

BRIEF SERVICES THE RULE IN THE CITY CHURCHES ON SUNDAY

PRESBYTERIANS IN JOINT SERVICE

Central and First Congregations to Gather in Latter Church

MR. STONESIFER TO BE PREACHER

The congregations of Central and First Presbyterian Churches will meet in First Presbyterian Church, Market street above Ninth, the Rev. J. Ross Stonesifer, minister at 11 o'clock. Mr. Stonesifer has returned from his vacation and will preach in the morning. Robert D. Eaton, tenor, will sing a solo.

The evening service of these churches will be held in Kirkwood Park, Eleventh and Kirkwood streets at 8:30 o'clock when Mr. Stonesifer will again preach.

The Sunday school will meet at 10 o'clock. Arthur B. Eastman will teach the lesson. This is Christian Endeavor day.

MR. FARRING AT FIRST M. P. CHURCH

In First Methodist Protestant Church, Seventh street, below Walnut street, the Rev. George A. Robinson, pastor, the services will be as follows: Morning class, 9 o'clock, led by James Moore; preaching service at 10:45 o'clock, on the subject, "Five Kings"; Sabbath School at 2:15 o'clock; Christian Endeavor meeting at Front and Shipley streets at 6:45 o'clock; preaching in church at 7:45 o'clock, by the Rev. G. F. Farring, who served the church for six years.

MORNING SERVICE AT ST. ANDREW'S

At St. Andrew's Church, corner Shipley and Eighth streets, there will be morning prayer and sermon by the rector, the Rev. Richard W. Trappell, at 11 o'clock tomorrow. There will be no service in the evening.

SUNDAY AT ST. STEPHEN'S

At St. Stephen's Lutheran Church, Tattal street, near Seventh street, of which the Rev. Frederic Doerr is pastor, services Sunday will be: 10 o'clock, Sunday School; 11 o'clock, morning service, "A Genuine Conversion"; there will be no evening service. The musical numbers for the morning service are: "Rejoice Greatly," H. H. Woodward; "Come and Worship The Lord," O. M. Schoebel; duettists, Miss Helen Hamann and Oscar W. Stiegler.

"Stay-at-Home" Sufferers of Hay Fever and Asthma—Get a Bottle of Foley's

Honey and Tar Compound! Restful sleep, relief and comfort from choking, gasping asthma and tormenting hay fever for those who take Foley's Honey and Tar. It spreads a healing, soothing coating as it glides down a raw, tickling throat, and stops irritating coughs and summer colds. For sale by N. B. Danforth, Market and Second streets.—Adv.

GERMAN BAPTIST SERVICES

Regular services will be held in the German Baptist Church, Fifth and Walnut streets, by the pastor, the Rev. C. Schenk, tomorrow. There will be preaching at 10:30 and 7:30 o'clock, and Sunday School from 12 until 1 o'clock; prayer meeting will be held on Wednesday evening at 7:45 o'clock.

PASTOR TO DISCUSS THE "LIFE OF CHRIST"

Commencing Sunday at the Second M. P. Church, corner Fifth avenue and Anchorage streets, the Rev. Robert L. Downing, actor-evangelist and pastor of the church, will commence a series of sermons on "The Life of Christ." "The Star," "The Angel," "The King," "The Scholar," "The Herald," "The Temptation," "The Shepherd," "The Marriage," etc. will be some of the subjects. Sunday, August 30, the subject will be "The Angel."

Keep your Liver Active During the Summer Months—Foley Cathartic

Tablets for Sluggish Liver and Constipation.

It does beat all how quickly Foley Cathartic Tablets live your liver and overcome constipation. Ney Oldham, Wimberley, Texas, says: "Foley Cathartic Tablets are the best laxative I ever used. They take the place of calomel." Wholesome, stirring and cleansing. No gripping. A comfort to stout persons. For sale by N. B. Danforth, Market and Second streets.—Adv.

ASBURY SERVICES

At Asbury M. E. Church, Rev. George White Dawson, pastor, services tomorrow will be as follows: 9 o'clock, prayer and praise service; 10:30 o'clock, sermon by the Rev. Charles C. Sullivan, of Richardson Park; 2 o'clock, Sunday school; 6:45 o'clock, Epworth League service; 7:45 o'clock, sermon by the Rev. L. M. Broadway, of Kingswood.

