

son to doubt that it contains both the points of the parallel, not merely the relative number of those involved in the choice but especially the choice itself, as a choice of God and his method of salvation. If these points are kept in mind, verse seven appears to be simple enough. It is a double comparison in which one of the terms is understood in each member of the sentence. Let the verse be read thus: "That which Israel seeketh for he did not attain, but the (aforesaid) choice attained it, and the rest were hardened." He means to say that salvation is attained by just such an act of choice as that which Israel was called upon to make in Elijah's day. If we translate "eklogen" election as a designation of the body of the elect, it leaves out the main point of the comparison, and the force of the incident is lost. What useful purpose could be subserved by the introduction of election in such a place?

the people. Place? It is evidently so." It is evidently not the apostle's purpose to emphasize the fewness

**SHE QUIT**

**But It Was a Hard Pull.**

It is hard to believe that coffee will put a person in such a condition as it did an Ohio woman. She tells her own story:

"I did not believe coffee caused my trouble, and frequently said I liked it so well I would not, and could not quit drinking it, but I was a miserable sufferer from heart trouble and nervous prostration for four years.

"I was scarcely able to be around, had no energy and did not care for anything. Was emaciated and had a constant pain around my heart until I thought I could not endure it. For months I never went to bed expecting to get up in the morning. I felt as though I was liable to die any time.

"Frequently I had nervous chills and the least excitement would drive sleep away, and any little noise would upset me terribly. I was gradually getting worse until finally one time it came over me and I asked myself what's the use of being sick all the time and buying medicine so that I could indulge myself in coffee?

"So I thought I would see if I could quit drinking coffee and got some Postum to help me quit. I made it strictly according to directions and I want to tell you, that change was the greatest step in my life. It was easy to quit coffee because I had the Postum which I now like better than the old coffee.

"One by one the old troubles left, until now I am in splendid health, nerves steady, heart all right and the pain all gone. Never have any more nervous chills, don't take any medicine, can do all my housework and have done a great deal beside."

Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

of the number, for he wishes to reach with the gospel as many as possible, and to emphasize that few will be saved is not conducive to that end. Is not this the explanation of his exceedingly moderate statement above, "But not all hearkened to the gospel"? Why did he not say that few gave heed? Because it would have been detrimental to his purpose. It shows a fine tact that he omits direct mention of the fact that those who made the all important choice were few, a "remnant," and emphasizes the method which is uppermost in his thought by saying in effect, "the above mentioned act of choice attained it." The essential matter is to adopt God's plan of salvation. To say in the abstract "the choice attained it" makes prominent the method while at the same time it goes without saying that those who made the choice attained salvation. It is perfectly natural therefore to add: "and the rest were hardened."

Now turn to verse 28, and examine the context. It comes after the promise of Israel's restoration. "All Israel shall be saved" in accordance with the prophecy, "There shall come out of Zion the Deliverer. He shall turn away ungodliness from Jacob." This would be a fulfillment of the covenant. Verse 28 then contrasts the state of Israel under the different conditions. "As regards the gospel they were enemies for your sake." This means that at first they were left to carry out their own antipathy because God in his wisdom designed to make this conducive to the salvation of the Gentiles, who would be the easier reached by the gospel in view of the hatred towards it displayed by the Jews. Now the contrast would be the reverse state when Israel according to the prophecy and the covenant had been converted to a changed attitude. "But as touching the (or their) choice (of the gospel) they were beloved for the father's sake." This is but another way of stating that the changed attitude resulted from God's covenant and his active interposition in accordance therewith.

Here again the truth is lost by the translation "election." It spoils the apostle's contrast, and the subject of election is again out of place. It is also out of joint with the following verse, whereas the translation "choice" is in perfect accord. They chose the way of life under the influence of the gift and calling of God, which having been pledged to Israel in the covenant was not subject to failure. This is exactly what he had taught in chapter nine. To say, "They are beloved for the father's sake" is but a way of saying that their choice of the true religion was an outcome of God's free grace promised to the fathers. This of course involves the true doctrine of election, which at any rate could not be seriously affected by the elimination of the word from this passage. But since the fact of man's choice—the human side of salvation—is made so prominent, this passage should prove a satisfactory reconciliation between Calvinism and Arminianism.

**DURANT COLLEGE FUND.**

January 31st to February 12th, 1910.

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 Previously acknowledged ..... 1,280.93  
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 \$2,374.61

"God giveth the measure, the women that publish the tidings are a great throng." Ps. 68:11 R. V.

Shall this be a memorial of the women of the Southern Church? If so, send your contribution to  
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