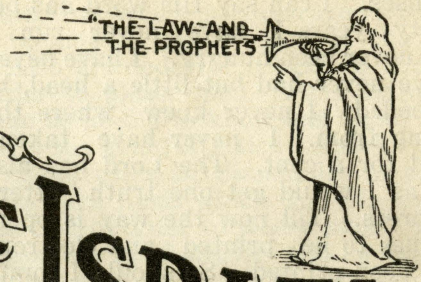
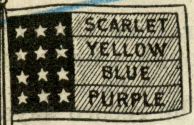
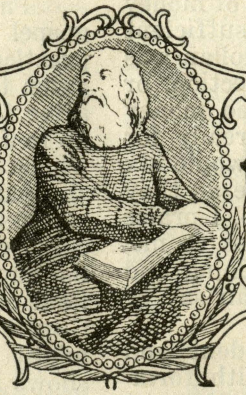


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"The Ensign of Israel"



THE REMNANT OF ISRAEL



"All ye inhabitants of the world and dwellers on the earth, see ye; when he lifteth up an ensign on the mountain, and when he bloweth a trumpet, hear ye."—Isaiah 18:3.

Volume 5

BRITTON, OKLAHOMA, FEBRUARY 1922

No. 2

The Crucial Test.

One thing is certain and that one thing is that every soul saved will pass the crucial test, God will bring to bear upon them, that test will prove both to God and the individual that their love for God and his truth is genuine.

It was said to Abraham, "Now I know that thou fearest God," The Lord said to Peter, "When thou art converted (Tested) strengthen thy brethren," It was said to Paul, "I will show thee what thou must suffer for my name's sake", Said Peter to the brethren, "think it not strange that fiery trials shall try you."

It cost everything to redeem man and the world from the curse, "He that will not forsake all and follow me is not worthy of me said Christ. He even enumerates some of the things as, "Husband, Wife, Houses, Lands, Yea and his own life," But thanks be to God all these seem, "light afflictions compared to the real things to be received," I can say as did the Apostle, "they are not to be compared to the glory which shall afterwards be revealed in us."

I can bear testimony of the joy, the forsaking of temporal things bring to us, When the Sabbath question came to me.

I was young with a fair future before me and it cost much to obey it then, when there were so few of that faith. After near forty-five years have past what a satisfaction and blessing it has been to me. I am glad that test is past in my experience and to day I love the Holy Sabbath as it comes each week. Never have I had a thought of ceasing its observance. Because I know it is God's truth and His truth will stand forever and ever, And those who obey it will stand side by side with it forever and ever, so I am happy and praise God for that great truth. Every test when past, brings with it joy.

It brings with it that peace of which the world knows nothing. It brings assurance to the soul that God loves us and died for us. It causes the shedding abroad of the Holy Ghost in our hearts, It gives us experience and experience brings hope and hope maketh not ashamed. I look back over past experiences and count the victories as I stood the test. I can count

God's providence as it has come to me after the test had passed. There is one particular test, I wish to mention. Namely the test of being separated from those whom I had been associated with for years in religious association. I had always felt it a duty to try to know the Bible and its true teachings. So I studied. As a result of study my mind was led to see things I had not understood. I rejoiced in the new light brought. It brought joy to my soul.

Little did I think of the sorrow it would bring to me. Little did I think that in the reception of that light there would come a crucial test of my sincerity and love to God.

But it came just the same. Those whom I had associated with failed to even investigate that which I deemed so precious.