VISITORS AT U. A. M. E. CHURCH

In U. A. M. E. Church, Twelfth and French streets, the Rev. William H. Guy, pastor, Sunday services will be as follows: Preaching, 10:45 o'clock, by the Rev. William H. Forward, of Newark; Sunday school, 2:30 o'clock; preaching, at 7:45, by the Rev. Charles H. Lewis, of Christians. There will be special music by the Choir at each service.

ST. PAUL'S SERVICES

Special services will be held in St. Paul's U. A. M. E. Chapel, in East Eleventh street, tomorrow. At 10:30 o'clock the Rev. Isaac De Shields will be the preacher. A Sunday school camp will be conducted by Mrs. Fannie Sterling. At 7:30 o'clock the Rev. Charles Lewis will be the preacher.

MR. M'COVAN IN PULPIT

The Rev. J. O. McVowan has returned from his vacation and will occupy the pulpit of the United Presbyterian Church tomorrow morning and evening.

ANTHEMS AND SERMONS FEATURE AT EASTLAKE

The Rev. W. W. Sharp, pastor of Eastlake M. E. Church, at Thirtieth and Market streets, will preach both morning and evening tomorrow. He will preach at 10:30 on "The Great Warfare." The anthem by the choir will be "Jesus, Lover of My Soul."

Sunday school will be from 2 to 3 o'clock under the superintendency of Edmund W. Hennis. At 6:30 the Christian Endeavor will hold its open-air meeting at the home of Mrs. Charles W. Clemo, Twenty-ninth and Washington streets. The leader will be Edmund W. Hennis.

There will be preaching at the church at 7 o'clock, the subject being "The Lost Coin." The anthem by the choir will be, "A Dream of Paradise," and a solo will be sung by Miss Nelly S. Brown.

CITROLAX! CITROLAX!

It's a laxative, of course—and the nicest hot weather drink you ever tasted. Flushes thoroughly, and pleasantly, too. F. C. Cryzier, Syracuse, N. Y., says: "I have used Citrolax for 15 years, but this Citrolax has got everything else beat a mile." Try it. For sale by N. B. Danforth, Market and Second streets.—Adv.

BETHANY BAPTIST NOTES

The Rev. J. E. Hunsberger will conduct services in Bethany Baptist Church tomorrow morning. The theme of the sermon will be "The Pre-eminence of Jesus." The regular meeting of the Brotherhood of Andrew and Philip will be held at 10 o'clock. There will be no evening service in the church. All the regular services will begin with the first Sunday in September.

The prayer services on Wednesday evening will be in charge of the pastor. The subjects for discussion will be "The Great Commandments."

DR. COOK AT HARRISON

At Harrison Street M. E. Church tomorrow services will be as follows: Sunday school at 9:45 o'clock; pastor's class at 10 o'clock; 11 o'clock, preaching by the Rev. George A. Cook, D. D., pastor of Wesley M. E. Church; 6:30 o'clock, service on the church lawn by Dr. Cook. This will be the closing outdoor service. On the following Sunday evening the service will be held in the church, commencing at 7:30 o'clock.

SUNDAY AT EPWORTH

Following will be the order of Sunday services at Epworth Church: At 9 o'clock class, led by G. W. Booker; 10 o'clock, Sunday School, Willis L. Overder and John Moffett, superintendents; 11 o'clock, sermon by the Rev. W. L. S. Murray; 7 o'clock, League and public service, for one hour, William H. Rose and the pastor to take part.

SUNDAY AT OLD SWEDES

Services in Toly Trinity (Old Swedes) Church, Seventh and Church streets, the Rev. Raymond L. Wolven, vicar, tomorrow will be as follows: 8 o'clock, Holy Communion; 10:30 o'clock, morning prayer. The vicar will preach at 10:30.

"THE ONLY WAY"

Divine service and sermon will be held in Holy Trinity Lutheran Church Sunday morning at 11 o'clock. The subject will be "The Only Way." The Sunday school will meet at 10 o'clock.

