet fail in other ways. Today the Spirit stands ready to give to us a power that is really worth while as compared with the power as manifested in those days. Solomon says (Prov. 16:32): "He that is slow

to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." And so today we have the Spirit operating in a way to help us to do great things. He that has the power of God today is one who is truthful and honest and unselfish, one who will show all the fruits of the Spirit. The one who has the power in such things is a power wherever he goes and that power will manifest itself just as much as any power ever given to the disciples of our Lord. The power of that day required little effort on the part of those to whom it was given, for the Spirit bestowed it upon whomever it would. Today, working together with the Spirit in overcoming the lusts of the flesh we will finally reach the perfection that is in Christ Jesus. Let us seek the real power.

MEDITATE ON THESE TEXTS

In our presentation of God's message to mankind we have always delighted to dwell upon God's love and mercy. How often have we referred to the 136th Psalm which closes in each verse with these words, "for his mercy endureth forever." And we believe that His mercy will endure forever. We have often recited John 3:16, too, to show the great love that prompted the Father to plan our salvation. We go further and say that if the love and mercy view of God will not convert a sinner from his evil ways no other means for converting him will ever amount to much. But is God's love and mercy so great that it will save the sinner without some action on the sinner's part? Let us not overlook the fact that John 3:16 says, "For God so loved the world that he gave his only begotten Son, that WHOSOEVER BELIEVETH IN HIM should not perish, but have everlasting life." We have expressed part of this verse in capital letters to show the limitations of that love. The 136th Psalm carries with the thought of God's mercy radiating out only to them who give thanks unto Him. There are those who enlarge upon the thought of God's love and mercy to the point of including all whether they believe or give thanks. We believe this to be a great mistake and one likely to mislead many. We will here quote some Scriptures with appropriate questions:

"But if our gospel be hid, it is hid to them that are lost:" 2 Cor. 4:3. What does "lost" mean here?

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereto: because strait is the gate and narrow is the way, which leadeth unto life,

and few there be that find it." Matt. 7:13-14.

In this text, does destruction mean life in any form, or is it contrasted to life as used in the text? Does the text suggest action on a part of the one that needs salvation, or does it suggest that he will be saved whether he chooses it or not.

"The righteous shall smite all them that love him, but all the wicked will he destroy." Psa. 145:20. What does "destroy" here mean?

"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John 15:6.

Are dead branches burned to preserve them, or does the burning put an end to them? Shall we continue to give disobedient ones hope, or shall we warn them of wrath to come if they continue in disobedience?

THE JUDGMENTS OF GOD

Cursed be he that maketh the blind to wander out of the way. And let all the people say amen.—Deut. 27:18.

There seems to be something in human nature that has a tendency to lead into strange paths and into ways where righteousness would not have us go. There is ever before us the tempter who asks, "Yes, hath God said?" This spirit in man appeared in the first parents of the race and it has been with them ever since. That spirit amounts almost to a demand of the flesh to be given the right to do as it pleases. In such a spirit needs no encouragement or support. All the way along the route God has given His commandments for our good and all the way man has striven to go his own course. There have arisen all along the way such spirit societies who have labored hard to advance the cause of God because they have seen that it is for man's best interests that they do so. But wherever the true prophets of God have been, there we also find false prophets to encourage the flesh in its downward course. In fact, the false have generally outnumbered the true. Read the history of Israel during their Babylonian captivity and you will find that while Ezekiel was hard at work trying to get Israel to take the proper course for their final deliverance, there were many false prophets who had set themselves to destroy Ezekiel's influence. And it has always been so. We believe that there are true teachers of God today who are trying to make the way plain for the wayfarers on the way to the kingdom. At the same time we find many who profess to love God, yet who are asking the old time question, "Yea, hath God said?" The

Church of God is built upon doctrine which is very distinctive. Among other things, it stands out severely against that insinuation of the first Higher Critic. God had said, "Thou shalt surely die." The Higher Critic said, "Thou shalt not surely die." We believe it to be one of the chief duties of the church to keep ever before the people that on this occasion God told the truth and the serpent told a lie. We believe also that we should stress the fact that acting upon the lie, man lost life. Yet, within the membership of the church on one occasion we had conversation with one who had been baptized who said to us that if she had known before she was baptized that we did not believe in the natural immortality of the soul, she never would have come into the church. She very strongly expressed herself as believing that some parts of her would never die. We have feared others who have come into the church who believe that their final home is up in heaven. It is our contention that all who come into the body should be so thoroughly taught that such things should never be heard from any. It is here that we wish to call attention to the text quoted at the beginning of this article. Let our teachers take warning and use great care.

FAITH IN GOD

What is your faith in God doing for you? Does it bring any appreciable change in your life? Do you find that as the years are added your faith in God has added anything of worth to you by way of comfort in the hour of sorrow? Do the things of this world mean less to you by virtue of it? Has your faith in God given you a quickened conscience? Do you feel that you can be left alone with yourself? What is the motive back of your every act? Do you enjoy the fact that you have served God, or do you have regret that you did not take another course in life? These and many other questions may help you to a self-examination that may be of value to you.

To the thoughtful mind there must be a great deal of satisfaction to find that the things that concern the world most are matters that concern it least. It is quite sure that the things that should concern the Christian mind most are things which the world values least of all. In the recent convention of political parties the sessions were opened by the usual devotional exercises, yet the great rabble of politicians was so great that the minister's voice could be heard dimly; yet, when some idol of flesh was announced the excitement and commotion lasted in one case for 65 minutes. No

doubt the greater number of these politicians would profess some form of religion; yet it is an easy matter to see what their faith has done for them; or, rather, what it has neglected to do for them. Faith in God and the realities of the day have no more mixing quality than water and oil.

In your transaction in daily life, does your faith in God lead you in your dealings with others to the point where you decide right because it is right, or do you measure your acts by the law alone? Not only does faith in God lead us to do right, but it makes us love to do right. In the hour of death, when your loved one has been snatched away from you, does it leave you in despair, or have you such faith in God and His promises that your grief is mellowed by the thought that you have but a short time to wait until a happy meeting will take place? When disappointments and rebuffs and heartaches come your way, do you resent them with a thought of retreat and fall to pitying yourself; or do you resign yourself to God, knowing that He doeth all things well and that He will allow no thing to overtake you that is not for your good if you will but allow patience to reign?