I was first persuaded to give it up and especially not teach it, as it would cause division and so on. I could not hide it under a bushel. I dared not keep silence when the Lord said, "Tell others what great things God had given me," So I continued to teach and do what I could to give others the light. Finally the test came. I was told to cease such teaching or lose my credentials. That would mean my salary, my associations, my positions and all that life seemed to have given me. The test was a great one. I stood the test and gave up all for Christ. I said my credentials came from Heaven or they were worthless. I recalled the promises of God. He would never leave nor forsake me and if my brethren cast me out the Lord would take me up. On these promises, I continued to teach and do what I could. I lost all I had gamed in the things above mentioned. I was truly left helpless. Fifty-five years of my life was then past, Seemingly my best service was past. It seemed that all opportunities had passed. I was left alone. Nothing to lean on but the Lord. I knew He was sufficient. So I trusted him. For several years my work was very hard being blind and financially helpless. No one knows or can know the experience who has not passed through such a trial. Have I proved the Lord to be as good as His word? I surely have. what can I now say? I can say the Lord has been with me all the way watching over my steps and a present help in every time of need. Just furnishing what I needed and that is all He

promises. I can say His word has been true. All these twenty years I have never run a grocery bill I have never been hungry. I have never been out of money I have never had but little a head, but I had sufficient as needed. I never knew where the next dollar was coming from. I never have taken up a collection, or asked for a cent. The Lord has also furnished money just as I would get one truth after another ready for the press. Till now the way is open for the whole six volumes to be printed and electroplates made as they have been printed. So should I complain? No, I praise the Lord continually for His love and kindness to me, and say in my own heart, it is all the Lord's doing and it is marvelous in my eyes. That is all I can say or desire to say.

Now, says one, "dost you feel independent and boastful over those whom you associated with formerly?" No indeed I only wish they too would trust the Lord as I have done and enjoy the many blessings with me which the test will bring to them. Did you ever think of what a happy company the Remnant will be as they are gathered out in the feast of tabernacles I know they will be a happy class of people because they have suffered for His name and have obeyed the light as it came to them. They too will have left their organization and suffered the same experience I have suffered.

They too will have trodden the same path with me. So we will all be happy. I can imagine I now see that happy class as we will camp in the wilderness again when the cloud and pillar of fire will be with us.

Come brethren and sisters let your weakness be strengthened. Let your blind eyes be opened to see the true faith and truth which is to now develop the true Remnant people of God.

Be not afraid of men, but fear God and obey him.

My love goes out in behalf of those of former associations. I want them to have the same joy I have.

I want them to see the great light God has for them.

I want to see them enjoy that freedom I enjoy. May God still prosper in all His work and may the truth we now have reach every honest heart is my prayer.

Paul and Peter.

Paul had such a high regard for truth he favored none, neither was he a respecter of persons. He knew Peter was sent to the Jews to preach the Gospel.

He knew he was chosen to go to the Gentiles to preach the same Gospel. He knew the experience both would have. Paul took a straight forward course, Peter weakened and became fearful of men. This story of the two we read in Galatians the second chapter, thus:

"Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also,

2 And I went up by revelation, and communicated unto them the gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

3. But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we gave place by subjection, no, not

for an hour; that the truth of the gospel might continue with you."

Paul went out to preach and practice the straight gospel of justification by faith through Christ and to practice obedience to the law in his life as it had been given to the fathers in past ages. The record says that after fourteen years absence from Jerusalem Paul went up to Jerusalem by revelation to communicate the Gospel which he had been teaching to the Gentiles. The Lord showed Paul it was necessary for there had been false reports circulated about his work among the Jews concerning the law as recorded in Acts twenty-first chapter. So Paul obeyed the vision and started for Jerusalem. Paul says in his record he had communicated the Gospel to those of understanding privately, "Lest he might run in vain," and his work be a failure. This shows his caution in teaching the clear truth.

So he went with full liberty and granted that liberty to those who were with him. He says Titus who was with me was ~~not~~ compelled to be circumcised though a Greek. Paul was not out on a sectarian compulsory mission. As a result of this freedom granted by Paul for each one to choose for himself after hearing the Gospel, false brethren came in privily to spy out Paul's liberty in the Gospel and to bring his work into disrepute. Paul met them and gave them no place by subjection even for an hour. Paul met the enemy on his own ground and to his face. He says, "but of these who seemed to be somewhat, whosoever they were, it maketh no difference to me," "God accepteth no man's person." They came pretending to be in conference with those who were recognized as leaders, as we read verses 6-10:

But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me:

But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;

(For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

And when James, Cephus, and John, who seemed to be pillars perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

Only they would that we should remember the poor, the same which I also was forward.