SPECIAL SUNDAY SERVICES AT MADELEY

There will be special services at Madeley M. E. Church, corner of Claymont and B. streets, tomorrow. The pastor, the Rev. E. H. Collins, will be back from his vacation and will preach both morning and evening. The morning sermon subject will be, "The Momentary Christian, or Walking Without Faltering." The people's popular praise service in the evening will begin at 8 o'clock. The chorus choir will lead the congregation in singing and special numbers will be given by the male chorus.

THE SUNDAY SCHOOL IN ALL ITS DEPARTMENTS

will open on the first Sunday in September, including the Men's Class.

SERVICES AT MT. PLEASANT

Services tomorrow in Mt. Pleasant Church will be as follows: 9:30 o'clock, Sunday school; 10:30 o'clock, preaching, followed by class meeting and special music by male duet from the P. & J. Quartet of Kentmere; Epworth League prayer services at 7:45 o'clock, followed by sermon. Sunday school at Newark Union at 2:30 o'clock followed by sermon.

MR. FRANKLIN AT HANOVER

At Hanover Presbyterian Church tomorrow morning the Rev. J. Edgar Franklin will be the preacher. At 6:30 o'clock in the park the Rev. William Finney, of Lincoln University, will be the preacher. In case of rain the service will be held in Hanover Church.

VISITING PASTOR AT EASTLAKE

The Rev. Joseph B. Foster, of Cincinnati, O., will conduct the morning services at Eastlake Presbyterian Church and will be remembered as one of the leaders in the young people's organizations and other church work. His subject will be "Worldly Standards and Christian Ideals."

MR. HARDING AT WESLEY

At Wesley M. E. Church, tomorrow morning the Rev. F. H. Harding, of Hillcrest Church, will preach in the absence of the pastor, the Rev. George A. Cooke. The pastor will preach in the evening. Mr. Cooke will preach in the morning at Harrison Street Church for Dr. G. T. Alderson, who is on his vacation.

SCIENTIST SERVICES

"Christ Jesus" will be the subject of the address in First Church of Christ, Scientist, tomorrow morning. There will be no evening service in the church.



A DAY OF QUESTIONS. Matthew 22: 15-22—Aug. 30.

"Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's."—Verse 21.

"Today's Study shows us that the wicked vine-dressers, the unready guests, were so enamored of their own methods and theories as to make them really blind to the beauty of the Divine Plan as expressed by Jesus. Error, fostered by self-will and by plans and schemes not of God, always has a blinding effect, so much so that the Apostle declared, 'The god of this world hath blinded the minds of them that believe not' the true Message of God when it reaches them."

Even Christians, in proportion as they are influenced by error or selfishness, and not filled with the Holy Spirit, are blind. Some see more, and some less, of the length, breadth, height and depth of God's Love, which passeth all understanding. No wonder St. Paul prayed for the opening of the eyes of our understanding wider and wider!—Ephesians 1: 18.

Perceiving that Jesus' teachings were influencing the masses, the world-wise (and spirit-blind) Scribes and Pharisees, who knew the inconsistencies of their own teachings, thought that they could show up as inconsistent His teachings. To this end they sent some of their followers to ask questions and to seek to entrap Jesus, and thus discredit Him with the multitude. The first of these was to entrap Him into saying something that would lead to His arrest as a seditious person, teaching contrary to Caesar's law. On the other hand, if He advocated Caesar's law, they thought that thus He would antagonize the public sentiment.

Jesus had a wisdom from Above. In answer to their query, "Is it lawful to give tribute to Caesar, or not?" He replied, "Why do ye tempt Me, ye hypocrites? Show Me the tribute money." And they brought unto Him a penny. He said unto them, "Whose is this image and superscription?" They say, "Caesar's." Then saith He unto them, "Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's." No wonder they marvelled at such an answer and left Him!

Nor can we say that the Master merely dodged the question shrewdly. Some very rascally men are able to dodge questions and have a laugh at the questioner's expense. But in this case the answer was complete—the truth, the whole truth, fully in harmony with all the Master's teachings. His followers were instructed not to be seditions, not to be law-breakers, fault-finders, but to be thankful, holy, happy, subject to "the powers that be." They were to recognize that these powers are ordained of God, and not merely of men.