Faith in God can help us only as we allow it to take hold of our lives and mold them. We will then be what He will make of us, and not what we would make of ourselves. If your faith is of the kind which is calculated to help you only in a social way, we believe there are better and cheaper methods to arrive at that goal. Let us spend much time in meditation and prayer that our faith in God may make us what God wants us to be.

IS THE BIBLE SIMPLY A GOOD BOOK?

Now, do not be fooled by this soft talk about the Bible being "a good book," and yet just like many other good books. There is not another like it in the world. Let us look at some of its peculiarities:

Here is one: The Bible is a book which has been refuted, demolished, overthrowed, and exploded more times than any other book you ever heard of. Every little while somebody starts it and upsets this book, and it is like upsetting a solid cube of granite. It is just as big one way as the other; and when you have upset it, it is right side up, and when you overturn it again it is right side up still. Every little while somebody blows up the Bible; but when it comes down it always lights on its feet, and runs faster than ever through the world. They overthrow the Bible a century ago, in Voltaire's time—entirely de-

molished the whole thing. In less than a hundred years, said Voltaire, Christianity will have been swept from existence, and will have passed into history. Infidelity ran riot through France, red-handed and impious. France still feels the curse and blight of its infidelity. The century has passed away, Voltaire has "passed into history," and yet very respectable history either; few infidels would care to read publicly Voltaire's biography as written by a fellow infidel; but the Word of God "liveth and abideth forever." Thomas Paine demolished the Bible, but after he had crawled despairingly into a drunkard's grave in 1809, the book took such a leap that since that time more than twenty times as many Bibles have been made and scattered through the world as ever were made before, since the creation of man. Up to the year 1800, from four to six million copies of the Scriptures, in some thirty different languages, comprised all that had been produced since the world began. Eighty years later, in 1880, the statistics of thirty different Bible societies which are now in existence, with their unnumbered agencies and auxiliaries, reported more than 165,000,000 Bibles, Testaments and portions of Scripture, with 206 new translations, distributed by Bible societies alone since 1834; is say nothing of the unknown millions of Bibles and Testaments which have been issued and circulated by private publishers throughout the world. For a book that has been exploded so many times, this book still shows signs of considerable life.—Extract from "Will The Old Bible Stand."

Entanglement With The World

And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me; and let the dead bury their dead.—Matt. 8:21, 22.

Just what did Jesus mean? Did He mean that followers of Jesus should let the world do the things of the world while Christians busy themselves doing the will of the Father? John 17: 9, 15, 16—I pray for them, that they should not for the world, but for they that have given me; for they are thine.

I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.

They are not of the world, even as I am not of the world.

This language would indicate that Christ's followers have him for an example. As he was not of the world, so they are not to be of the world. If he spent his energies toward the various uplifts of the day, so should

his disciples. If he fought in the political battles of men, so should we. Instead of forcing himself upon the attention of men in their gatherings, he withdrew himself where he could be alone with God. He strove little with the leaders of men, but rather gave his attention to the common people. His strife was with the religious leaders of the day. To him they were the greatest of sinners. Practically everything he did was contrary to the accepted popular notions of the day in which he lived. This was because the leaders were hypocrites and the world had been overcome by selfishness. Would he find it different were he to come today? His disciples were called OUT of that sort of thing then; should they not come out from such things now?

Paul expresses this thought when he says, "No man that warreth (in the Christian warfare) entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."—2 Tim. 2:4.

Jesus said, Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you. It is our business to keep our minds fixed upon the things of Christ and his coming kingdom; if we do this faithfully, the necessary things of this life will come to us. We have Christ's word for it, and that is sure.

IN MEDITATION

"The leech likes only blood, but the physician uses it for the health of his patient; out of corrosive poison God brings forth a precious elixir."—Selected.

The world thirsted for the blood of Jesus; God, the Great Physician, used the sacrifice for the health of the world.

THE GOSPEL

"Persecution fanned its flames; the sufferings of its martyrs convinced their murderers, and added new disciples to the faith. The winds of heaven wafted to distant lands the testimonies of the saints, and the silent subterranean catacombs into which they were crowded were inscribed with the records of the truths clung to in trial, and the joys realized by the worshippers within them. All forces helped Christianity, all winds bore her onward. Her records in all lands are the indisputable evidence of God in history. The carnal have tried to burst the restraints of the gospel, and the fierce and violent to tear up by the roots that tree of life whose shadow gives protection even to them; but, like the banyan tree, the more its upper boughs have been cut and hacked, the wider and deeper the

under roots have spread. God stands by it, though we see Him not, and restrains, with unseen but mighty hand, the fierce passions of mankind, and draws glory to Himself from the remainder, and makes the first false prophet and the last false priest undesignedly aid the cause they have studied to betray. I know no more eloquent proof of God in history than this—that all the architects of creation have failed to build up a lie, and all the investigators of Spain have failed to burn down one truth. God dies not when His children and confessors suffer, and truth is not consumed with her martyrs; and when the iron hoof of infidelity shall tread down all the churches, shrines, and altars, and holy places of Christianity, there shall be left in every Christian's bosom the channel of a holy heart, which man can neither make nor mar—God's first temple in Paradise, and God's last temple on earth."—God in History, by Cumming.

ETERNAL TORMENT

Those who teach that the wicked will be eternally tormented from the time of death make the wicked LIVE in flames of fire when the Bible says the fire will BURN THEM UP.—Mal. 4:1; Matt. 3:12.

They make the sinner indestructible by fire, when Paul says it will destroy them.—2 Thes. 1:7-9.

They make the sinner immortal without seeking immortality, when the Bible says they must seek it by a "patient continuance in well doing."—Rom. 2:7.

They make torment the wages of sin, when the Bible says that death is the wages of sin.—Rom. 6:23.