Cephas, John, and James, whom Paul says seemed to be pillars, seeing the grace given Paul, extended the right hand of fellowship to him.

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

We who are Jews by nature, and not sinners of the Gentiles, Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus

Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

For if I build again the things which I destroyed, I make myself a transgressor.

For I through the law am dead to the law, that I might live unto God.

I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

I do not frustrate the grace of God: for if righteousness come by the law then Christ is dead in vain.

The above scripture contains a great truth which should be carefully studied. It records the course taken by Peter when certain Jewish brethren came from Jerusalem. These brethren had been taught that it was an unlawful thing to eat with the Gentiles. Peter had been shown, as recorded in the tenth chapter of Acts, that there should be no respector of persons and there was no wrong if a Jew was called to labor for the Gentiles for such to associate with them in their homes. This Peter knew. But for fear of displeasing those from Jerusalem he withdrew from the Gentiles on their arrival.

This dissembling on the part of Peter, Paul rebuked "to his face, for he was to blame." The other Jews and even Barnabas followed Peter in this course taken. Such a course grieved Paul who held the truth so highly in preference to any man or set of men. Paul said such a course "was not" walking uprightly according to the gospel. "I said to Peter before them all, if thou, being a Jew, livest after the manner of the Gentiles, and not as do the Jews?" Paul says, "If you, in order to please the Gentiles, eat like they eat and do as you admit they do, then when it comes to the test why do you try to compel them to live as do the Jews?" This seems that Peter had even lived as did the Gentiles. Peter knew the law required obedience but he kept back the truth and lived as do the Gentiles. In doing that Peter went too far. Then when the Jews came whom he knew, he turned against the Gentiles to please the Jews. In brief he tried to please both. Paul could not stand such a course. Peter did not stop even at that but agreed with those false teachers by the works of the law. In other words that a man could be saved by obedience alone. Paul next meets that argument by saying "that we which are Jews and not sinners of the Gentiles are justified by faith in Jesus and not saved by the works of the law."

Why was a Jew not a sinner of the Gentiles? The answer is the Jew believed the law and practiced it, while the Gentile did not, but that could not save a Jew separate from faith. Now says Paul, "But if while we seek to be justified by Christ, we ourselves are also found sinners (not keeping the law.) Therefore is Christ the minister of sin. God forbid." Thus we learn that not to keep the law and "live as do the Gentiles and become sinners of the law, our claiming to be justified by faith and not keeping the law, as did Peter, makes Christ the minister of sin. Says Paul, "God forbid." Paul further says, "If I build again the thing which I destroyed I make myself a transgressor." What had Paul built? We reply, salvation, by faith in Christ, which led to obedience to the law. Peter destroyed that salvation, by works of the law which was the theory of salvation by the law alone without faith. Thus becoming a sinner by living

according to the manner of the Gentiles. Now, says Paul, Peter built again that which he destroyed by such a course and thus became a transgressor of the law. Wonderful lesson. Also a wonderful rebuke to such as will dissemble in order to please men. Paul cared not so much to please men as he did to know and obey the truth of God. Truth is the gem for which we seek. Man sells his birthright cheap when he dissembles to please others. Learn to pass such foods which God has forbidden. Don't displease God in order to please men. Peter overcome all this weakness in character and so can we. This also teaches plainly that it is sin and transgression to eat what God has forbidden. It further teaches that no changes in the law have been made. Who will obey the law?

What was the test of religious teaching in Isaiah's day? Those familiar with the scriptures will readily turn to Isaiah 8:20, which says, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

What was the test in Paul's day? Let Paul answer: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." Rom. 3:21. Is this not the same law and prophets spoken of by Isaiah mentioned above?

What is the test for the remnant in the last days? "And the dragon was roth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. Rev. 12:17.