True, indeed, earthly kingdoms are not God's kingdoms, as they sometimes claim. True, indeed, they sometimes foster sin, iniquity, unrighteousness, and are largely, from outward appearance, the result of human scheming and wickedness. Nevertheless, God's people are to recognize that Jehovah is the great Over-Lord, and that although for the present He permits a reign of Sin and Death at the hands of sinful men, He still exercises such a supervision—of hindering one or advancing the cause of another ruler—as justifies the statement that He ordains, authorizes or permits, these kingdoms. Whoever, therefore, the Heavenly Father has authorized or permitted, none of His obedient children should think for a moment of resisting or overthrowing.

The Scriptures declare that God raiseth up and casteth down; and that He has at His disposal myriads who, filled with the spirit of anger, hatred, malice, strife, are ever ready to exercise their power and to advance their own selfish interests. Whenever, therefore, the Lord wishes to make a change in earth's rulership and arrangements, He needs only to remove the restraining hand of His providence; and forthwith evil influences will work the change. As for the people of God, they are all exhorted to be promoters of righteousness, living peaceably with all men, fully subject to the powers that be, and recognizing them as of Divine ordination, permission.

In the case of the Roman Empire, of which Caesar was head, we note that God had prophetically foretold, centuries before, through the prophecy of Daniel, its rise to universal dominion. It was not, therefore, for Jesus nor for any of His disciples to speak against representatives of that Roman power; if Rome ruled, Rome should be supported; and the method of support was, proper enough, through taxation. How just, then, were Jesus' words, "Render unto Caesar the things that are Caesar's, and unto

dodge questions and have a laugh at the questioner's expense. But in this case the answer was complete—the truth, the whole truth, fully in harmony with all the Master's teachings. His followers were instructed not to be seditions, not to be law-breakers, fault-finders, but to be thankful, holy, happy, subject to "the powers that be." They were to recognize that these powers are ordained of God, and not merely of men.

True, indeed, earthly kingdoms are not God's kingdoms, as they sometimes claim. True, indeed, they sometimes foster sin, iniquity, unrighteousness, and are largely, from outward appearance, the result of human scheming and wickedness. Nevertheless, God's people are to recognize that Jehovah is the great Over-Lord, and that although for the present He permits a reign of Sin and Death at the hands of sinful men, He still exercises such a supervision—of hindering one or advancing the cause of another ruler—as justifies the statement that He ordains, authorizes or permits, these kingdoms. Whoever, therefore, the Heavenly Father has authorized or permitted, none of His obedient children should think for a moment of resisting or overthrowing.

The Scriptures declare that God raiseth up and casteth down; and that He has at His disposal myriads who, filled with the spirit of anger, hatred, malice, strife, are ever ready to exercise their power and to advance their own selfish interests. Whenever, therefore, the Lord wishes to make a change in earth's rulership and arrangements, He needs only to remove the restraining hand of His providence; and forthwith evil influences will work the change. As for the people of God, they are all exhorted to be promoters of righteousness, living peaceably with all men, fully subject to the powers that be, and recognizing them as of Divine ordination, permission.

In the case of the Roman Empire, of which Caesar was head, we note that God had prophetically foretold, centuries before, through the prophecy of Daniel, its rise to universal dominion. It was not, therefore, for Jesus nor for any of His disciples to speak against representatives of that Roman power; if Rome ruled, Rome should be supported; and the method of support was, proper enough, through taxation. How just, then, were Jesus' words, "Render unto Caesar the things that are Caesar's, and unto

dodge questions and have a laugh at the questioner's expense. But in this case the answer was complete—the truth, the whole truth, fully in harmony with all the Master's teachings. His followers were instructed not to be seditions, not to be law-breakers, fault-finders, but to be thankful, holy, happy, subject to "the powers that be." They were to recognize that these powers are ordained of God, and not merely of men.