They make dead men conscious and able to talk, when the Bible says the "dead know not anything."—Eccl. 9:5.

They separate the good and had at death, when the Bible says "All go unto one place."—Eccl. 3:20. (The foregoing is revised from VanSandt's "Hell, Where Is It? What Is It? When Is It?")

GEHENNA—HELL

The word Gehenna is used 12 times in the New Testament in the Greek. In the authorized version it is translated Hell. As to the original meaning of the word, we cite various authorities:

"Gehenna.—This was originally the Valley of Hinnon, south of Jerusalem, where the filth and dead animals of the city was cast out and burned; a fit symbol of the wicked and their destruction."—Smith's Bible Dictionary.

"Gehenna is strictly the Valley of Hinnon. The Godly Josiah defiled the valley, making it a receptacle of car-

casses and criminal's corpses, in which worms were continually generating. A perpetual fire was kept to consume this putrefying matter."—Foucett's Bible Cyclopaedia.

"Gehenna—proper the Valley of Hinnon, south of Jerusalem, once celebrated for the horrid worship of Moloch, and afterwards polluted with every species of filth, as well as the carcasses of animals, and dead bodies of malefactors, to consume which, in order to avoid the pestilence which such a mass of corruption would occasion, constant fires were kept burning."—The foregoing definition is given by both Green and Greenfield, in their Greek Lexicons.

To make Gehenna a place of eternal torment one must draw upon his imagination entirely when all authorities agree that it was a place of destruction and not a place of torment for the living.

A CHRISTIAN AND THE TORAH

We rather admire the simple heart of the aged mayor of Superior, Wis., who conducts his affairs by our Torah, even though it costs him money to do it.

In the Torah it is written: "At the end of every seven years thou shalt make a release, and in this manner: Every creditor that lendeth ought to his neighbor shall release it, and he should not exact it of his neighbor or of his brother, because it is called the Lord's relief."

Now the mayor is a landlord and among his tenants are a number who in these difficult times have fallen far behind in their rent. They do not owe him rent for the ordained seven years, but the mayor is not one to quibble with the Word of the Most High.

He was sure that the Lord did not mean to stress the letter of the law but rather the spirit thereof. In the spirit were patience, and mercy and loving-kindness. Wherein, then, did it matter that his tenants did not owe him rent for the full seven years that are specified? It was enough that this burden was on them and were in fear lest they be evicted, and, therefore, were entitled to the "Lord's relief."

It was clear enough to George Dietrich what the Lord desired of him. The tenants must be comforted forthwith by the Lord's relief.

So he cancelled all rents owed him up to May 1. Whoever owed him rent, he announced, could forthwith shed his burden. He was releasing them.

When reporters came to ask questions, he pointed to the fifteenth chapter of Deuteronomy for the answer.—B'nai B'rith Magazine.

WHAT IS THE SOUL?

J. F. Quarshous is Bible Advocate
"To the Hebrew, the soul meant the real self. There was nothing theological about it. It was the common word in common use."—Rev. Stephen Paulson, D. D.

While the word soul often stands for mortal life and at other times for character, it often means the whole being or the body.
Because The Soul Can Become Thirsty for Water

"As cold water to a thirsty soul, so is good news from a far country."—Prov. 25:25:

And Souls Get Hungry For Food
"A full soul loatheth an honey-comb; but to the hungry soul every bitter thing is sweet."—Prov. 27:17; 19:15; 13:25.

And Souls Can Be Killed With a Sword

For Joshua slew and "utterly destroyed" all of the souls of many of the cities of Canaan.—Josh. 10:25-40.

And Souls of Men and Animals Can Die

"The soul that sinneth, it shall die.—Ezek. 18:4, 20.

"And every living soul died in the sea."—Rev. 16:3.

Souls of Animals Can Be Eaten

"But if a priest buy any soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat."—Lev. 22:11.

A PRE-MILLENNIAL CREED

1. I believe that the world will never be completely converted to Christianity, by any existing agency, before the end comes. In spite of all that can be done by ministers, members, and churches, the wheat and the tares will grow together until the harvest; and when the end comes, it will find the earth in much the same state that it was when the flood came in the days of Noah. Matt. 13:24-50; 24:37-50.

2. I believe that the wide-spread unbelief, indifference, formalism, and wickedness, which are to be seen throughout Christendom, are only what we are taught to expect in God's word. Troublesome times, departures from the faith, evil men waxing worse and worse, love waxing cold, are things distinctly predicted. So far from making me doubt the truth of Christianity, they help to confirm my faith. Melancholy and sorrowful as the sight is, if I did not see it I should think the Bible is not true. Matt. 24:12; 2 Tim. 3:1-4, 13.

3. I believe that the grand purpose of the present dispensation is to gather out of the world an elect people, and not to convert all mankind. It does not surprise me at all to hear

that the heathen are not all converted when missionaries preach, and that believers are but a little flock in any congregation in my own land. It is precisely the state of things I expect to find. The gospel is to be preached "for a witness," and then shall the end come. This is the dispensation of election, and not of universal conversion. Acts 15:14; Matt. 24:14.

4. I believe that the Second Coming of our Lord Jesus Christ is the Great Event which will wind up the present dispensation, and for which we ought daily to long and pray. "Thy kingdom come," "Come, Lord Jesus," should be our daily prayer. We look backward, if we have faith, to Christ dying on the cross, and we ought to look forward, no less, if we have hope, to Christ's coming again. John 14:3; 2 Tim. 4:8; 2 Pet. 3:12.

5. I believe the Second Coming of our Lord Jesus Christ will be a real, literal, personal bodily coming; that as he went away in the clouds of heaven with his body, before the eyes of man, so, in like manner, will he return. Acts 1:11; Rev. 1:7.

6. I believe that, after our Lord Jesus Christ comes again, the earth will be renewed, and the curse removed; the devil shall be bound, the godly shall be rewarded, the wicked shall be punished; and that, before he comes, there shall be neither recrudescence, judgment, nor Millennium; and that not until after he comes shall the earth be filled with the knowledge of the glory of the Lord. Acts 3:21; Isa. 25:6-9; 1 Thes. 4:14-18; Rev. 20:1-6.