"The testimony of Jesus is the spirit of prophecy." Rev. 19:10. Is not this spirit of prophecy or testimony of Jesus the same testimony spoken of in Isaiah 8:16-20? Then is it not plain enough that the testimony of Jesus is the prophetic writings of the Bible?

Do not the above scriptures show conclusively that as long as a person keeps the whole law, and believes and teaches the prophecies of the Bible as they are written, that he is of God? Has there ever been, or will there ever be another test? Has any church or organization any right to lay down any other rule?

Will not all be judged by this same law and these same testimonies? Jas. 2:12; Rom. 3:21.

Now will some of the sects who have prophets that have written new testimonies and made them a test of fellowship and a standard whereby the lives of their members are measured, show us from the scriptures wherein God has given them such authority?

We have now reached the time when each one must decide these questions for eternity.

I. C. SULTZ.

Maybell, Colo.

THE FOUR GREAT CYCLES

This book takes up God's great timekeepers, the revolutions of the earth around the sun, the revolutions of the moon around the earth, and the revolutions of the earth on its axis and the weekly cycle of seven days of creation. It lays the foundation of the Sabbath there and then follows it through to our day, giving both the Biblical history and the secular history of our day. It quotes 84 languages on the enumeration of the weekly cycle. 36 pages, price 20 cents. Price 10 cents.

The REMNANT OF ISRAEL

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Children of God.

The message for this age of the world, is to the child of God.

Some have supposed that when probation has closed or rather when no person like the Amorite of old will be made a new creature. Following that condition God has His children such as are honest at heart like the Gentile mentioned in Romans, those whose consciences are desiring that which is right who are willing to walk with God in obedience to all His commandments soon as known.

Every such soul will be searched out and saved.

But the nominal professor like the Jews who had many privileges will be lost. Hence such is the work to now be done. Namely the gathering out of Israel from every organization and every condition under which

they are placed, and giving them a knowledge of the truth. That is a work that will not be done in a corner. It is world wide. It will, as the Lord says, be cut short in righteousness. That will be a short work. There is where the message for today is found. If you are a child of God you will know the voice and not turn it away. If you are not you will have no interest in it, your action tells where you stand.

Shall the Bible be Read in the Public School?

A teacher of many years experience in teaching in the public schools said to me recently: "Is it right for me to read the Bible in the public schools?" She said, she had heard much discussion on the question and wanted to know what she should do. My answer was, "Yes, if the school board requested me to do so, I would see no harm in any one in the reading of the Bible." It is a book that could be read in any place. In doing so, it could not hurt any hearer. Neither could it harm the Bible. The Bible is a book placed in the world with no restrictions on it by its author. There is no copy right or patent on the book. There is no compulsory obligation to believe it or disbelieve it. It leaves every one a choice on that point. It is the only book we have as a history of the first twenty-five hundred years of the world's story. Its historical facts are valuable, covering the first four thousand years. Its truthfulness is verified by profane history since profane history began to be written. It contains a history of the world that is valuable to all. There are many other things I might mention that is beneficial to learn in the reading of the Bible, which could be gained by school students in the hearing of its reading. Hence I would say, read it, if requested.

Doctrine of Devils.

First Tim 4:1—6

A seducing Spirit is one which deceives and causes spiritual adultery. The doctrines upon which such spirits base their arguments are the doctrines of devils. Such says Paul will be manifest in the latter times. It is implied also that these spirits will seduce at least professed Christians to follow them, for it says, "Some shall depart from the faith, giving heed to such influences."

Two of these doctrines of devils are specified. The marriage relation and the question of diet. On these two points they forbid.

To forbid is to disregard marriage such as the Bible defines, which is the divine pure relationship created by God. Such marriages are not easily destroyed while the life of both exist.

The many separations now taking place is but the forbidding of the true marriage vow. Just so in the question of eating such diet as is pointed out in the Bible as, "sanctified by the Word of God and prayer." Such a diet is forbidden by this class who depart from the faith. Now says Paul everything, "Every creature created of that kind for food is good." "For it is sanctified by the word of God and prayer." Who could say that such things not sanctified by the Word of God and prayer is good?