True, indeed, earthly kingdoms are not God's kingdoms, as they sometimes claim. True, indeed, they sometimes foster sin, iniquity, unrighteousness, and are largely, from outward appearance, the result of human scheming and wickedness. Nevertheless, God's people are to recognize that Jehovah is the great Over-Lord, and that although for the present He permits a reign of Sin and Death at the hands of sinful men, He still exercises such a supervision—of hindering one or advancing the cause of another ruler—as justifies the statement that He ordains, authorizes or permits, these kingdoms. Whoever, therefore, the Heavenly Father has authorized or permitted, none of His obedient children should think for a moment of resisting or overthrowing.

The Scriptures declare that God raiseth up and casteth down; and that He has at His disposal myriads who, filled with the spirit of anger, hatred, malice, strife, are ever ready to exercise their power and to advance their own selfish interests. Whenever, therefore, the Lord wishes to make a change in earth's rulership and arrangements, He needs only to remove the restraining hand of His providence; and forthwith evil influences will work the change. As for the people of God, they are all exhorted to be promoters of righteousness, living peaceably with all men, fully subject to the powers that be, and recognizing them as of Divine ordination, permission.

In the case of the Roman Empire, of which Caesar was head, we note that God had prophetically foretold, centuries before, through the prophecy of Daniel, its rise to universal dominion. It was not, therefore, for Jesus nor for any of His disciples to speak against representatives of that Roman power; if Rome ruled, Rome should be supported; and the method of support was, proper enough, through taxation. How just, then, were Jesus' words, "Render unto Caesar the things that are Caesar's, and unto

dodge questions and have a laugh at the questioner's expense. But in this case the answer was complete—the truth, the whole truth, fully in harmony with all the Master's teachings. His followers were instructed not to be seditions, not to be law-breakers, fault-finders, but to be thankful, holy, happy, subject to "the powers that be." They were to recognize that these powers are ordained of God, and not merely of men.

True, indeed, earthly kingdoms are not God's kingdoms, as they sometimes claim. True, indeed, they sometimes foster sin, iniquity, unrighteousness, and are largely, from outward appearance, the result of human scheming and wickedness. Nevertheless, God's people are to recognize that Jehovah is the great Over-Lord, and that although for the present He permits a reign of Sin and Death at the hands of sinful men, He still exercises such a supervision—of hindering one or advancing the cause of another ruler—as justifies the statement that He ordains, authorizes or permits, these kingdoms. Whoever, therefore, the Heavenly Father has authorized or permitted, none of His obedient children should think for a moment of resisting or overthrowing.

The Scriptures declare that God raiseth up and casteth down; and that He has at His disposal myriads who, filled with the spirit of anger, hatred, malice, strife, are ever ready to exercise their power and to advance their own selfish interests. Whenever, therefore, the Lord wishes to make a change in earth's rulership and arrangements, He needs only to remove the restraining hand of His providence; and forthwith evil influences will work the change. As for the people of God, they are all exhorted to be promoters of righteousness, living peaceably with all men, fully subject to the powers that be, and recognizing them as of Divine ordination, permission.

In the case of the Roman Empire, of which Caesar was head, we note that God had prophetically foretold, centuries before, through the prophecy of Daniel, its rise to universal dominion. It was not, therefore, for Jesus nor for any of His disciples to speak against representatives of that Roman power; if Rome ruled, Rome should be supported; and the method of support was, proper enough, through taxation. How just, then, were Jesus' words, "Render unto Caesar the things that are Caesar's, and unto

dodge questions and have a laugh at the questioner's expense. But in this case the answer was complete—the truth, the whole truth, fully in harmony with all the Master's teachings. His followers were instructed not to be seditions, not to be law-breakers, fault-finders, but to be thankful, holy, happy, subject to "the powers that be." They were to recognize that these powers are ordained of God, and not merely of men.

True, indeed, earthly kingdoms are not God's kingdoms, as they sometimes claim. True, indeed, they sometimes foster sin, iniquity, unrighteousness, and are largely, from outward appearance, the result of human scheming and wickedness. Nevertheless, God's people are to recognize that Jehovah is the great Over-Lord, and that although for the present He permits a reign of Sin and Death at the hands of sinful men, He still exercises such a supervision—of hindering one or advancing the cause of another ruler—as justifies the statement that He ordains, authorizes or permits, these kingdoms. Whoever, therefore, the Heavenly Father has authorized or permitted, none of His obedient children should think for a moment of resisting or overthrowing.