7. I believe that the Jews shall be ultimately gathered again, as a separate nation, restored to their own land, and converted to the faith of Christ. Jer. 30:10-11; 31:10. Rom. 11:25-29.

8. I believe that the literal sense of the Old Testament prophecies has been too much neglected by the churches, and is far too much neglected in the present day; and that, under the mistaken system of spiritualizing and accommodating Bible language, Christians have too often completely missed its meaning. Luke 24:25-26.

9. I believe that the Roman Catholic Church is the great predicted apostasy from the faith, and is Babylon; and the Pope, Antichrist;—although I think it highly probable that a more complete development of Antichrist will yet be exhibited to the world. 2 Thes. 2:3-11; 1 Tim. 4:1-6; Rev. 13:1-8.

10. I believe, finally, that it is for the safety, happiness, and comfort of all true Christians, to expect as regards all things possible from churches or govern-

ments under the present dispensation, to hold themselves ready for tremendous conversions and changes of all things established, and to expect their good things only from Christ's second advent.

—J. C. Ryle, Bishop of Liverpool.

MIRACLES, WHY CEASED?

A gardener, when he transplanteth a tree out of the ground into another, before the tree takes root he sets stays to it and poureth water at the root of it daily; but when it once taketh root, he ceases to water it any more, and pulleth away the stays that he had set to uphold it, and suffereth it to grow with the ordinary influence of the heavens. So the Lord, in the planting of religion, He put to the help of miracles, as helps to stay it; but when it was once confirmed and fastened, and had taken deep root, He took away such helps, so that, as St. Augustine hath it, "He that looketh for a miracle is a miracle himself; for, if the death of Christ work not faith, all the miracles in the world will not do it."—Richard Newton.

THE SINNER

The sinner is not necessarily a very bad man as the world looks upon him. A sinner is carnal, he lives after the flesh; that is, he lives to satisfy his fleshly desires; is controlled by worldly motives; seeks for worldly gain, and has all his good things, which perish with the using in this life. When the world is destroyed, he must go with it, for he has built for nothing beyond. He came into life with the condemnation of death upon him and has done nothing to win the life eternal that was promised. What claim can he have upon the life to come?—Selected.

FAIR REASONING?

God has revealed it to be His will to punish some of mankind FOREVER. You know not but you are one of them. Whether you will be saved or damned depends entirely on His will. And supposing He sends it most for His glory and the general good, that you should be damned, it is certainly His will that you should be damned. On this supposition, then, you ought to be willing to be damned, for not to be willing to be damned in this case is opposing God's will.—Vol. 3, page 145, Works of Samuel Hopkins, D. D.

GOD IN NATURE

I might notice, in the adaptation of animals to their climes, the color changes as may be most convenient. . . . The animal becomes white in polar regions, because white is the warmest clothing in cold weather. To al-

lude to one very simple thing; the cell of the bee is a perfect study. Take the cell of the wild bee, or of what we may call the more domestic bee; what do you discover? That the cell of the bee, which man so heedlessly and needlessly destroys when he takes its honey, is constructed on the most accurate of mathematical principles—so exquisitely constructed, that it combines the greatest strength, occupies the least space, and subserves in every point the great object which is designed by it.—John Cumming, D. D.

"OUTSIDE THE CAMP"

"Outside the camp"—
It was the world which cast Him forth,
And saw Him crucified.
Can I take part with those
Who nailed Him to the tree?
And where His name is never
praised—
Is there the place for me?

Nay, world! I turn away,
Though thou seem fair and good;
That friendly outstretched hand of
thine
Is stained with Jesus' blood.
If in thy least device
I stoop to take a part,
All unaware thine influence steals
God's presence from my heart.
—Selected.

It was really the religious world that crucified Him. The Pagan world was the cat's paw doing the bidding of the religious world. The true Christian should withdraw himself from the worldly church as much as from the Pagan world.

ITEMS OF INTEREST

Last year (1930) the American Bible Society distributed 11,122,364 copies of Bibles, Testaments, and portions in 179 languages. During the same year the British and Foreign Bible Society distributed 11,885,236 Bibles, Testaments and Gospels in 644 different languages. Voltaire proved himself a false prophet when he stated that a hundred years after his day "not a Bible would be found save as an antiquarian curiosity."—The Pentecostal Evangel.

"When thou prayest, rather let thy heart be without words than thy words without heart," counsels Bunyan.—Sel.

THE WORLD SITUATION

What about the world situation now? It is just what we have been expecting. Scripture does not predict a condition of "peace and safety" as a prelude to the coming "time of trouble," but special circumstances of

talk about those things. There never was as much of that as there is today. The Word strongly implies that before the "peace and safety" talk there has been a very dangerous situation which called forth much consultation and planning, to prevent its bursting into general wars; but then, just as the wise leaders think they have got matters so well arranged as to avoid a condition of political convulsions and prevent a return of economic distress, "sudden destruction" starts with overwhelming power. The situation in Manchuria now is merely spurring the statesmen of earth to greater efforts to bring about a situation next spring which will obviate these unsettled conditions and introduce an era of unexampled peace and prosperity.—The Antitype.

EVERLASTING TORTURE

Dr. L. D. McCabe, Professor of Philosophy in the Ohio Wesleyan University, says: "No consideration whatever could justify infinite goodness in creating a soul that God foreknew would be wretched and suffer forever."

He again he says: "God cannot be infinitely benevolent if he creates individual beings whom he sees will be eternally miserable."—Positive Theology.

THE KINGDOM OF GOD

If we have a right understanding of the kingdom of God there will be no capitalistic domination in it; no labor agitators; no speculative scheming; no extortionate taxation as now; no criminal escaping his just deserts; no oppressions; no depressions, and each will be remunerated in proportion to his general worth.