Thus the line is drawn clearly, "between the clean and

the unclean," Lev, 11:1—The, every creature, is from the word created, which includes every vegetable, every fruit, every fowl, and beast that is taught to be clean is good.

But not the others. To eat of the others is to eat of the forbidden by God. But permitted by the doctrine of devils. Which side will we take in the diet schedules of God or the Devil?

This is New Testament.

The Old Story Repeated Over and Over Again.

We sing of the old story of the Gospel, as a story that never grows old. That is not the only story which has been repeated many times in the world's history. There is another side to that story and that is the actions of the professed people of God. Remember always there are two beings directly opposed to each other. Namely, Christ and Satan. Remember there are always two minds striving with us, one the mind of Christ, the other the carnal mind, which is the mind of Satan. At last the prophet says Christ and Satan will divide the spoil. Satan is called the strong. But there is one stronger than he. We cannot serve two masters, says Christ. As Joshua of old said, "Choose ye this day whom ye will serve." "If God serve Him, if Baal serve him." Thus the warfare has been waged from the beginning. At periods the army of the Lord would gain the victory for a time. Then the reverse would come and Satan would seem to carry the day. Like the waves of the sea the children of God have been tossed here and there. Speaking of these experiences Moses said, "I know that after my death ye will go a whoring after other gods and evils will befall you in the latter days." So he wrote the curses of the law, which would follow Israel to be a witness against them that they might know the cause of their troubles. Namely, they had departed from God and His statutes. Were we to trace the story of the church from that day and prior to that day the story has been repeated over and over. How the children of God whenever they reached a high point of experience with God and received special blessings there came a falling away from the experience and Israel would be ruled by the influence of Satan. I say that story has so often been repeated. Nevertheless it seems that nothing but some severe trial or great affliction would ever open their blind eyes.

This story is told in the story of the seven churches and seven seals which cover the history of the world since Christ was here. Now today as pointed out by inspiration Satan has succeeded in capturing the whole world as he did just prior to the flood. There is but a hand full of the Remnant of Israel left. Such is the situation now. Satan's last effort will be to destroy the Remnant "that the name of Israel be no more in remembrance." This last trial is short but severe. The professed people have joined Satan's ranks and federated against the Remnant in Armageddon. Thank God that during this whole History, not a child of God is ever lost, but are conquerers through Him that loved us. So will Armageddon be.

Hard Times.

Yes it is hard times now and always is for some people. The poor said Christ, "we have always," Our heart goes out in sympathy for the suffering. We would gladly relieve all, if it could be so

SOME FACTS

There is one thing which all parents cannot afford to neglect even at the greatest sacrifice, and that is the Moral training for their children, The volumes of the Inspired History are especially adapted to this work as well as to help the older persons. We speak of hard times, Dont forget, we make hard times in many instances ourselves. In my younger days it seems my mind ran to the thought, that when I spent money for a good book and got the contents in my head, I had something I could keep. But if I spent my money for luxuries, that was gone forever and nothing to show for it, Today millions of dollars are spent for things worse than nothing, such as tobacco, strong drink, soft drinks and hundreds of things to please the appetite. Then comes the extras spent in dress which are useless. Remember all these things as a rule is at the expence of our education in good things, I venture there are but few families but could do without things that are useless, sufficient to buy such a library every year as we are trying to place in the hands of the people. We reap what we sow. Act wisly and not foolishly. Hard times are made largely by the individual. Those who form the habit of economy when times are easy never suffer when times are hard. Those who fill the brain in preferance to the stomach with the useless things to please the appetite are the wise, the others are the foolish. Gain that which is eternal.

What Was Told Me Personally.

Some twenty years ago, I became acquainted with a man of wealth and intellect who claimed to be an infidel. He told me of his experience in an early day in Indian Territory. (Now Oklahoma) He was traveling through the territory on business and night came on, so he stopped at a cabin and asked to stay all night. He said, "He had seen the Indians and half breeds and pretty rough people during the day, so it was an uneasy experience with him to stay for the night in such a wild rough place." "So he stopped for the night in the cabin."