The Scriptures declare that God raiseth up and casteth down; and that He has at His disposal myriads who, filled with the spirit of anger, hatred, malice, strife, are ever ready to exercise their power and to advance their own selfish interests. Whenever, therefore, the Lord wishes to make a change in earth's rulership and arrangements, He needs only to remove the restraining hand of His providence; and forthwith evil influences will work the change. As for the people of God, they are all exhorted to be promoters of righteousness, living peaceably with all men, fully subject to the powers that be, and recognizing them as of Divine ordination, permission.

In the case of the Roman Empire, of which Caesar was head, we note that God had prophetically foretold, centuries before, through the prophecy of Daniel, its rise to universal dominion. It was not, therefore, for Jesus nor for any of His disciples to speak against representatives of that Roman power; if Rome ruled, Rome should be supported; and the method of support was, proper enough, through taxation. How just, then, were Jesus' words, "Render unto Caesar the things that are Caesar's, and unto

dodge questions and have a laugh at the questioner's expense. But in this case the answer was complete—the truth, the whole truth, fully in harmony with all the Master's teachings. His followers were instructed not to be seditions, not to be law-breakers, fault-finders, but to be thankful, holy, happy, subject to "the powers that be." They were to recognize that these powers are ordained of God, and not merely of men.

True, indeed, earthly kingdoms are not God's kingdoms, as they sometimes claim. True, indeed, they sometimes foster sin, iniquity, unrighteousness, and are largely, from outward appearance, the result of human scheming and wickedness. Nevertheless, God's people are to recognize that Jehovah is the great Over-Lord, and that although for the present He permits a reign of Sin and Death at the hands of sinful men, He still exercises such a supervision—of hindering one or advancing the cause of another ruler—as justifies the statement that He ordains, authorizes or permits, these kingdoms. Whoever, therefore, the Heavenly Father has authorized or permitted, none of His obedient children should think for a moment of resisting or overthrowing.

The Scriptures declare that God raiseth up and casteth down; and that He has at His disposal myriads who, filled with the spirit of anger, hatred, malice, strife, are ever ready to exercise their power and to advance their own selfish interests. Whenever, therefore, the Lord wishes to make a change in earth's rulership and arrangements, He needs only to remove the restraining hand of His providence; and forthwith evil influences will work the change. As for the people of God, they are all exhorted to be promoters of righteousness, living peaceably with all men, fully subject to the powers that be, and recognizing them as of Divine ordination, permission.

In the case of the Roman Empire, of which Caesar was head, we note that God had prophetically foretold, centuries before, through the prophecy of Daniel, its rise to universal dominion. It was not, therefore, for Jesus nor for any of His disciples to speak against representatives of that Roman power; if Rome ruled, Rome should be supported; and the method of support was, proper enough, through taxation. How just, then, were Jesus' words, "Render unto Caesar the things that are Caesar's, and unto

dodge questions and have a laugh at the questioner's expense. But in this case the answer was complete—the truth, the whole truth, fully in harmony with all the Master's teachings. His followers were instructed not to be seditions, not to be law-breakers, fault-finders, but to be thankful, holy, happy, subject to "the powers that be." They were to recognize that these powers are ordained of God, and not merely of men.

God the things that are God's." We remember that the Master Himself, paid tribute, instructing St. Peter, when they had no money, to catch a fish, from whose mouth he obtained the coin necessary for his taxation and that of Jesus.

Render Unto God His Due. Had the questioners been intent upon endeavoring to God their obligation due to Him, they would have been in so different a frame of mind that, instead of seeking to entrap Jesus in His words, they would have been glad to be His disciples. What things, then, are God's? What do we owe to Him? We answer that as His creatures we are His. Every talent and power we possess ought by right of justice to be used in His service and for His praise.