ANTICHRISTIAN PROPAGANDA FOR 1931

According to the latest report, 'Den gudlose internationale' (the society of the godless, international) put up the following as their program for 1931:

1. All antireligious movements in every country shall be controlled by one common leadership.
2. An organized campaign against religious organizations.
3. All unemployed shall be forced to sever their connections with the churches. The taxes are high because of the churches.
4. Antireligious propaganda among children and young people. Antireligious classes organized in public schools and high schools.
5. Regular antireligious meetings, lectures, films, publishing of books, tracts, etc.
6. Antireligious propaganda over the radio, particularly over the great broadcasting station in Moskva.

7. Publishing of an irreligious weekly, in English, German and French.

In the last five years 14,000 churches in Russia have been closed, and according to the Russian five-year plan, by Jan. 1, 1934, all churches are to be closed.

The Christians in various districts have built churches by private contributions. Now a law is passed which prohibits this.

In the near future a law is expected to come into effect that prohibits all teachings on Christian subjects. Transgressors will be punished by two years in prison and excommunication.

The aim of the Bolsheviks is to rid the country (and the world, we presume) of the Christian religion.

The situation is serious.
The foregoing is a quotation from a Norwegian newspaper. It shows conditions as they are in Russia. It needs no comment. The language is plain, and also horrible. It is but another sign that "the coming of the Lord draweth nigh."

"Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Rev. 12:2).

—The Bible Advocate.

Jerusalem's population has increased about 50% since 1922. Then it was 62,678; now it is 95,525.—The Pathfinder.

Our sentiment too.—"The best way to make progress in the world is to pay as you go, and if you can't pay, don't go."—Sel.

The curtings of God are but His blessings neglected.

"Could we ourselves behold
As others do, perchance
We wouldna gie ourselves
A second glance."
—C. M. in Boston Transcript.

"A woman doesn't make a fool of a man. If he wasn't already a fool, he wouldn't be fooling with that kind of a woman."—Los Angeles Times.

"He that would be angry and sin not must not be angry with anything but sin."—Secker.

"When some churches find out they can't compete with the theater maybe they will try religion again."—Grandma Wayback.

It grows more obvious every day that the people who claim the world needs a new religion are those who haven't tried the old one yet.—Pathfinder.

MESSENGER OF TRUTH

Vol. 10.

Tempe, Arizona, October 1, 1932

No. 19

ANNOUNCEMENT

The Messenger of Truth is published in the interests of all lovers of the truth. Each issue of the Messenger costs about \$22 to get it printed and mailed out. The work of the editor is gladly donated. We cannot lawfully charge a subscription price, hence the work must be carried on by free-will offerings. If our work and the statement of faith given below meet with your approval, we shall be glad for any assistance you may see fit to advance. Announcements and news items are gladly given space provided they are not too lengthy. We have but one object in the publication, and that is to do all the good we can.

S. J. Lindsay, Editor.

502 Ash Ave.

We Believe and Teach

the establishment of the Kingdom of God on earth, with Jesus Christ as the only begotten Son of God, as King of Kings, and the immortalized saints as joint heirs with Him in the government of the nations; the literal resurrection of the dead; the final destruction of the wicked, and life only through Christ. Also a firm belief in repentance and immersion for the remission of sins, as prerequisites of the forgiveness of sins, and a holy life as essential to salvation. We believe and teach the restitution of all things, "which God hath spoken by the mouth of all His holy prophets since the world began."

We are back again on the job after our extended "vacation" in the middle-west and eastern states. Our address is the old one, 502 Ash Ave. It is always well to put this number in the address when writing since there is another S. J. Lindsay living in this town and we may otherwise get our mail mixed up.

Financial Statement:

Received since last report, \$14.00. Expenses, in the red, \$10.55; postage, \$3.75; October Messenger, \$16.50. In the RED this time, \$16.78.

The foregoing shows something that has never happened before since the Messenger has been going out. We are willing to do the work necessary for the Messenger to go out, which is no small task, but we are not in a position to go any further into debt to keep it going. Unless the receipts come in better than they have been

doing recently, there will be no further issue until such time as the necessary funds shall be received.

A little sacrifice on the part of some of our friends would eliminate the trouble mentioned in the foregoing statement. A little less food (Many of us are eating too much), less chewing gum, less tobacco, a little less of this or that, if used to the glory of God would be far better for all who are willing to make that sort of sacrifice. It will be easy for us to decide where our principal worship is directed if we but study ourselves on matters of this kind.

The weather is still oppressively hot in Arizona through the day but nice and cool at night. It is the time of year, however, when we may expect the ideal weather for which this state is particularly noted.

Being cramped for space, we will not occupy further space with our brevities.

OUR FULL "VACATION" REPORT

Our last writing was done at Dana, N. C. In it we gave a brief report of meeting in South Carolina. In June we did some work with the church at Delta, Ohio, which has already been reported by Sister Dunbar. We all enjoyed the stay at the Dunbar home. Every member of the family is a live wire for the truth. Six were baptized here.

We spent the last Sunday in August with the congregation at Rensselaer, Indiana, where the same hearty reception awaited us as for the many years that are past. It is with heaviness of heart, however, that we think of our relation to this church, since death has been so unseemly in its work since last we were there. It was ours to spend the time in the old home where we had spent the time for so many years and our friend Prier made it very pleasant for us, but Flo and her mother are gone and we will see them no more until that morning for which all true disciples of our Lord wait and pray. This loss to the church seems to have put new determination into the minds of those who are left, for they are having nice attendance and interest in the work of the church. Our prayer is for the success of the work here as elsewhere.