He told me, "how he scrutenized everything. Finally after supper bed time came."

He said, "he had made up his mind to keep awake during the night. But before retiring the man of the house said, "It is our custom to read in the Bible and have prayer." So he read a chapter and then in humble prayer thanked the Lord for the blessings of the past day." "Then prayed for the stranger that was with them, and last asked God to now keep them and give them peace and rest during the night." Now said my friend, "I dont know what is in the Bible, neither do I claim to believe it, but I confess that service took all fears from me and I slept like a baby." In the morning I asked them what faith they were." They said, "they were Seventh Day Adventist." Now he says. "I have had a warm place in my heart for that people ever since that night." I would like to have such an experience as they had. All fear was gone. I was not afraid of the Indians that night," I am glad there is a peace the World knows nothing of, Are you Brother?

Let the Good News of More Light be Sent Everywhere.

"Darkness covers the earth and gross darkness the people." No one realizes the truth of this statement who knows not the truth. The man who sat by the old-fashioned fat lamp with a rag in it to burn for light, knew nothing of the gas and electric lights now shining so brightly. The writer remembers well when a child of living in the log cabin with a saucer filled with fat and a rag twisted for a wick to burn for light. We remember the hickory bark torch carried to meeting at night. Now if some one had said to us then that was no light at all we would have raised objection. But when the kerosene lamp came I wondered how we got along with the fat lamp and bark torch. Now we wonder how we got along with the kerosene lamp. Just so regarding the truth of God. The one who knows practically nothing of the truth, does not know he is in gross darkness. He knows nothing of the light now shining on the word of God. He does not realize the command to "arise and shine for thy light has come and the glory of the Lord has risen upon thee." Isaiah 60:1-3. The sad part of it is the present system of so-called church organization tends to fill the prejudices of the people against the light God is trying to give them. If the people can be kept in darkness then they become the property of the organization and can be used as others dictate to them. Remember that light on God's word always brings freedom and individuality. It brings a personal connection with Christ direct, and not through some organization which stands between the people and God.

"No man having lighted a candle putteth it under a bushel, but putteth it on a candlestick that all that are in the house may see." It is the reception of light that keeps the gospel alive in the earth. Said Christ, "John was a burning and shining light." He was one who understood the prophecies and had a message for the people. God has just such a message now for the people if they would only free themselves and search for truth. We do not hesitate to say that no period since the creation of the world has there been had the light now shining for the people. Says the Apostles, we are surrounded with, "such a cloud of witnesses." Evidences were never as abundant as now. Truth was never formed in one harmonious truth as it is now. Yet Christendom is unwilling to permit it to enter through their closed doors to the people. The ministry is against it. If God has a message they say it must come through our church. Oh may God break down such barriers and let the children of God now scattered throughout all these organizations have the light God has for them. In the days of Christ the Master said to the sects in His day they had the key of knowledge and would not enter, themselves and hindered those who would enter.

Such is the true situation in our day. Professed Christendom has always stood in the way of advancement of truth. Said the Apostle, they are the enemies of the Gospel. It is not the man of the world that is the difficulty, but those who profess to be followers of God. The last conflict between error and truth is to be a sharp contest. Satan knows his time is short. He knows he has formed a cage in which to hold the children of God. He well knows that every child of God is to be brought out of the cage. Hence his efforts to hold them is. Hence the battle must be pressed to the very gate of the enemy, and as the prophet says, it will be like the shepherd taking from the lion an ear or a leg of his victim.

Those from this on will be as brands snatched from the burning. So it is clear as to what the work is for the children of God who now have the light on the remnant of Israel. There are honest souls scattered as sheep in every place. These sheep are without a shepherd. The pitiful story of the ninety and nine ought to appeal to every lover of God. It should stir every lover of truth to gird on the armor for the last work of God in the earth. Let us pray earnestly that God will raise up shepherds of His own calling who will feed His sheep with pure provender. My soul goes out in deep earnestness as I write these words. May God make me strong as one of His workers in His vineyard. Truly the harvest is ripe, but the laborers are few. The great sieve is now working to separate the chaff from the grain. I am glad we have the promise that not a grain shall fall to the ground. Who will render to God that which is His? Who will circulate the printed matter? Who will teach the truth to the isolated children of God scattered abroad? Come join the workers and help lift the burdens.