Additionally, we who recognize that we were sinners by nature, and that God's mercy has provided a redemption through Christ, should gladly present our bodies as living sacrifices, holy and acceptable to God, our reasonable service. This reasonable service is accentuated when we realize the goodness of God; namely, that He purposes to bless the whole world with restitution to all that was lost in Adam and redeemed at Calvary. When we learn that the call of this Gospel Age is with a view to permitting the followers of Jesus to be associated with Him in His Messianic Kingdom, we should be filled with reverence, as well as with astonishment. Realizing the possibilities of such a high calling, such a change of nature and attainment of glory, honor and immortality, we should render to God our little all, realizing that it is unworthy of Divine acceptance, excepting as it is worthy through the merit of Jesus' sacrifice.

Resisting Unto Blood. In full accord with what has been said is the thought that we must not render unto Caesar the things of God. The world's standards, customs, ambitions, views, etc., are so different from those inculcated by the spirit of the Truth that it is impossible to have full fellowship the one with the other. "No man can serve two masters." Hence to serve the Lord with all our mind, soul and strength, to render Him His dues, means to put ourselves crosswise with the views and sentiment of the world. This is the real test of Christian character. Only such as stand this test of "God first" loyalty to the principles He inculcates, can hope to be members of the Kingdom class which is now being selected.

God the things that are God's." We remember that the Master Himself, paid tribute, instructing St. Peter, when they had no money, to catch a fish, from whose mouth he obtained the coin necessary for his taxation and that of Jesus.

Render Unto God His Due. Had the questioners been intent upon endeavoring to God their obligation due to Him, they would have been in so different a frame of mind that, instead of seeking to entrap Jesus in His words, they would have been glad to be His disciples. What things, then, are God's? What do we owe to Him? We answer that as His creatures we are His. Every talent and power we possess ought by right of justice to be used in His service and for His praise.

Additionally, we who recognize that we were sinners by nature, and that God's mercy has provided a redemption through Christ, should gladly present our bodies as living sacrifices, holy and acceptable to God, our reasonable service. This reasonable service is accentuated when we realize the goodness of God; namely, that He purposes to bless the whole world with restitution to all that was lost in Adam and redeemed at Calvary. When we learn that the call of this Gospel Age is with a view to permitting the followers of Jesus to be associated with Him in His Messianic Kingdom, we should be filled with reverence, as well as with astonishment. Realizing the possibilities of such a high calling, such a change of nature and attainment of glory, honor and immortality, we should render to God our little all, realizing that it is unworthy of Divine acceptance, excepting as it is worthy through the merit of Jesus' sacrifice.

Resisting Unto Blood. In full accord with what has been said is the thought that we must not render unto Caesar the things of God. The world's standards, customs, ambitions, views, etc., are so different from those inculcated by the spirit of the Truth that it is impossible to have full fellowship the one with the other. "No man can serve two masters." Hence to serve the Lord with all our mind, soul and strength, to render Him His dues, means to put ourselves crosswise with the views and sentiment of the world. This is the real test of Christian character. Only such as stand this test of "God first" loyalty to the principles He inculcates, can hope to be members of the Kingdom class which is now being selected.

God the things that are God's." We remember that the Master Himself, paid tribute, instructing St. Peter, when they had no money, to catch a fish, from whose mouth he obtained the coin necessary for his taxation and that of Jesus.

Render Unto God His Due. Had the questioners been intent upon endeavoring to God their obligation due to Him, they would have been in so different a frame of mind that, instead of seeking to entrap Jesus in His words, they would have been glad to be His disciples. What things, then, are God's? What do we owe to Him? We answer that as His creatures we are His. Every talent and power we possess ought by right of justice to be used in His service and for His praise.

Additionally, we who recognize that we were sinners by nature, and that God's mercy has provided a redemption through Christ, should gladly present our bodies as living sacrifices, holy and acceptable to God, our reasonable service. This reasonable service is accentuated when we realize the goodness of God; namely, that He purposes to bless the whole world with restitution to all that was lost in Adam and redeemed at Calvary. When we learn that the call of this Gospel Age is with a view to permitting the followers of Jesus to be associated with Him in His Messianic Kingdom, we should be filled with reverence, as well as with astonishment. Realizing the possibilities of such a high calling, such a change of nature and attainment of glory, honor and immortality, we should render to God our little all, realizing that it is unworthy of Divine acceptance, excepting as it is worthy through the merit of Jesus' sacrifice.