On Monday following we took the

train for Frankfort, Indiana, where we met Bro. J. H. Anderson and his family. On the following morning we started on our long trip together from their home in the west. Thunder storm it has been our privilege to experience in many years. Thunder and lightning with rain coming down in torrents was our experience from six in the morning until two in the afternoon with little intermission. We spent the evening with the church in or near Perryville, Kentucky, and were cared for at the home of Bro. and Sister Skeels who get their mail at Brumfield, Ky. Here our audience consisted only of the membership since a meeting in a near by church had been running for some time and had the people going their way. Next morning we headed for Kingsport, Tenn., where Bro. Anderson's oldest daughter, Sr. Mollie Rogers, lives. Here we enjoyed the overnight stay as much as the extreme heat would allow. Here we were in the vicinity of the beautiful mountains of the southeastern part of our country. While the mountains of the west may be more rugged and much larger, they can in no way lay claim to the beauty these Tennessee and Carolina mountains present to view. If sight-seeing were our quest, we would need to go no further. Thursday we reached Dana, N. C., where we spent the time from Thursday until Sunday. Here the house was well filled night after night as we tried to set forth the beauty of God's truth as it relates to these last days. On Sunday there were three services with dinner on the ground. We heard, here as elsewhere, much said about depression. We have an idea that the chicken roasts could boast of a depression that few of us know little about. Everywhere there was plenty to eat and of the very best. On Monday we reached the Gettysburg Grove, S. C., church in time for a forenoon service. This church is located in the country as much as five miles from any town, is neatly situated at the edge of a beautiful grove, and has a membership of nearly four hundred. Enthusiasm surely runs high at this point. An hour before service time would find people there waiting. It was estimated that we had as many as five hundred at the evening services. The mid day services found the church well filled. There is inspiration in such an audience for any speaker. We

continued at this place over the following Monday. Nineteen applied for baptism.

We returned on Tuesday to Dana, N. C. where we remained in two services a day until Friday morning. One was baptised here. Early Friday morning we began the long drive to our Blush, Mo. meeting. Arriving there soon after noon on Saturday before the third Sunday in August, we found that Bros. Parker and Harvey, from Kokomo, Ind., had begun the meeting the night before with a Bible study. The meeting at this place, as ever, was an interesting and enthusiastic one, six being baptized at the conclusion of the meeting. Bro. Anderson left on Friday morning for his appointment with the brethren at Arkansas City, Kan., leaving us to continue the Blush meeting over Sunday alone. On Sunday night we headed by auto for St. Louis, with sisters Leota Hanson and MacDonald, who had kindly made the trip to bid us on our way. We arrived in St. Louis in time, by a desperate effort, to catch the Kansas City bound bus. Arriving in Omaha by late afternoon of Monday we were soon comfortably situated in the home of Bro. and Sr. S. J. Sargard where we were well cared for during the meeting there. The meeting at this place was well attended considering all circumstances.

In all we travelled some 2000 miles by auto and bus to say nothing of about 600 miles by rail. For the greater part of that distance we had the Anderson family for companions which had much to do in making the trip a very pleasant one. Bro. Anderson is a very satisfactory co-worker and one who will not sacrifice truth for any one. His convictions are spoken in Bible terms always. Twenty-six were brought to waters of baptism in these meetings. These are the visible results. No one may know the results which may have had a deeper root. Only time will show that. One thing is sure, the time is at hand and all should be busy making their calling and election sure. If the Lord tarries, we hope for many more gatherings like those we had this summer.

S. J. Lindsay.

LESSON 83 CONVERSION

1. Turning to a right attitude toward God. Isa. 55:7. Matt. 18:3. Acts 20:21. Rom. 8:6, 8.

2. Requisites of true conversion. Ezek. 33:11. 18:31. Acts 16:31.

3. Evidence of conversion. Ps. 119:104; 27:4; Luke 22:31, 32. Jno. 18:35. Rom. 5:5.

4. Interest of the angels. Luke 12:8. 15:7, 10.

In your study of this lesson, search in each of the Scriptures given, to find the subject matter of the sub-heads 1, 2, 3 and 4.

In connection with this study give attention to the need for repentance. What does true repentance include? What was the extent of repentance on the part of the Philippian jailor? Acts 16:33. How far shall repentance work with us?

LESSON 86 THE CHURCH

1. The Foundation and Head of the Church. Eph. 2:20-22. 4:15. Ps. 118:22.

2. Described.
(a) As the assembly of saints. Ps. 89:7.

(b) Body of Christ. Rom. 12:5. 1 Cor. 12:27. Col. 1:24.

(c) Flock of God. 1 Pet. 2:5.

(d) The Bride. Rev. 19:7, 8. 22:17.

3. God's love and care for the Church. John 3:16. 10:11. Eph. 5:25.

4. Mission of the Church. Matt. 28:19. Mark 16:15, 16. Acts 1:8. 15:14.

5. Holiness of the Church. 2 Cor. 11:2. Eph. 5:27. 2 Pet. 3:14.

6. Perpetuity of the Church. Matt. 16:18.

7. The hope of the Church. Matt. 5:12. 2 Tim. 4:8. Rev. 2:26, 27. 3:21. 5:9, 10.

Follow the same method of study as in the previous lesson.

LESSON 87 DEATH

Study the following outline of study to show its inconsistencies and misleading suggestions. Show that the texts chosen do not support the sub-head. This lesson is taken from a work in our possession which gives this outline.

1. Death does not end conscious existence. Matt. 17:3. Luke 20:36. 23:43. 16:23, 24.

2. Death is to be desired. Job 7:15. Luke 2:29. 2 Cor. 5:8. Phil. 1:23.

3. Death separates spirit and body. Eccl. 12:7.

There is enough in the foregoing texts to occupy your full time in the study.

LESSON 88 HUMILITY

1. Humility enjoined. Prov. 25:6, 7. Micah 6:8. Matt. 23:12. 1 Cor. 4:6.

2. Rewards of humility. Job 5:11. Ps. 138:6. Prov. 15:33. 22:4.

3. Examples—
(a) Abraham. Gen. 18:27.

(b) Joseph. Gen. 41:16.

(c) Moses. Ex. 3:11.

(d) Solomon. 1 Kings 3:7.

(e) Daniel. Dan. 2:30.
(f) The publican. Luke 18:13.
(g) Jesus. Matt. 11:29. Phil. 2:8.

WATCHMEN, WHAT OF THE NIGHT?

We are living in a wonderful day, but one that has come upon a sleeping world in such a manner that they are not able to recognize it. To those who study the prophetic Scriptures there is a wonderful prospect in view.