The Two Parables, The Prodigal and the Lost Sheep.

What lesson was each designed to teach? We reply first the Prodigal was no longer a sheep. He knowingly left his father's house and asked his portion of the goods. He was of age and was entitled to his inheritance to use as he wished. The father could only grant his request, though he knew it was not for his good to depart. On the other hand the parable, of the lost sheep, was still a sheep, it had lost its bearings and was separated from the flock. Not of its own choice but had simply lost the way home.

In this parable the Shepherd seeks His sheep that was lost, till He found it and brought it home rejoicing over the find. In the case of the prodigal, it was useless to seek the boy. He knew where he was and could return any time he wished. He preferred his place where he was till poverty compelled him to come to his right mind and then he said, "I will return to my father where there is plenty." The father was glad to see him. He knew the boy had enough. He knew before he came, of his confession of his sins and wretchedness, so the whole matter, in the case of the son depended on His own choice both in leaving and returning. That choice has been granted all mankind. It will never be taken from him.

It was given to Adam in the beginning. He first failed, then he was given another choice, this time through the Gospel for salvation. The Bible abounds with this choice. "Choose ye this day whom ye will serve. I have set before you this day life and death. Choose ye, if a person after choosing the service of God wishes to quit as did the Prodigal, he has the choice of doing so. God compels no service to Him. It must be of a man's own free will. "Whosoever will let him come," His choosing right in the beginning is no assurance of his salvation further than he has made a wise choice to begin. "He that endureth to the end the same shall be saved." The end is the end of his life.

Some have taught that God would never suffer His child to be lost. That is a mistake. He let Adam not lose his own chance of life, but he let him drag the whole creation down to death and misery. He also let him cause His own Son to die for him. The provision was all made

for man's redemption through Christ before the foundation of the world began, in case Adam did fail and make the wrong choice of whom he would serve. We must remember that justice and obedience is required of all in preference to anything else. The father who does not require obedience is an enemy to the child, rather than a friend. Still the choice must be given to the child, when he comes to the years of accountability, as was the case in the prodigal son.

Man could not be a free agent if such was not the case. The son's return did not take that choice away from him, but he learned by experience not to try it again. God and have repented and been baptised, and their names written in heaven, have fallen away. Some of them have repented and some have not.

I read if they are in a certain condition when they fall away they will never repent again. Hebrews 6:1-10:

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

And this will we do, if God permit.

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

And have tasted the good word of God, and the powers fo the world to come,

If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

But that which beareth thorns and briers is rejected, and is nigh unto cursing, whose end is to be burned.

But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

Verses 11-21:

The above is very plain that a person can lose at any time their hope of salvation, even after they are far advanced in divine life. Here it is again stated, he that continueth to the end is the one saved. Moses knew this and knew his name could be blotted out of the book of life, and so made his request, if Israel had to all be lost. And again it is stated by Paul in his day. Through unbelief some of the natural branches were broken off of the tame olive tree. He also said, "if they continue not in unbelief they could be grafted in again." That would be done by a new conversion.

Should the Bible be Taught in the Public Schools?

To the above question I reply no. I have two reasons for my position on this point.

First, there are no teachers to teach the Bible in the public schools. Teachers of the Bible are a class raised up by the Holy Ghost, upon whom the same spirit grants a knowledge of the Bible, which caused it to be written, and for a teacher to try to teach the Bible in the public schools would be a fatal mistake. Such teaching would result in confusion to the extent that the public schools would be a confusion of sectarian ideas, as has resulted in the various churches from the labors of such teachers as were not called as such.