Resisting Unto Blood. In full accord with what has been said is the thought that we must not render unto Caesar the things of God. The world's standards, customs, ambitions, views, etc., are so different from those inculcated by the spirit of the Truth that it is impossible to have full fellowship the one with the other. "No man can serve two masters." Hence to serve the Lord with all our mind, soul and strength, to render Him His dues, means to put ourselves crosswise with the views and sentiment of the world. This is the real test of Christian character. Only such as stand this test of "God first" loyalty to the principles He inculcates, can hope to be members of the Kingdom class which is now being selected.

God the things that are God's." We remember that the Master Himself, paid tribute, instructing St. Peter, when they had no money, to catch a fish, from whose mouth he obtained the coin necessary for his taxation and that of Jesus.

Render Unto God His Due. Had the questioners been intent upon endeavoring to God their obligation due to Him, they would have been in so different a frame of mind that, instead of seeking to entrap Jesus in His words, they would have been glad to be His disciples. What things, then, are God's? What do we owe to Him? We answer that as His creatures we are His. Every talent and power we possess ought by right of justice to be used in His service and for His praise.

Additionally, we who recognize that we were sinners by nature, and that God's mercy has provided a redemption through Christ, should gladly present our bodies as living sacrifices, holy and acceptable to God, our reasonable service. This reasonable service is accentuated when we realize the goodness of God; namely, that He purposes to bless the whole world with restitution to all that was lost in Adam and redeemed at Calvary. When we learn that the call of this Gospel Age is with a view to permitting the followers of Jesus to be associated with Him in His Messianic Kingdom, we should be filled with reverence, as well as with astonishment. Realizing the possibilities of such a high calling, such a change of nature and attainment of glory, honor and immortality, we should render to God our little all, realizing that it is unworthy of Divine acceptance, excepting as it is worthy through the merit of Jesus' sacrifice.

Resisting Unto Blood. In full accord with what has been said is the thought that we must not render unto Caesar the things of God. The world's standards, customs, ambitions, views, etc., are so different from those inculcated by the spirit of the Truth that it is impossible to have full fellowship the one with the other. "No man can serve two masters." Hence to serve the Lord with all our mind, soul and strength, to render Him His dues, means to put ourselves crosswise with the views and sentiment of the world. This is the real test of Christian character. Only such as stand this test of "God first" loyalty to the principles He inculcates, can hope to be members of the Kingdom class which is now being selected.

God the things that are God's." We remember that the Master Himself, paid tribute, instructing St. Peter, when they had no money, to catch a fish, from whose mouth he obtained the coin necessary for his taxation and that of Jesus.

Render Unto God His Due. Had the questioners been intent upon endeavoring to God their obligation due to Him, they would have been in so different a frame of mind that, instead of seeking to entrap Jesus in His words, they would have been glad to be His disciples. What things, then, are God's? What do we owe to Him? We answer that as His creatures we are His. Every talent and power we possess ought by right of justice to be used in His service and for His praise.

Additionally, we who recognize that we were sinners by nature, and that God's mercy has provided a redemption through Christ, should gladly present our bodies as living sacrifices, holy and acceptable to God, our reasonable service. This reasonable service is accentuated when we realize the goodness of God; namely, that He purposes to bless the whole world with restitution to all that was lost in Adam and redeemed at Calvary. When we learn that the call of this Gospel Age is with a view to permitting the followers of Jesus to be associated with Him in His Messianic Kingdom, we should be filled with reverence, as well as with astonishment. Realizing the possibilities of such a high calling, such a change of nature and attainment of glory, honor and immortality, we should render to God our little all, realizing that it is unworthy of Divine acceptance, excepting as it is worthy through the merit of Jesus' sacrifice.

Resisting Unto Blood. In full accord with what has been said is the thought that we must not render unto Caesar the things of God. The world's standards, customs, ambitions, views, etc