As students of the Bible we know we can never attain unto the Millennial glory until there is a complete breaking up of present conditions. Man's rule must give way to Messiah's rule, and before that can take place, all the earthly securities which we now hold must become worthless. When Christ comes and governments are broken to shivers, the deeds to the property we now hold will be worthless, no matter where we live. We believe the time is near when this is to take place. The courts of the land today are filled by foreclosure suits and the people who are obliged to take over that which has been taken by foreclosure do not know what to do with the white elephant that has suddenly become theirs. The conditions are world wide. The whole world is shaken. Our wisest men are at a loss to know how to meet the situation. Perplexity, loss of confidence, and man's fear of man, have so shaken the world that it will take divine interference to bring to the world what it most hungers for—PEACE. The time is ripe. We have reached the time when it is of far more importance to make our calling and election sure than to worry about deeds for property. All earth ties must soon give way to the heavenly condition of things. If we are faithful, God will provide us a pavilion that cannot be shaken in these times. "Come, my people, enter thou into thy chambers, and shut thy doors about thee: bid thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth shall also disclose her blood, and shall no more cover her slain." Isa. 26:20, 21.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things shall come to pass, and to stand before the Son of man." Luk. 21:36.

Little do people realize how near we may be to these events. The hungering church is waiting patiently for this time. Instead of praying that our farms and houses may be secure, we should be praying that we may be accounted worthy. Everything else

should be made secondary to our desire for the coming of the Lord. It is not out of place to have this desire, as some would suggest, since the coming of the Lord will find so many unprepared for it. They are likely to meet death by natural means without being prepared, so what can be the difference? We should all be anxious to have people see these things before that day comes. What are you doing to help?

"AFTER HIS KIND"

In the history of creation as revealed in the book of Genesis we find the following:

"And God said, Let the earth bring forth the living creature AFTER HIS KIND, cattle, and creeping thing, and beast of the earth after his kind; and it was so. And God made the beast of the earth after his kind, and calves after their kind, and every thing that creepeth after his kind; and God saw that it was good."—Gen. 1:24, 25.

Five times in the foregoing quotation we find the expression, "after his kind," or its equivalent. The statement is not doubtfully given. The writer speaks in positive terms. It must be with authority.

Furthermore, a study of zoology will verify the statement. The various creatures have always brought forth after their kind excepting in the case of hybrids and even in this the principle is sustained in that nature will not allow the hybrids to reproduce themselves. The broken law cannot go beyond this one infraction.

The same principle works in the plant world. We may produce hybrids but the hybrids cannot be reproduced from the seed. In the case of the most delicious apple, if the seeds are planted, the delicious apple is not reproduced, but an apple much inferior, and if the process is carried on long enough, we will be right back with the wild crab apple where we started in the first place. Man has been able to develop what God has given him, but he has never created anything. God is the Creator of all things.

The theory of evolution has been presented so long by men that it has become common to accept it without question. Yet, if a little thoughtful study be given it in the light of the Scriptures, the error will soon be revealed. We have never yet known anyone to lose out by holding strictly to the Scriptures.

The law of "after its kind" was so generally accepted that Jesus on one occasion used it as an illustration of what he was trying to teach in the sermon on the mount. "Beware of false prophets, which come to you in

sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" Matt. 7.

We always expect to find thorns on thistles and it would be an astounding thing if it were otherwise. We expect to get apples from an apple tree, etc.

In spite of this, people are highly taxed in these days to pay teachers to teach their boys and girls to the contrary, and when the young people return to parents, it is with the feeling that the parents are back numbers and numskulls.

UNION WITH THE "MOTHER"

"Pope Fixx calls upon all Christian churches of the earth, Protestant, and the eastern orthodox, to unite with the Catholic Church "under the authority of the papacy." The encyclical "lux veritatis" (the light of truth) was issued in commemoration of the 1500th anniversary of the council of Ephesus, by which heretic Nestorius, patriarch of Constantinople, was condemned for denying that Mary was the mother of God.

The Pope, exalting the merits of the Virgin Mary, expresses his conviction "that they (the Protestant and eastern churches), becoming convinced by history, life's teacher, will feel a longing for one fold, under one shepherd, and for a return to the true faith."

"The Pope's encyclical, of which an official summary is issued, develops at length a historical and dogmatic argument that "the Virgin Mary is the true mother of God and that to the Roman pontiff belongs, by divine right, a supreme and infallible authority over the whole church in matters of faith and morals."—Exchange.

We have no quarrel with the Catholic people as a people, for among them we have as good friends as we have anywhere, but we are giving the foregoing extract as a sample of what is at work in the world today in preparation for the final struggle which will end in the overthrow of the Mother of Harlots as revealed in Rev. 17:5 and on in the chapter. She has for a long time made her boast as in Rev. 18:7, "I sit a queen, and am no widow, and shall see no sorrow," but the time is coming when she and her daughters will meet the fate recorded in Rev. 17:16, "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

God has said, "Thou shalt have no other Gods before me," Ex. 20:3, and

"Thou shalt worship the Lord thy God, and him only shalt thou serve," Matt. 4:10; yet these people have gone so far from the truth that they recommend not only the worship of the Virgin Mary, but the worship of angels and dead saints as well. When John (Rev. 22:8, 9) fell down to worship the angel, the angel told him not to do it, but to worship God. Among our own people we have heard some pray to Jesus. Jesus does not recommend this but tells his disciples, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." John 15:16. Jesus asks no one to worship him, but rather to worship the Father in his name. Let us be careful how we worship.

OUR LORD'S RETURN

By Wesley

"The days which Adam and Eve spent in Paradise were far better than any which have been spent by their descendants, or ever will be, till Christ returns to reign upon earth."

"From the time that the church and the state of the kingdom of Christ and of the world, were so strangely and unaturally blended together, Christianity and heathenism were so thoroughly incorporated with each other that they will hardly ever be divided till Christ comes to reign upon earth. So that, instead of fancying that the glory of the New Jerusalem covered the earth at that period, we have terrible proof that it was then, and has ever since been, covered with the smoke of the bottomless pit."—Sermons. II, 537, 361.

"Observe that Wesley believed wickedness will prevail until Christ returns "to reign upon earth."—Silver on Methodism.