Another reason for not having the Bible taught in the public schools is the fact that such is contrary to the

constitution of the United States, It says, "Congress shall make no laws regarding religion or prohibiting the free exercise thereof."

That is, the civil government shall not interfere in the establishing of any religion. That is left to the church to teach, and not to the school. Our Fathers of our Nation were wise men. Not only wise but very honest in dealing with all fairly. Their work has given prosperity to our Nation. Let us not forget true principals on which we stand. Our fathers respected the Bible, but said, "it must stand on its own merit and do its spiritual work elsewhere than by the arm of civil law." Our civil law protects and is designed to give the Bible in its work a fair show. Hence we say the Bible should not be taught in the school, it is not its place. But to be read as any other book for the facts that might be gained from it and its moral lessons, It has an equal right to be read as any other book is read. Should a student become interested and wish to know more of its detailed teaching, let them go elsewhere to a spiritual teacher.

Who are not sectarian teachers, but such as will teach facts on any subject desired, regardless of denominational specifications and established creeds. Thousands upon thousands of supposed Bible teachers now in existence, had far better quit. An error once learned is harder to unlearn than it is to learn a truth, the effects of bad teaching is more of a curse than it does good. It makes unbelievers and skeptics instead of faith.

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Those who have this library can teach others who know not the truth. We want men and women of business tact. Persons who wish to make an honest living as well as do good in the world to carry this library to the homes of the people, Who will do it?

Satan Can Surely Blind the Eyes and Close the Ears.

A prejudiced person is one who cannot bear or see the truth as it is. The Pharisees could not hear correctly nor understand what Christ taught. They were great in their mind to believe the law, but knew so little of the teaching of the law.

They accused Christ of changing the custom and the law as given by Moses. Christ told them positively that he did not teach or believe such a thing as the changing of the law. He said to them, "All things the law says to observe and do, that observe and do."

He told them positively that He "came not to destroy or change the law, but to obey it." He said further that, "whosoever should break one of the least of the commandments could not enter the Kingdom of Heaven," Matt 5:17-19.

He told them plainly, "it was lawful to do well on the Sabbath day," He told them plainly His disciples had not broken the Sabbath by eating the corn on that day. Matt 12: He said he had not broken the Sabbath by healing the woman on that day. They accused him of not believing Moses. He told them, "if they believed Moses they would believe Him for Moses wrote of Him," They said they were Abraham's seed. Christ showed them they were not, but their father was the devil. Just so in every subject brought up.

In Christ's teaching the opposer could neither hear correctly nor understand the truth. They turned the truth into a lie and swore false testimony to the lie.

Is it not strange with this example that men will to this day take the lie as the opposer then presented it and make the same use of the argument they then did?

Stephen's Experience.

The same plan was carried out with the Apostles and all who taught the truth, who were followers of Christ.

The false witnesses against Stephen said, "For we have heard him say that this Jesus of Nazareth shall destroy this place and shall change the customs, which Moses delivered us," Acts 6:14,

Stephen in his reply rehearsed the history from Abraham down, showing his firm belief in all that had been taught, but notwithstanding his denial they stoned him to death. Paul who stood by the clothes of those who stoned him, afterwards met the same experience.

It was reported by this class of opposers that Paul persuaded all the Jews that were among the gentiles to forsake Moses and not to walk after the customs. Acts 21:21, Paul had this to refute.

James even had Paul prove to them by example and observance of the law that there was nothing to the report. This Paul did, but to no avail. They sought his life and nothing would satisfy but his blood. Finally through Nero he was beheaded for teaching the law they claimed to believe. It is true Paul did not understand the purpose of the law as they did. As a result of this difference they reported that Paul did not believe the law at all. It is a settled fact that a prejudiced person cannot see truth as it is

neither can they understand the Bible. It is only the honest seeker for truth that can understand it. Says the prophet, "the wicked shall do wickedly and none of the wicked shall understand, but the wise shall understand. Hence it is useless to spend much time on such as are not desiring the truth.

There are a thousand things to cause prejudice, Anything desired more than the truth is desired, causes prejudice and blinds the eyes.

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