Silver still further writes concerning Wesley:

"Samuel Wesley (1662-1735), father of the great apostle of Methodism, was chief contributor and associate editor of the Athenian Gazette, in Volume IV of the Gazette, in the issue of October 17, 1691, Samuel Wesley wrote:

"We believe, as all Christians of the purest ages did, that the saints shall reign with Christ on earth a thousand years. At the beginning of the thousand years shall be the first resurrection, wherein martyrs and holy men shall rise and reign here is spiritual delights."

"Charles Wesley (1708-1788), brother of John, and the hymnologist of Methodism, was a pre-millennarian. Modern collections omit some of his

clearest hymns on this subject. Some hymns now in use have been pruned. We quote a few lines of one hymn: "Trusting in the literal Word."

We look for Christ on earth again;
Come, our everlasting Lord,
With all thy saints to reign."

JUDAH AND JERUSALEM

"Sema take the Old Testament prophecies and make Jerusalem mean the Church and Gentile Christianity wherever blessings are promised, and then declare that when woes are pronounced upon Jerusalem the prophet alludes to the ancient city and the Jewish race. On this point we shall note the observations of a recent writer:

"We contend that as the woes denounced upon Judah and Jerusalem have been literally fulfilled it is but reasonable to suppose that the blessings pronounced upon Judah and Jerusalem will have a literal fulfillment also, and that those who say these words, 'Judah and Jerusalem,' mean the literal city and country when a curse is connected with them, and a spiritual organization when a spiritual blessing is conjoined with them, should give us the Scriptural authority for their interpretation. This it is impossible for them to do.

"As a matter of fact the words 'Judah, Judea, Israel and Jerusalem' occur nearly 500 times in the New Testament, and they are always used literally except in a few cases, and in these few instances where they are so used a qualifying word is attached to denote that the literal place is not meant, as for instance, 'the New Jerusalem,' to show that the literal city is not intended, or 'the heavenly Jerusalem,' 'the Jerusalem which is above,' to show that the earthly city is not referred to; and the very fact of this being done proves that when such distinctive terms are not applied the words are to be understood literally, and that when Isaiah said he saw a vision respecting 'Judah and Jerusalem,' or spoke of Mount Zion and the land of Judah, etc., he referred to the actual localities, and was not speaking in the 'spiritual' way of the Gentile Church."

"The breaking down of Turkish power and the return of the Jews to Palestine is connected by prophecy with the return of the Lord."—The Lord's Return.

THE PURE IN HEART

A person who has a pure heart is willing every body should know WHY he performed any action. No one with a perfect heart is ashamed of his MOTIVE. If he is mistaken he loves to be corrected. It is his delight to be as nearly right as possible. It is

only the impure who try to conceal their motives. Purity never seeks concealment. A man with a perfect heart loves to obey God. It is no burdensome task. He would not have one commandment changed. He chooses to do the will of the Lord at any cost, under all circumstances, and in every situation. Obedience is a pleasure. In a "perfect heart" will be found no anger, pride, impatience, strife, envy, covetousness, hatred, jealousy, unbelief of God's word, variance, emulation, peevishness, lasciviousness, or other wickedness.

The man having a "perfect heart" is filled with "perfect love," "perfect peace," perfect patience, perfect honesty, perfect obedience, perfect trust in the Lord, and full assurance of acceptance by him; he always speaks the truth, for as he knows and is perfectly virtuous. In Pas. 15:1, the question is asked: "Lord, who shall abide in thy tabernacle, who shall dwell in the holy hill?" Answer: "He that . . . speaketh the truth in his heart." All who have perfect hearts, like the Lord, say what they mean and mean what they say. If any one should undertake to live a new life without the help of the Lord, his effort will prove an utter failure; for if he could do it in his own strength, he would not need the aid of the Holy Spirit. The secret of having a perfect heart consists in perfect submission to the will of the Lord, so far as he makes it known to our understanding, when he will fill us with the Holy Spirit, causing us to love him with all our hearts, and our neighbor as ourselves. Such is the fruit of the true Christian religion.

Perfect hearts make martyrs. Because Daniel had a perfect heart he was thrown into the lion's den; and for the same reason the Lord preserved him from all harm. Shadrach, Meshach, and Abednego were bound and thrown alive into the midst of the burning fiery furnace because they would not bow down and worship the image set up by Nebuchadnezzar; but the Lord gave them a wonderful deliverance because they had perfect hearts, causing them to refuse at all hazards to do wrong. Perfect-hearted men are bold defenders of the word of the Lord, and all righteousness. They do not seek the praise of men and the honors of this world, but their chief aim is to please the Lord in all things. Being joined to Christ, they bear the same kind of fruit that he would if in their places. They forget themselves in order to be of benefit to others. There is a sunny life amid the surrounding darkness. Jesus said of such, "Ye are the light of the world." Matt. 5:14.—Miles Grant.

THE BRAZEN SERPENT

Before taking up this study it may be well to quote that part of our Bible which relates to the brazen serpent. It is found in Num. 21:8, 9.

"And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

"And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

Note that the serpent of brass was not a real serpent. It was simply made out of brass and in the likeness of a serpent. There was no poison in the brazen serpent. It became the means of healing from snake bite for all who would look upon it as it was elevated upon the pole. The serpents upon the ground were poison, full of deadliness, to all who were bitten. To be cured required faith and action.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him shall not perish, but have eternal life." John 3:14-15.

If we apply the type to our Lord, the anti-type, we will find a beautiful correspondence between them. There was no sin in Christ. He had made himself perfect through suffering. Heb. 2:10. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." Again, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15.

Jesus, then, being lifted up, was made in the likeness of sin. The poison of sin was not in him. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. God sent his own Son in "the likeness of sinful flesh, and for sin, condemned sin in the flesh." Rom. 8:3.

We have all been bitten and the poison of the serpent (Gen. 3) is in us. Like the Israelites, we have murmured against God through the act of the first pair. That which means death to every one of us. There is a way out, however. Look to the cross upon which our heazen serpent has been elevated. The promise to those who look to the cross is deliverance from that death. Those who will not look must die. Jesus says: "Come unto me, and all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28.